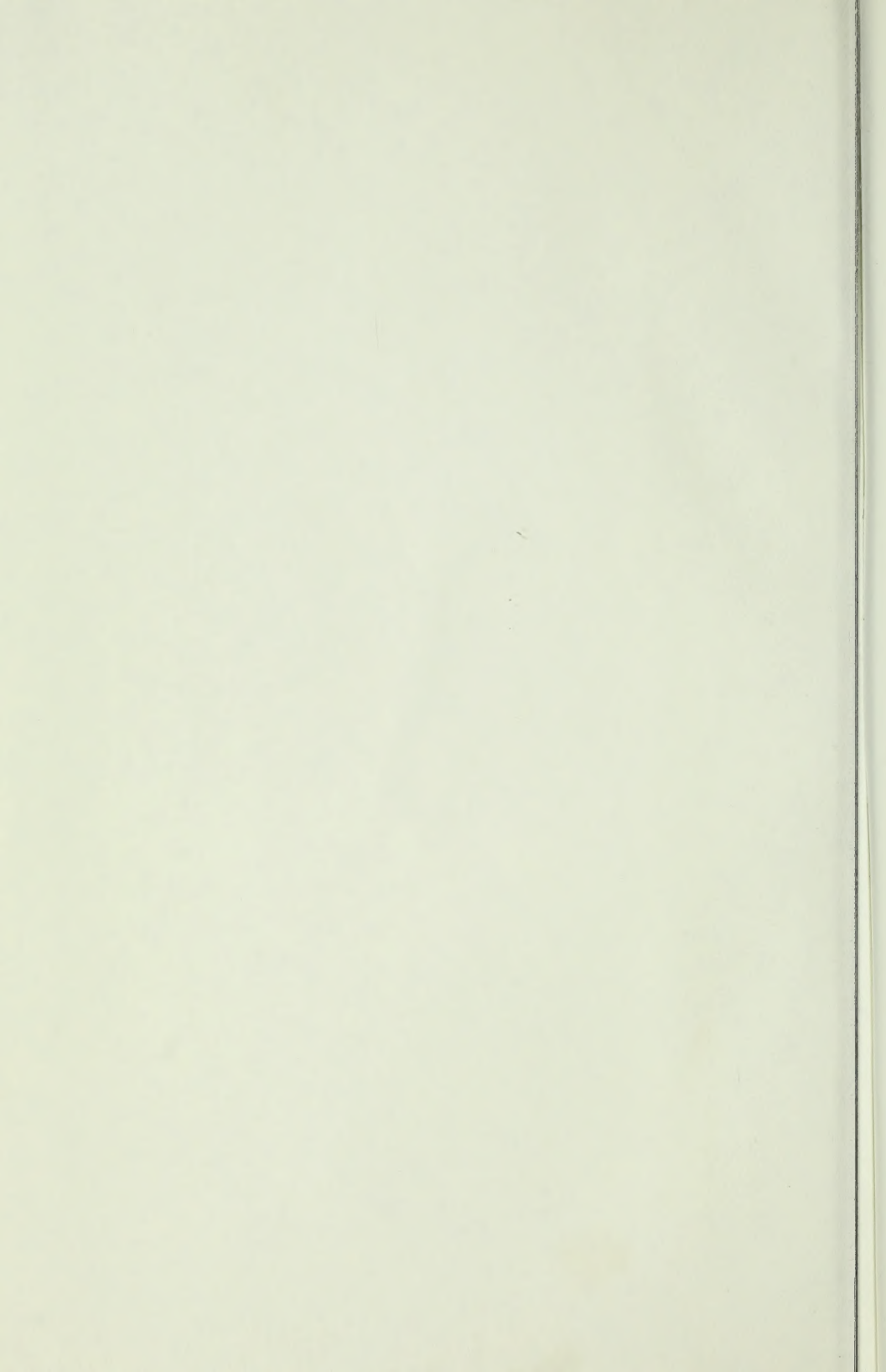


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NORTH CAROLINA

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Vol. 114 Greensboro, N. C., January 2, 1969 No. 1

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FOR A NEW CHURCH
IN A NEW DAY



ABOUT THIS ISSUE

Many of you will no doubt experience frustration as you turn the pages of our NORTH CAROLINA CHRISTIAN ADVOCATE in its new format. Some of your favorite sections may be a little hard to find.

If you are somewhat disappointed at the change, please bear with us, and withhold judgment until you have had a chance to read at least four issues.

Before making the change, we entered into careful and extensive research. The change was not made frivolously. It was made because the considered judgment of qualified experts was that this new format would offer our readers a more interesting, readable, and convenient publication.

In a center section we are carrying a special supplement containing information about the program and structure of The United Methodist Church. This will not be a regular feature.

However, once a month we will have a "conference program supplement" which will contain in compact form valuable aids and information for pastors and local church leaders. The material will be prepared by the boards and agencies of each conference, and coordinated by the Program Council of the North Carolina Conference and the Coordinating Committee of the Western North Carolina Conference. It should therefore be a valuable piece of literature, and should make it all the more important that every Administrative Board member be a subscriber to the ADVOCATE.

On page 31 we have given information about our ADVOCATE Promotion Campaign. We hope that you will note its contents carefully, and that you, as a pastor or as a concerned layman, will enter fully into our campaign to get the ADVOCATE into the hands of every Administrative Board member.

NORTH CAROLINA

christian advocate

Official Organ of the North Carolina and
Western North Carolina Conferences
of The United Methodist Church

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Opinions expressed by our writers do not necessarily represent the official position of The United Methodist Church or of the editor.

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CALENDAR OF COMING EVENTS

NOTE: If any of the meeting dates or places are in error, please inform the ADVOCATE immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

- an. 3-13: Annual Meeting, Board of Missions, Sheraton Hotel, Oklahoma City, Okla.
- an. 8-11: Plan of Union Commission, COCU, Atlanta, Ga.
- an. 8-12: Council of Evangelism, Kansas City, Mo.
- an. 12-13: National Association of Schools and Colleges of The United Methodist Church, Pittsburgh, Pa.
- an. 12-14: Annual Meeting, General Board of Health and Welfare Ministries, Jung Hotel, New Orleans, La.
- an. 14-16: Annual Convention, National Association of Methodist Hospitals and Homes, General Board of Health and Welfare Ministries, Jung Hotel, New Orleans, La.
- an. 20-21: United Methodist Committee for Overseas Relief, San Antonio, Texas
- an. 21-24: General Board, National Council of Churches, Memphis, Tenn.
- an. 25-26: Association of United Methodist Theological Schools, Nashville, Tenn.
- an. 27-29: Annual Meeting, Board of Education, Sheraton Hotel, Nashville, Tenn.

NORTH CAROLINA CONFERENCE

- an. 5-10: Church Membership Lab for Pastors, Hayes Barton Church, Raleigh
- an. 7 : Board of Christian Social Concerns, Methodist Building, Raleigh, 10 a.m.
- an. 8 : Special Session of N. C. Annual Conference, St. Paul Church, Goldsboro
- an. 10 : Wilmington District Trustees, 6:30 p.m.
- an. 12 : New Bern District Conference, Trinity Church, Jacksonville, 2:30 p.m.
- an. 14 : Commission on Promotion and Cultivation Meeting
- an. 15 : Trustees, Methodist Home for Children, Raleigh, 10 a.m.
- an. 19 : Goldsboro District Conference, Providence Church, 2-5 p.m.
- an. 19 : Wilmington District Conference, Wesley Memorial Church, 2:30-5 p.m.
- an. 20 : Seminar on Wedding Service, Windsor, 10 a.m.-3 p.m.
- an. 21 : Seminar on Wedding Service, Westminster Church, Kinston, 10 a.m.-3 p.m.
- an. 22 : Seminar on Wedding Service, Grace Church, Wilmington, 10 a.m.-3 p.m.
- an. 22 : Methodist Foundation, Inc., Methodist Building, Raleigh, 2:30 p.m.
- an. 23 : Fayetteville District Lay Rally, Methodist College, Fayetteville
- an. 26 : Greenville District Conference, St. James Church, Greenville, 2:30 p.m.
- an. 26 : Durham District Conference, Parkwood Church, Durham, 2:30 p.m.
- an. 27 : Methodist College Second Semester Classes Begin
- an. 27 : Seminar on Wedding Service, St. Paul Church, Durham, 10 a.m.-3 p.m.
- an. 28 : Seminar on Wedding Service, Page Memorial Church, Aberdeen, 10 a.m.-3 p.m.

WESTERN NORTH CAROLINA CONFERENCE

- an. 5 : Albemarle District Conference, Wadesboro, First Church, 2:30 p.m.
- an. 5 : Winston-Salem/Northeast District Conference, Reidsville, Main Street, 3:30 p.m.
- an. 7-8 : Mission to Ministers-Lectures on Preaching, Charlotte, First Church
- an. 8 : Cabinet Meeting
- an. 12 : Marion District Zone Meeting on Stewardship, 2:30 p.m.
- an. 20-23: Emory University Ministers' Week
- an. 28 : Conference Board of Missions, 10 a.m., Statesville, Wesley Memorial

The New Testament Church

by BISHOP WILLIAM R. CANNON

The followers of Jesus did not think of the church in organizational or structural pattern. Indeed, they did not think of the church at all. They were all loyal Jews. Jesus did not conceive of his personal mission as extending beyond the borders of his homeland or outside the reaches of his own people. He said that he had been sent only to the lost tribes of Israel. He used the word church in but one discourse. That was outside Caesarea Philippi when he told his disciples that he would build his church on the rock of their own faith in him.

Hence the Christianity of Jesus registered itself in the personal devotion of men and women to him and their anticipation with him of the Coming Kingdom of God. He did not, like John, baptize. Neither did he organize congregations, devise rituals, or set up policy and standards of procedure. All he did was to proclaim the good news of salvation and to demonstrate its power in healing the sick, restoring to the lame the use of all their faculties, and in raising the dead. His mission was to personify the church in the perfection of his own personal life and in the purity of his mighty acts. God verified Jesus' life and message by raising him from the dead. The foundation of the New Testament church is the resurrection.

The church rose as an institution at Pentecost. This was fifty days after the resurrection, forty days after the ascension. Here again informality was more in evidence than any formal pat-

tern marked by institutional regularity and the niceties of organizational functions. The apostles just preached under the power and inspiration of the Holy Spirit. They had unction. Unlettered men made sense to men of letters and refinement as well as to the ignorant and untutored. As a result, quite a number wanted to know more about Jesus and about Jesus' view of life, destiny, and duty. They became so numerous that their physical needs had to be met. Hence the first established order in the church was the diaconate. The diaconate consisted of seven men designated to wait on tables and to satisfy the necessities of the poor; that is, look after those incapable of looking after themselves.

I say the diaconate was the first established order after Pentecost. The apostles were the original twelve minus Judas Iscariot and plus Matthias chosen in Judas' place. Later the Holy Spirit on his own initiative chose Saul the Pharisee who became Paul the Apostle. These men were the leaders. They had to be freed of trivial affairs in order to preach and to direct the lives of the converted.

Now it seems that anybody had the right to preach whose public utterance was effective. If people were converted and their lives transformed by a man's message, that message must be regarded as valid. Likewise, any preacher who won a soul to Christ had the privilege of baptizing the one he had won. The poor deacon Philip baptized the Ethiopian eunuch. Any one could baptize, but only the Apostles could confirm baptism by the gif

of the Holy Spirit through the laying on of hands.

Paul of course founded more churches, that is, set in operation more individual congregations than anybody else. Indeed, the greatest missionary was the first missionary. No one else in all history has been able to compete with the Apostle Paul in the extent of missionary expansion or the intensity of the spiritual life of the mission which he has established. The glory of European Christian civilization finds its beginnings in the work of that little Jew who could see no distinction in himself and in the Gentiles. Both Jews and Gentiles desperately needed God, and what marked a difference in men was saintliness in contrast to wickedness rather than race, color, nationality, or class. Paul fashioned the map of Christian Europe.

The church took its pattern from the structure of the society in which it originated. The first buildings erected were modeled after the old Roman courthouses. The ruler of the church was the apostle, the man who had seen with his own eyes the Lord Jesus. He was an itinerant. He moved as did Peter and Paul from place to place preaching and founding new churches. Later the successors of the apostles were the bishops. Hence the Methodist concept of collegiality, the government of the whole church by bishops who can move from diocese to diocese, area to area is nearer the New Testament pattern of the apostolate than any other in existence today. The effort to base episcopate on presbytery is more a study in the comparison of mere words and their derivation than it is a study of the development of functions and duties. The Methodist episcopate resembles more closely the Greek Orthodox and Roman Catholic than it does the Anglican and Episcopalian.

The ministry of the New Testament church was almost, if not entirely, charismatic. People did whatever they had gifts for. If they could preach, they preached. If they had the gift of prophecy, they prophesied. If they knew enough and could communicate information they taught. The test of their ministry was pragmatic. By their results, by their fruits, they were known.

There is apparent in the New Testament church, however, a form of internal congregational worship. Evidently it had been established by our Lord himself. It was the communal meal, open to those who had been baptized and had received the power of the Holy Spirit from the hands of the Apostles. It was not open to the uninitiated. We call that meal the Lord's Supper. It was probably no more than a "church-night supper." People brought food. They sat around a table. They ate together. But the meal was sanctified by the remembrance of the Lord's death. Yes, and it was inspired, too, by the anticipation of his coming. All worship centered around Jesus. The God of the first Christians was Jesus. In him God the transcendent had found a human form. So this Holy Supper took its place beside preaching and the explanation of the message and ministry of Jesus as the central act of worship and praise. Preaching was for everybody, sinner as well as saint. Indeed it was more especially for sinners. But the Lord's Supper had no meaning at all except for those who knew Jesus experientially, who had been baptized in his spirit and washed in his blood.

The New Testament Church was not without its program of service. Indeed, church could not be separated from mission. Its purpose was to save

(Continued on page 9)

EDITORIALS. . .

RESOLUTION FOR A NATION

There was a time in the memory of some of us when the United States was riding the crest of great popularity in the world. As Americans travelled abroad, they acknowledged their citizenship with pride. They were frequently lionized, and — more importantly — they were often loved.

Now all of that is changed. We are roundly cursed more often than praised. The average American traveler abroad is more likely to have an inferiority complex than the opposite.

Why has all of this come about? We see at least two reasons: one within us and the other within the people around us.

We ourselves have forsaken some of the rock-ribbed principles contained in our Bill of Rights and in our Constitution. At very least, we have been saying in recent years that the ideals of the Bill of Rights are not necessarily good for all peoples. They may have worked well for us, we say, but they may not be best for others.

So we have taken a laissez faire attitude about many of the tyrannies and prejudices and injustices which afflict the world. We have come to consider it, shall we say, indelicate for us to attack inbred evils among others, particularly if the parties concerned are non-white, non-Christian, and non-affluent.

Thus, our world image has changed from one of strongly championing freedom and truth and right to the role of an amiable nonentity. We have moved from being a first rate power with a first rate moral influence to a position

of being a first rate power with a fourth rate influence.

We are so busy eagerly agreeing with our critics when they say that we are a materialistic, a racist, a corrupt nation that we have little breath left with which to proclaim what we really believe.

We owe it not only to ourselves, but to the rest of the world to get off of this inferiority complex jag. We ought to demand of our Communist neighbors and of spokesmen in some "developing countries" that they give priority to cleaning the skeletons out of their own closets.

The United States has become the whipping boy of the world. We are blandly told that we should put up with the role because we are big and strong, and can take it. A mouse, we are told, may take liberties which are denied to a lion. We should remain docile though the lion's tail is twisted and though his nose is tweaked.

Our stance as an amiable nonentity would not matter so much if it did not affect the morale and the welfare of other peoples who are struggling — sometimes desperately — for freedom.

In spite of our glaring faults and our evident weaknesses we probably have the most democratic society in the world today. We have a relatively enlightened civic structure. We have a greater degree of freedom with a large measure of justice than practically any others. Having achieved this through a series of happy circumstances, we owe it to all oppressed people the world

over to help them achieve a larger degree of what the fortunes have given us.

We believe that God has brought the United States to this time and place in history for a purpose. We have a role to play in the world, which can bless all peoples, including our own. We need to reaffirm among ourselves the principles of truth, justice and freedom upon which the nation was established; then we need to stand firmly for these principles in the arena of the world.

This new year of 1969 offers us as a nation a fresh opportunity to lead the way for reconciliation, for freedom with justice, both here at home and around the globe.

A Special Word to To Church Officials

A copy of this issue of the NORTH CAROLINA CHRISTIAN ADVOCATE is going to every Official Board (Administrative Board) member of the United Methodist Church in North Carolina. There are approximately 45,000 of you. Some of you are regular subscribers to the ADVOCATE and have been for years. With others of you, this issue which you hold in your hand may be the first ever.

If you are already familiar with the ADVOCATE, you know that this issue represents a radical change from the past. We are offering our readers what we feel is a more attractive weekly magazine. Also we are intent upon filling its pages with news, information and inspiration which is vital for Methodist leaders and members.

The ADVOCATE is the official weekly news journal of the North Carolina and the Western North Carolina Conferences. It is a service organ of United

Methodism in North Carolina. Its effective function is important for the life of our church.

We are going all-out to make the ADVOCATE worthy of your full support. And we are expecting your support. We are asking that every Official Board in the state become all-member subscribers. We are asking each board to take specific action on this, and see to it that all of its members get the ADVOCATE.

This January 2 issue includes a special supplement containing vital information about our new United Methodist Church and its program. Once a month hereafter our pages will include a conference program supplement, giving detailed information and suggestions. This material will be exceedingly important to board members and other leaders in the local church. Your conference executive secretaries and others are cooperating together in the production of this supplement.

Also, we will continue to carry news about our churches, interesting feature articles, inspirational and devotional material in our week-to-week issues. One of our objectives is to carry more printed matter that is of concern to laymen and to younger readers.

Your cooperation is essential if all of these efforts are to bear fruit. We are, therefore, appealing to your sense of loyalty and dedication. We feel that you, as a leader in your church, should take and read our official church paper. We feel that you will be a better Christian and church member for doing it.

When the matter of supporting your church paper comes before your Administrative Board, we hope you will enthusiastically support a proposal that your church officials become 100 per cent subscribers.

Details about subscription rates and other information may be found on page 31 of this issue.

METHODIST NEWS ROUND-UP

GREENE JOINS MISSIONS BOARD

The Rev. Dr. Shirley E. Greene, New York and Montclair, N. J., has been named to the staff of the National Division of the United Methodist Board of Missions. The United Church of Christ clergyman will serve on the professional staff in the National Division's Parish and Community Development unit.

Dr. Greene has had a 30-year professional career in denominational and ecumenical activities, and for the last two years has been Church and Economic Life director in the Department of Social Justice of the National Council of Churches.

WORKSHOPS SET IN 12 CITIES

Economic development, and its relation to world poverty, will be the major theme for a series of regional workshops for United Methodist women across the nation March 15-April 30.

The workshops in 12 "Hub Cities," as they are called, represent a continuation of the 14-year-old World Understanding program of the Women's Division of the Board of Missions.

Charlotte will be one of the 12 cities throughout the United States where a regional workshop will be held. The theme will be "Issues of Poverty in World Development."

ABINGDON BOOK AWARD MADE

Sten H. Stenson, chairman of the department of religion at Smith College in Northampton, Mass., is the winner of the 1968 Abingdon Award for a religious book.

The winning book, *Sense and Non-sense in Religion*, defends religious belief against the most telling and broad-



The Rev. Dr. Ernest T. Dixon, Jr., president of Philander Smith College Little Rock, Ark., has accepted a position with the Program Council of The United Methodist Church. A staff member of the former Methodist Board of Education for 12 years and president of Philander Smith since 1965, he will assume his new duties in Dayton, Ohio March 1.

ly held criticisms of our day and demonstrates the relevance of theology and worship in the modern world. It is scheduled for publication April 14, 1969.

Dr. Stenson has been on the faculty at Smith since 1958 and had previously taught at Williams College and Middlebury College.

EVANGELISM COUNCIL TO MEET NEXT WEEK

The Rev. Ira B. Galloway, superintendent of the Fort Worth East District who entered the ministry from the

world of politics, will be the keynote speaker for the opening session of the Council on Evangelism Jan. 8. The Council will meet Jan. 8-10 at the Hotel President, Kansas City, Mo.

The meeting will be climaxed with a week-end Lay Witness Mission.



An Indiana pastor and district superintendent, Rev. Dr. Virgil W. Sexton, has been appointed to work with the Program Council of the United Methodist Church. His designation is assistant general secretary for Planning, and he will be involved in coordination and communication between the multitudinous boards and agencies of the church. Sexton left Indiana 18 months ago where at one time he had been pastor of the 2,500-member Irvington United Methodist Church, Indianapolis, to take a position with the Board of Missions. He was a Navy chaplain in World War II and in the Korean War. His educational background includes B.A. from Asbury College and B.D. from Garrett Theological Seminary. He holds the honorary doctor of divinity degree from the University of Evansville (Ind.).

THOMAS ELECTED

Bishop James S. Thomas, Des Moines, Iowa, has been elected chairman of the Program-Curriculum Committee of The United Methodist Church for the 1968-72 quadrennium. The Program-Curriculum Committee is composed of 35 voting members and some 90 board and agency staff persons.

This group makes the plans which result in curriculum resources for the nearly seven million persons enrolled in United Methodist church schools.

GRANTS MADE TO "NIGHT CALL"

Two major Protestant denominations have made grants totaling \$40,000 to "Night Call," the popular national call-in radio program produced by TRAF-CO.

A \$25,000 grant from the United Church of Christ and a grant of \$15,000 from the Episcopal Church are credited by TRAF-CO with helping to assure the continuance of the show which is now heard on more than 85 stations from coast to coast, including most major metropolitan areas.

The New Testament Church

(Continued from page 5)

the world from destruction. It anticipated the Kingdom of God by realizing its ideals among men here on earth.

When the Apostle John saw the New Jerusalem, it was coming down from God out of heaven to earth, for the dwelling place of God is always with men. The only way we can ever transform this world is in anticipation of the world to come. Heaven alone gives us the proper pattern by which to rebuild the earth. The New Testament church, therefore, is the everlasting ideal for all our endeavors in the church of today.

GASTONIA DISTRICT CONFERENCE MEETS TO HEAR REPORTS

The Gastonia District Conference met at Covenant United Methodist Church, Gastonia, Dec. 1 at 3 p.m. The church sanctuary was full as Dr. Charles D. White, district superintendent, opened the meeting. Rev. Garland Young was elected secretary.

Rev. Conrad Washam, pastor of the host church, welcomed delegates and visitors to the conference and stated that only a few Sundays ago the new Covenant sanctuary was opened for worship.

The special speaker for the business session was Rev. O. Ray Moss, director of the Inner-City Ministry in Greensboro, who told of the work being done by this ministry to reach those whom the church has lost. Through this experimental ministry, many new ways are being sought to reach these people from clinics all the way to camps.

Rev. Lawrence McCleskey, chairman of the Committee on Records, reported that all records for the district were in order.

The district statistician, Rev. Kelly Brendle, stated that all ministers had gotten their reports to him on time and that a significant new gain in members over last year was shown.

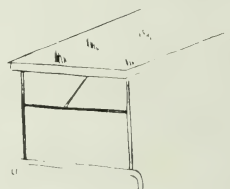
Delegates were invited to meet at Aldersgate United Methodist Church, Shelby, in December of 1969.

The prayer for the worship service was led by Rev. Marshall McCallum, pastor of Durham Chapel-Philadelphia Churches. The anthem, sung by the Covenant choir, had been written by Mrs. Little, minister of music, for the opening of the new sanctuary.

Dr. Wilson O. Weldon, editor of *The Upper Room*, preached on "The Sermon on the Mount," which will be studied during the quadrennium. He stressed the need for communication between people, and between the church and the world. "There is a great need for listening," he said.

Rev. Rollin Gibbs, director of Field Service and Finance for the conference Board of Lay Activities, led the ministers and members of nominating committees in studying new church structure. He advised each pastor to order the pamphlets, *Pastor-Parish Relations* and *Seek Ye Out Good Men*, from the General Board of Lay Activities.

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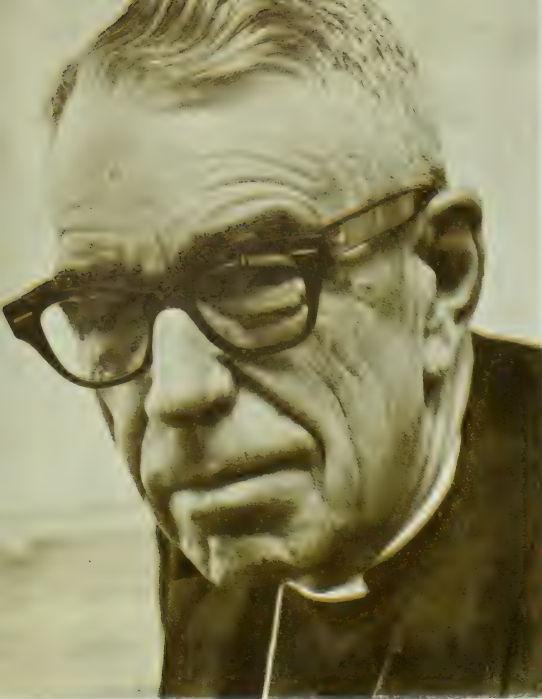
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Groundbreaking services for a new education building were held at the North River United Methodist Church, near Beaufort, Sunday, Nov. 10. Dr. R. Grady Dawson, former pastor, led the service. Among those participating in the groundbreaking were, left to right: Mrs. Dan Hill, president of the WSCS; Miss Debra Simpson, president of the UMYF; Mrs. Mayo Judy, secretary of the Commission on Education; W. J. Dail, superintendent of the church school and chairman of the Building Committee; Dorsey Martin, assistant Building Committee chairman; Rev. Mr. Brigham, and Dr. Dawson. The new building will include three children's classrooms, storage rooms, a kitchen and a large fellowship hall. Construction will be completed by spring.

Construction has begun on a new church building for the approximately one hundred members of the Bethabara United Methodist Church, Goldsboro District. The new brick building will include a sanctuary, fellowship hall, five classrooms, kitchen and rest rooms. When the groundbreaking service was observed, the first spade of dirt was turned by Mrs. Francis Autry, a charter member of the church. Also participating were, left to right: Mrs. Ethel Gratham, Mrs. Lona Matthews, Rev. J. G. Lupton, pastor, Mrs. Mary Edwards, L. F. McPhail, Sr., McDonald Gratham, Jenkins Matthews, and Ovie Williams. Mr. Matthews is chairman of the Building Committee. The present building was erected in 1894 and will be used for classrooms.





BISHOP FRED P. CORSON

Special Session Called

Bishop William R. Cannon of Raleigh, has announced a special session of the North Carolina Conference of The United Methodist Church. The session, set for January 8 at the St. Paul United Methodist Church in Goldsboro, will bring together some 1,000 delegates from eastern North Carolina Methodism.

It will focus attention on the four-year quadrennial program of the 11 million-member denomination which was adopted in its General Conference in Dallas last April.

Dr. J. Lem Stokes II, Executive Secretary of the Quadrennial Program and

former president of Pfeiffer College and Bishop Fred Pierce Corson of Philadelphia, will be the featured speakers.

Official delegates to the Conference will be the ministers of the 870 United Methodist churches in 56 eastern and Piedmont counties and laymen who were delegates to the 1968 regular session in Fayetteville.

The Quadrennial Program includes an intensive Bible study in every congregation, the raising of at least \$20 million as a special Bishop's Fund for Reconciliation and the projection of a Volunteer Youth Service Corps.

A study of "The Sermon on the Mount" will be carried on in every local Methodist church. The Voluntary Service program will appeal to young adults aged 18-30 to volunteer to spend a year in special Christian service. The recruitment and placement of these young adults will be a cooperative effort with the nation-wide Methodist effort.

Local arrangements for the Conference will be headed by the Rev. Leon Russell, Goldsboro district superintendent, and the Rev. B. L. Davidson, pastor of the host church.

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THE BROAD SCOPE

PRAYER FOR EVANGELISM CONGRESS CALLED FOR

A call for prayer has gone out from the headquarters office in Minneapolis of the Congress on Evangelism scheduled to take place Sept. 8-13 in Minneapolis. Designated the United States Congress on Evangelism, it is one of a number of regional such meetings being held over the world. Methodist evangelism leaders are among those serving on the 52-man National Committee. Evangelist Billy Graham is honorary chairman, and Dr. Oswald C. J. Hoffman, St. Louis, Mo., is chairman.

In making the call, it was stated that "the urgency and need for a mighty moving of the Spirit of God in our nation and across the world is impressed upon us in every newscast. Our daily papers compel us to realize that we are at a crossroad, and that our choice is either Christ or chaos."

The announcement continued, "What assistance can be given to the American home? How can the local church be mobilized to reach the community for Christ? What is the Scriptural answer to the cultural, social, and moral upheaval of our day? How can the needy individual be convinced that Jesus Christ is the answer? We must have answers in our generation.

"In the early church it is recorded that 'When they had prayed, the place was shaken where they were assembled' (Acts 4:31). II Chronicles 7:14 states, 'If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.'

"Church leaders from all across America," the appeal stated, "are urgently requesting that you pray during these months ahead with an overwhelming faith that there shall be a spiritual awakening in our time."

GHETTO PROBLEM BLAMED ON ALCOHOLISM

The Labor Department has scored alcoholism as being a major cause of ghetto unemployment. The department's Manpower Administration said, "Alcoholism is a factor to be faced in placing participants in national manpower training and development programs which aim at full employment in an expanding economy." The report added that a good job is also a factor in helping such persons to win the battle over their problems.

NEW LEADERSHIP FOR DELTA MINISTRY

A new director, Owen Brooks, has been named for the Delta Ministry in Mississippi. A former teacher and principal of the Boston (Massachusetts) Freedom Schools, he studied electronic engineering at Boston University and later at Lincoln Institute, Northwestern University. Brooks had previously been associate director.

Moving into the position of associate director is Rev. Harry J. Bowie, a New Jersey pastor and Phi Beta Kappa graduate of Hobart College, who received his seminary training at General Theological Seminary. Both Brooks and Bowie are Episcopalians. The Delta project is an enterprise of the National Council of Churches, with a considerable part of its funds coming from the World Council of Churches.

CAROLINA BRIEFS



MISS MARTI TREMBATH

¶ *Miss Marti Trembath* joined the staff of First United Methodist Church in Morganton Nov. 1. A native of Charlotte, she received a B.A. degree in Christian Education from Pfeiffer College in 1966. For the past two and one-half years, Miss Trembath has been on the staff of Central, Canton. She was a member of the European Caravan in the summer of 1965.

¶ *Miss Martha Jane Powell* of Western Carolina University has been named in the 1968-69 edition of "Who's Who Among Students in American Universities and Colleges." A senior majoring in biology education, Miss Powell is the daughter of Rev. and Mrs. J. J. Powell of Sylva.

¶ *Rev. and Mrs. J. S. Gibbs, Sr.* have entered the Methodist Home in Charlotte. Their mailing address is 3420 Shamrock Drive, Charlotte 28205, and their home is located at 304 Forest Knoll Drive. Visitors may find it by

going straight past the Main Building to the second house opposite the pines.

¶ *Open house* was held Sunday afternoon at the newly-acquired parsonage of White Memorial United Methodist Church, Henderson. The parsonage has three bedrooms, two baths, living room, built-in kitchen, family room, dining area, carport and a full basement. Refreshments were served by the Women's Society of the church. Rev. Argel H. Payne is pastor.

¶ *Dr. Kenneth W. Clark*, professor emeritus of New Testament in the Duke University Divinity School and co-director of the International Greek New Testament Project, will deliver the endowed Barton Lectures in Tulsa, Okla., Jan. 19-22. The 1969 lectures within the theme "Formation and Development of the Bible," will be presented by Dr. Clark in Tulsa's Boston Avenue Methodist Church.

¶ *The Rev. Robert E. Early*, pastor of the Jordan Memorial United Methodist Church, Ramseur, has been confined to the home since Thanksgiving with a deep-seated infection. Hospitalization and further treatment at Greensboro's Cone Memorial Hospital is scheduled for this week.

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HERE and THERE

VIETNAM PICTURE

A valuable perspective on the Vietnam situation continues to be afforded through *News, Views*, the monthly publication of the Vietnam Education Project, an "information forum" sponsored by our General Board of Christian Social Concerns, and by the Women's Division and the World Division of the General Board of Missions. The apparent purpose of this education project is to create in this country an atmosphere which will accelerate the making of peace in Vietnam. We cannot at all quarrel with this objective. The bringing about of peace in Vietnam is urgently needed.

The current issue, however, (for Nov.-Dec. 1968) seems to leave the impression that the only obstructions on the road to peace lie on our side. If recalcitrants in the South Vietnam government and among the American military establishment would only be willing to negotiate, then peace would quickly come. Nothing is even hinted

about recalcitrancy on the part of the North Vietnam invaders and of the National Liberation Front.

If we are going to "tell the story as it is" then we ought to tell the story as it is — the whole story, not as a one-sided, distorted version. Nevertheless, *News, Views*, as a "people-to-people dialogue" is an important documentary on a tragedy which becomes more and more intolerable with the passing of the months. Incidentally, why is there not more insistence that the United Nations assume a larger role in the peacemaking?

THE CHURCHES AND TRAGEDY IN WEST VIRGINIA

What were the churches doing while 78 miners were trapped in a coal mine near Farmington, W. Va.? Plenty, according to a report from Winston Taylor, Methodist Information Director, Washington, D. C.

As families of the trapped miners waited through anguished hours, they were moved from the public, hectic scene of the rescue operations to a little United Methodist Church — the James Fork Church — located a scant few hundred yards away. There Methodist pastors, and ministers from other denominations, stayed with them. Food, sleeping facilities and medical supplies were offered them as well as spiritual support.

Taylor reported that "several of the pastors of the area were former coal miners, and they spent many sleepless nights ministering to the people of the community. The pastor of the little James Fork Church, the Rev. John Barnes, was in attendance almost constantly and led in daily devotional services. The district superintendent, Dr. Melvin Risinger, was there, often all night, in an attempt to comfort those in need."

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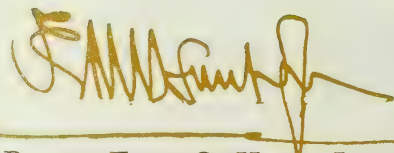
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Bridging the "communications gap" now in existence within The United Methodist Church is surely a vital aspect of the massive Reconciliation motif currently and properly occupying so much of our Church's concern. I know of no better beginning to this task than zealous participation in the new effort to enlarge greatly the readership of THE NORTH CAROLINA CHRISTIAN ADVOCATE in its exciting new format. This excellent paper, relevant and readable, deserves to be in every home of Western North Carolina United Methodism.

I heartily endorse the upcoming campaign to enlist all Administrative Board members as subscribers and urge upon pastors and laymen their fullest cooperation.


BISHOP EARL G. HUNT, JR.



At the meeting held in Greensboro on October 7 in behalf of the NORTH CAROLINA CHRISTIAN ADVOCATE, we agreed to ask every local church to enlist all members of its Administrative Board as subscribers of this very fine paper which serves the needs of both annual conferences. We set aside January 1-April 1 as the time to emphasize the importance of the paper and to secure the subscribers.

I wish now to lay this on your heart and tell you that I am counting on you to enlist every member of the Administrative Board in your church. The more our people know about the paper, the better members they will make and the more effective will be their service.

William R. Cannon

BISHOP WILLIAM R. CANNON

congress has 91 METHODISTS

Ninety-one members of the United Methodist Church will serve in the 91st Congress, for 1969-70, according to surveys.

This is three fewer than in the most recent session, but still comprises the second largest denominational affiliation, next to Roman Catholics, who number 111.

According to the interdenominational magazine *Christianity Today*, religious affiliations in the new Congress include also 82 Presbyterians, 66 Episcopalians, 53 Baptists, 29 from United Church of Christ, 19 Jewish, 14 Lutheran, 13 Disciples, 10 Latter-Day Saints, 7 Unitarian-Universalists, 6 from Churches of Christ and 5 Christian Scientists, 3 Greek Orthodox, 3 Friends, 2 from Evangelical Free Church and one each from Reformed Church, Schwenkfelder, Apostolic Christian, Christian and Missionary Alliance, Evangelical Covenant and Seventh-day Adventist Churches.

The 23 United Methodists in the Senate include B. Everett Jordan of North Carolina. In the House of Representatives is one United Methodist from North Carolina — Charles R. Jonas.

Among the 50 governors serving in the United States as 1969 begins will be nine who are United Methodists, the largest number from a single denomination. This is the same number as two years ago.

Denominational affiliations of other governors are: Roman Catholic, eight; Baptist, seven; Episcopal, six; Presbyterian, six; United Church of Christ, four; Disciples of Christ, three; Lutheran, three; Mormons, two; Jewish, one; Universalist-Unitarian, one; Protestant, one.

CHRISTMAS AFTER THOUGHTS

by PAUL D. LOWDER

I missed the Christmas parade this year. I missed it intentionally. But I regret it. For of all the parades I've seen nothing eventful happened. And Santa Claus was always a disappointment. But this year something *did* happen. At least one float was entered which no one could ignore. It was not a pretty float and it was not intended to be. It was entered by the American Friends Service Committee, an organization committed to the cause of peace. Seven young men with death masks on pulled the float by ropes tied around their chests. On the front of the float were the words, "To shine upon them that sit in darkness and the shadow of death, to guide our feet into the way of peace." These words are said by Zechariah after the birth of John the Baptist and used in the Gospel of Luke to introduce the story of the birth of Jesus. On the sides were pictures of a starving child, a laughing man, a dove (the symbol of peace), and some angels. On the rear was a black madonna and child.

The reactions to this float are a parable for our time. "I don't think that was very Christmas-ie," one lady was heard to say. "Frightening," another person exclaimed. "It's absolutely morbid." The float was excluded from a Christmas parade in a nearby city on

Mr. Lowder is pastor of West Irving Park United Methodist Church, Greensboro.

the basis that it had nothing to do with Christmas.

What is Christmas really about? We hear a lot of talk, especially from religious persons about the real meaning of Christmas. But I wonder if those of us who celebrate Christmas by going to church, by giving to charity, and by carol singing are aware of the real meaning of Christmas? Or do we prefer to keep it as one who asked me to speak at a Christmas dinner described, "We want something light and humorous, nothing serious."

Maybe the reason it is so hard for us to see the significance of a shocking float is because we have so romanticized Christmas. The madonna on the back of the float should remind us that God came in the back door in the birth of Christ. He was not born in a significant place to important parents but in a stable that must have smelled like a stable and to parents who were not prominent enough to influence an innkeeper. If her being black is a jolt, then let us consider how it feels for the majority of the world, who sees Mary usually as someone different from them.

The struggle of men who are bound could remind us of the tragedy of Christmas and man's continuing struggle to overcome oppressions of all kinds. Have we forgotten that the birth of Jesus cost the lives of many children when Herod slaughtered the innocent trying to counteract a threat to his leadership? Or that while we watch a parade hundreds die of starvation, that two out of three persons have never heard the Christmas story or that four out of five have never had an adequate diet? And it should remind us that a price has to be paid for peace. A price as demanding as the price of war, but one which few have been willing to pay.

This disturbing float could also be a

reminder that with Christmas comes the promise and hope of peace and good will. It was into this kind of world Jesus came and it is this world to which he speaks. Not to a fantasy world of tinsel and lights, but to a world struggling to find a light, a world suffering the birth pains of a new age and one in which good so often cannot easily be separated from evil. In this kind of world because of him there is hope for meaning and a promise of peace.

There is a place in the Christian faith both for consoling and for disturbing. But why it is that we sooner recognize the Gospel when it consoles than when it disturbs? If we are accused of tipping the balance now for disturbing, maybe it is to try to balance the scale which so long has been weighted with comfort. No matter how hard we try we cannot change the scripture to read, "To shine upon them that sit in comfort and the shadow of their possessions, to guide our feet into the way of prosperity." Yet anything other than this is bound to be disturbing.

SOMETHING TO THINK ABOUT

Calcutta's population is a staggering seven and a half million, with a growth rate of 200,000 every year. More than a million of these live in "bustees" (roughly translated: "slums" though the translation is *very* rough—there are no slums anywhere in the United States comparable to Calcutta's bustees!).

More than half of the households in Calcutta live in one room, with an average of four persons per room. There seems to be no way of calculating accurately the number of families who make their homes on the sidewalks.

—From a letter written by the
Joel Underwoods, missionaries to India

HENDERSON CALLS FOR COMMITMENT

Delegates attending the Salisbury District Conference Dec. 8 heard a challenging message from the Conference lay leader, were led in an unique worship service and participated in a brief business session in the sanctuary of First United Methodist Church, China Grove.

Introduced by W. W. Hartsell, district lay leader, the conference lay leader, William R. Henderson of High Point, spoke on "The Role of the Laity in the New Church."

"The first duty of laymen in the new church is to have a deep personal commitment to God through Jesus Christ," Henderson said. "I was raised in the Methodist Church and have held almost every office except president of the WSCS; I've helped to discuss programs and budgets and all the phases of church business. But until recently I have been embarrassed to talk about Jesus Christ. All of the genius of our church can be to no avail without a personal commitment to Jesus Christ," the advertising executive continued.

"The second duty of laymen is to study and grow," he stated. "I am utterly appalled at the ignorance of Methodists—ignorance about Christianity, even about religion. We spend more time with the daily newspaper than we do our Bibles.

"And a third responsibility," he continued, "is witnessing. We have gotten away from this in our churches. We are impressed with our own goodness and appeal to those we consider worthy to join us by displaying our fine facilities, but we forget to speak of Christ.

"We should surrender our lives to

Jesus Christ and witness of Him twenty-four hours a day, every day," Henderson asserted.

The opening worship was led by 50 young people, seated on the floor within the chancel singing to the accompaniment of a guitar.

District Superintendent M. E. Harbin presided during the business session. Dr. John O. Gross spoke on Christian Higher Education, and W. W. Hartsell brought out the need for the church to consider more seriously the question of ministers' salaries.

During the business session, Rev. J. P. Heafner and Rev. Frank Turner were presented certificates of award from the Clinic in Preaching.

RONALD A. OVERCASH
District Director, UMI

UMRF RETREATS SET

Three retreats, planned by the United Methodist Rural Fellowship, are scheduled in the North Carolina Conference during February.

These retreats will be held: Feb. 3-4 at Williamston United Methodist Church, Williamston; Feb. 5-6 at Salem United Methodist Church, near Fayetteville, and Feb. 7-8 at Warsaw United Methodist Church, Warsaw. The retreats will begin at 1:00 p.m. with registration and adjourn the following day after lunch.

Some of the major concerns of the retreats are new forms of ministry and

mission, particularly as these concerns pertain to the small membership churches. However, delegates are to be sent by every local United Methodist Church, rural and urban, clerical and lay.

Rev. Hank Wilkinson of Kitty Hawk and Harold McSwain of Hinton Rural Life Center will represent the two ends of the state as they join others on a panel talking about the new forms of ministry in which the Church should be involved.

Rev. Walter McDonald, professor at Louisburg College, will explore the area of "Research and Survey," giving delegates guidance on the direction in

which the Church should focus its ministry.

A presentation of Dr. Earl Brewer's paper on the rural church will be given by Rev. Leo Thompson, chairman of the Commission on Town and Country. The subject will be "Renewal in the Rural Church."

The keynote speaker, Dr. Wilson Nesbitt, will end the retreat as he projects certain goals which the N. C. Conference should seek to attain.

Pre-registration by lay and clerical delegates should be sent to the District Director of UMRF in the district in which the delegate resides. All registrations should be received by Jan. 27.



BISHOP HUNT SPEAKS AT CRAMER MEMORIAL

Ushering in the Christmas season with a program of Christmas music and a fellowship supper, the congregation of Cramer Memorial Methodist Church, Cramerton, heard Bishop Earl G. Hunt. Bishop Hunt reminded his listeners that Christmas is a time to rethink personal values and to give gifts of service and dedication. Shown with Bishop Hunt (second from left) are, left to right: Mrs. Millie Malone, WSCS president; Dr. Charles White, Gastonia District superintendent; the Rev. Dean Brown, pastor, and H. S. Shellman, chairman of the board of trustees.



WOMEN'S NEWS

north carolina conference

MRS. IVAN E. WELBORN

WANCHESE NEWS

The Women's Society of Christian Service members of Bethany United Methodist Church, Wanchese, were active during the past months.

New officers were installed by Mrs. Beulah Gaylord, district president. They were:

Mrs. L. L. Gibbs, president

Mrs. Elmer Sawyer, vice-president

Mrs. Arnold Daniels, recording secretary

Mrs. Chesley Midgett, Sr., treasurer

Mrs. Kenneth Doughty, chairman Spiritual Growth

Mrs. Rena Tillett, chairman Missionary Education

Mrs. Linda Mann, chairman Nominating Committee

Mrs. L. A. Tillett, Jr., chairman Christian Social Relations

Mrs. Randy O'Neal, chairman Program Material

Mrs. Reggie Tillett, pianist

Mrs. Lennie Tillett, chairman Local Church Activities.

Also a charter night was held with 56 members signing the charter roll, including four new members, who were Mrs. Bessie L. Love, Mrs. Mildred Tillett Midgett, Mrs. Eliza Edwards, and Mrs. Stanley Scarborough.

The Society was hostess to the Dare County Subdistrict WSCS at which time luncheon was served to the approximately 67 members. Mrs. Nevin Westcott, chairman, presided.

The Call to Prayer and Self-Denial Week was observed Oct. 25-31, during which time a day apart was held under the leadership of Mrs. Elizabeth Saunders of Elizabeth City, and a worship

and program meeting directed by Mrs. Kenneth Doughty, with a sacrificial offering to go to urban ministers in Asia, educational work, building fund and Vashti Schools for Girls.

The entire church participated in a study of the gospel of St. John with the subject being "Coming to Life," led by the pastor, the Rev. Luther Wesley.

MRS. E. L. McPHERSON

District Chm. Public Relations

JUST SUPPOSE: MEMBERSHIP

Suppose the membership of the Women's Society and Wesleyan Service Guild in your church was limited. Would *you* be "in" or "out?"

Suppose you had to "run" for officers in the Society or Guild as candidates run for public office. Would *you* "win" or "lose?" Or would you even try?

Suppose membership was for one year only, to be renewed each year and depended upon the good you had done in your Society or Guild during that time. Would *your* membership be continued?

Suppose there was a waiting list of those desiring to get in. Would *your* membership be worth waiting for? Would *your* name appear on the list?

Suppose you were called upon to tell why your Society or Guild should keep your name on the rolls. Would *you* have a record of helpful participation to offer in defense?

Suppose your group depends on you to bring new members. Would a large room be needed for your meetings, or would your Society or Guild have to disband?

Suppose every member of your So

ciety or Guild pledged according to her ability in the same proportion *you* do. Would *your* Society or Guild meet its budget?

Suppose the whole group felt as *you* do that the Women's Society of Christian Service or Wesleyan Service Guild is a redemptive fellowship working at its best and practicing its purpose. *You* would notice a renewal of spirit. *You* would feel the sense of inclusiveness in the good Society or Guild. *You* would sense the richness of women witnessing to their faith and be compelled to call others to help us confront the world with Christ.

western carolina conference

MRS. JOHN C. WRIGHT

NEWS FROM MRS. RALPH WARD

Mrs. Ralph Ward, former missionary to Taiwan, writes of her busy years of retirement in Claremont, Calif., and sends greetings to all of her friends in the Western North Carolina Conference.

Ever alert to the needs of the world and deeply concerned over the sufferings of people everywhere, she continues her mission of being an instrument through whom God's love and peace may be made known.

She writes:

"Greetings!

"The early months of the year past found me still involved in mission deputation dates, one of which took me for two weeks to the state of Washington. But from April first onward the major portion of my time was allocated for my invalid brother who lived 26 miles away and needed daily help. In late September he was released from his many years of suffering. I rejoice for him but also am grateful that I could be near him during these months of need. Our Minneapolis brother and his wife flew out here for the funeral which helped greatly.

"The year has been rich in visits with many, many friends from Hong Kong, and with a few from Taiwan, Korea, and Malaysia; in seeing Bishop and Mrs. Nall as they were en route

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to their new assignment in Hong Kong and Taiwan; in seeing retired missionaries and other friends as they visited California; and in seeing younger missionaries en route back to their commitments overseas. Southern California offers these privileges in full measure.

"This year I am serving as Circle chairman in the local church; am a member of the 'Friends of Soochow'—a group meeting monthly to help Soochow University in Taiwan; and am serving on some of the Manor Committees which help a 'family' of 280 members to function.

"The fall privileges of this college town have made possible the chance to audit an extension course in Archeology and Mythology of the Near East; in seeing (rather than hearing) the National Theater of the Deaf; and attending lectures by faculty members of the Institute for Antiquity and Christianity, located in Claremont but having world-wide connections.

"May all the forces of good will among men work more earnestly together to ease the sufferings of our world.

"Cordially,
KATHERINE
MRS. RALPH A. WARD"

Mrs. Ward is the widow of the late Bishop Ralph A. Ward. She formerly lived in Hendersonville, maintaining this as her home base as she traveled into many parts of the Western North Carolina Conference to tell the story of mission work in Taiwan and Hong Kong. She was the featured speaker at the Annual Meeting of the Woman's Society during her times of furlough. Her last assignment with the Board of Missions was the establishment of a Girls' High School in Taiwan.

After her retirement two years ago she went to California to make her

home. Here she has carved a niche wherein she serves as unselfishly and efficiently for her Master as she did while on the mission field.

No woman in the Western North Carolina Conference is more admired and beloved than Katherine Ward!

ST. MATTHEWS CHARTER SERVICE

A Service of Celebration—Charter Meeting of the Women's Society of Christian Service of St. Matthews United Methodist Church, Greensboro, was held at the church recently, with Mrs. Geraldine Yourse, vice-president, in charge of the program.

The worship setting featured a loaf of bread, with the ingredients that go into the baking of the bread, and the theme of the bread of life was carried out in the program.

Mrs. Lula Brown, president of the Society, and Mrs. C. O. Howell, president of the Guild, took part in the presentation. Mrs. J. E. Brower, chairman of Spiritual Growth, gave a message on the Call to Prayer and Self-Denial. The history of the two uniting organizations was given by Mrs. G. H. Caldwell and Mrs. Wilphria Thompson.

Mrs. Bernice Norwood of the Guild introduced the service of signing the charter, while Mrs. Carolyn Caldwell and Mrs. Albertine Young directed the signing. The Agape Feast was conducted by Mrs. Sallie Roberson and Mrs. Margaret Yancey.

Many other members participated in the program, and 58 women signed as members of the new Women's Society.

NEWS OF TRINITY CHURCH, KING

Miss Ersie Pulliam was honored by the members of the Women's Society of Christian Service of Trinity United

Methodist Church, King, recently when a special membership was presented to her in appreciation of her many years of faithful service.

Miss Pulliam joined the church at the age of five, and developed into a very fine leader in the church and community. She was a teacher in the old Rock House Legislature School near Pinnacle. After many months of care of a sick nephew, she changed her profession to that of a nurse. She was the youngest woman in her area to enter public health nursing, serving for many years in Lexington-Davidson County, Burlington-Alamance County and Forsyth County. She retired from public welfare service eight years ago.

Her deep love and concern for her home church have been ever present in her mind. In 1937 she and her family had hardwood floors put in Trinity Church, and later presented new hymnals, pew racks, and an altar set to the church. Her most recent gift was a hand-made set of communion linens.

One of the things she loves best is to serve as communion steward and her careful preparations through the years have added to the worship of this hour.

In the presentation, the women said that this is the highest honor they could confer on a member, and Miss Pulliam well deserves the tribute.

The Rev. Coy L. Brown, Jr. is pastor of the church.

CHARTER SERVICE AT NEW HOPE CHURCH

A service of celebration of members signing the charter of the Women's Society of Christian Service of the New Hope United Methodist Church in Winston-Salem was held in November. Mrs. Troy Hepler, president, welcomed the group and stated the purpose of the meeting.

Mrs. Kay Lasley, vice-president.

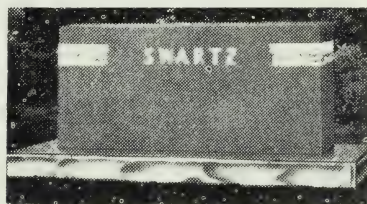
was in charge of the program, and the history of women's work in the Methodist Church was presented by Mrs. Cathryn Gilliam and that of the Evangelical United Brethren by Miss Joanna Speas.

Others taking part in the program included Mrs. Janet Bottoms, Mrs. Frances Flemings, Mrs. Emily Wilson, Mrs. Cail Spencer, and Mrs. Ollie Holt.

Several members assisted with the signing of the membership roll and others served the love feast after the service. Musicians for the program were Mrs. Sarah Pickel and Mrs. Frances Herndon.

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Sunday School Lesson

FOR JANUARY 12

by DR. RAYMOND A. SMITH
(International Lesson Series)

The title of our lesson was a question that was asked in a spirit of alarm and apprehension. How many times have you heard it asked in that way during the last few years? Many people fear that the foundations of faith are being destroyed by the questions people are asking today.

It is, of course, possible to *welcome* questions that imply change. In such cases the question is asked in hope and expectancy; such a question might be this: "Why cannot we have peace?" Who are the people that are most likely to welcome a new and different approach to our problems? Are they not the people who stand in great need of changes? We are told that "the common people heard him gladly," possibly because Jesus seemed to them to represent something far better than they had ever had.

In today's lesson Scripture we see Jesus teaching in a synagogue at Capernaum. Verse 22 says "He taught them as one who had authority, and not as their scribes." The scribes were interpreters of the Law. They were fond of citing the opinions of various teachers of former times. Jesus, apparently, did not feel this was necessary. His teaching was alive, direct, fresh and contemporary. He wasn't so much

interested in the fine points of the Law as the principles of life which it taught.

Who has not wished that the Christian life could be lived by a set of rules? In this way there would never have to be any painful questions as to what was right or wrong. All we would have to do would be to look it up in the rule book, as they do in an athletic contest when there is some disagreement about a decision. But in real life it isn't that simple. Hamlin Garland wrote:

What shall I do to be just? . . .

*Shall I wrench from my finger the
ring*

*To cast to the tramp at my door?
Shall I tear off each luminous thing
To drop in the palm of the poor?*

*Teach me, O Ye in the light
Whom the poor and the rich alike
trust.*

My heart is aflame to be right!

When James Russell Lowell wrote that "new occasions teach new duties" he was definitely in line with Jesus' new teaching. It is the problem that confronts us in the "here and now," as it applies to specific persons and groups, that must provide our guide to Christian action.

The remainder of our Scripture lesson deals with the first two instances of healings by Jesus. The first was a mentally ill man who was in the synagogue where Jesus was teaching. At that time in history there was practically univer-

al belief that sickness, physical or mental, was caused by demons who had taken up their residence in certain people. Sometimes the language of the unfortunate victim was supposed to be the language of the demon inside of him. Evidently Mark assumed this to be the case in this incident where the sick man cried out: "What have you to do with us, O Jesus of Nazareth? . . . I know who you are, the Holy One of God." Jesus responded in the words: "Be silent and come out of him!"

The second instance of healing was that of Simon's mother-in-law. We know only that her illness was a fever of some kind, but it was the touch of Jesus that appears to have been the thing that restored the woman. In looking at the various examples of Jesus' healing ministry in Mark's Gospel, we shall see that sometimes there is an act of faith required on the part of the ill person and sometimes there is not. In this case, nothing is said about faith.

Verses 32-34 describe a scene at the close of the day where "Jesus healed many who were sick of various diseases." This is one of the most appealing of all the scenes of the New Testament. An appropriate way to close your class session might be to sing (or read together) Henry Twells' beautiful prayer-hymn, the first stanza of which reads:

"At evening, ere the sun was set,
The sick, O Lord, around thee lay;
O, in what divers pains they met!
O, with what joy they went away."

—*Methodist Hymnal*

Unless your class is an unusual group there will be present those who are fighting a grim, silent battle against fear, worry, insecurity, anxiety or depression. To them, as to all of us, the closing lines of this great hymn give needed reassurance: "Thy touch has still the ancient power, no word from thee can fruitless fall."

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Dear Girls and Boys:

Happy New Year! Here it is the beginning of a brand new year and a time for us to think about how we will use it. Merchants everywhere are invoicing their stocks of goods. This would be a good time for each of us to "take stock" too. We can evaluate the good as well as the not-so-good things we have done in the twelve months just behind us.

List several ways you can improve yourselves and your dealings with others, too. The psalmist said, "... put a new and right spirit within me." This implies that when God created us we *did* have a good spirit, but different things have happened to mar this.

There are many ways we can do our part if we expect God to help us begin and continue through the new year to become better persons and better Christians.

Be a good forgetter. You cannot call back the past. You must keep your eyes looking to what is ahead and try each day to do your best. Do not let little things disturb you and if someone does you wrong, keep sweet. Do your tasks on time and do not push ahead of others. Listen carefully and carry out instructions. Be cheerful and courteous to everyone. Tell the truth and be able to look all men straight in the eye. Do

not sulk when things do not go as you want them to.

Perhaps this might be your prayer in these new days: "Our Father, guide us as we start into the new year to be better to one another. Help us forge that which is past, and strive onward and upward to live as you would have us live. Amen."

AUNT CAY



MI CHAN HELPS HER FAMILY

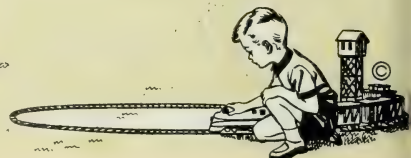
Yesterday they had eaten the very last of the rice. The little pot was empty and so were all the Yorokobi family. It was a dismal cold day, and the little charcoal burner contained the very last of the charcoal. When that was all burned, they would be cold as well as hungry. Kiki and Mi Chan and Jo San were as close to the little stove as they could get. They held out their cold hands over the fire. It felt good. But soon even that would be gone. Yorokobi San, the big sister, carried little Peachling on her back. She, at least, was snug and warm. But Little Brother had to sit by the wall where he could prop up his poor broken foot.

"Surely our father will come home today," said Jo San.

They all nodded, for someone had said that for days; yet he did not come.

MRS. CATHERINE VICK

CHILDREN'S PAGE



He had gone to another city to try to find work. But he had been gone many days now.

"Perhaps today our mother will find some ladies who need their kimonos mended," said Big Sister, hopefully.

Just then Little Toad, Mi Chan's puppy dog, ran into the house. He went close to the charcoal burner to warm himself. He snuggled close to Mi Chan. Mi Chan picked him up and hugged him. She did love that little dog! She had found him when he was a tiny puppy, thrown out in the road to die. She had brought him home and loved him ever since.

Mi Chan looked around her at her brothers and sisters. How hungry they all were! She did so want to help them. All at once she had an idea. She looked hard at Little Toad. Tears came into her eyes. But without saying a word to anyone, she picked him up and hurried out of the house. She ran down the street. She would take Little Toad to the market and sell him. Then she could buy food and charcoal for them all. Poor Little Toad! She held him so close he whined.

Mi Chan's eyes were so full of tears she could not see where she was going. Suddenly she bumped into someone so hard that she and Little Toad sat right down. Before she could even think, strong arms picked her up and brushed her off. Then Mi Chan saw it was the missionary man.

"Where are you going in such a hurry with your little dog?" he asked.

Mi Chan told him about selling Little Toad in the market to buy food and charcoal. She told him about her father and her mother, and Little Brother's broken foot.

The missionary man nodded his head. He scratched Little Toad behind the ears, then turned Mi Chan around

"I will go home with you," he said. "We need your mother to help us at the mission school, for there are many kimonos there to mend. I will see Little Brother's foot myself, and we will find some more rice. Then perhaps you will all like to come to the mission school each day, where it is warm."

Mi Chan was so happy her queer little shoes made quick clackety-clack sounds. Now she could help her family—and keep Little Toad too.

—Selected



EPIPHANY

I am sure many of you have heard and have been singing the song, "The Twelve Days of Christmas." It tells of gifts that are given for twelve days from Christmas Day until January 3. In some countries parties and services of worship are held for twelve days. There is a reason for this. This is a special time in our church year called Epiphany. Epiphany comes every year on January 6—twelve days after Christmas. On Epiphany we think of the Wise Men who followed a special star to Bethlehem. Epiphany reminds us that the good news of Jesus' coming is to be shared with all people everywhere.

When Mary and Joseph first saw Jesus, they said, "Jesus is God's special gift to us!" The shepherds, who were also Jews, said, "Jesus is God's special gift to us!" God wanted all people to know and love Jesus. The Wise Men were people from another country. A special star led them to Jerusalem and with the Wise Men all people can say, "Jesus is God's special gift to us!" This is the meaning of Epiphany.



ANSWERS FOR DECEMBER 19

Mary; Angels; Noel; Gifts; Eve; Reindeer.

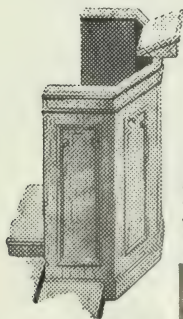
Dr. H. I. Glass Dies

The Rev. Dr. Henry Iverson Glass, a retired member of the North Carolina Conference, died Dec. 23 at Kinston. Funeral services were held Dec. 26 at First United Methodist Church, Washington.



DR. HENRY I. GLASS

Dr. Glass, 86, joined the North Carolina Conference in 1914, after working for a time with the American Tobacco Co. He was a graduate of the Vanderbilt School of Religion, and in 1942 received the honorary degree of Doctor of Divinity from High Point College.



Page

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During his forty-three years in the ministry, Dr. Glass served the following charges: Tarboro; Edenton, Raleigh; Washington; First Church, Elizabeth City; Front Street, Burlington; Queen Street, Kinston; Trinity, Wilmington, and was superintendent of the Elizabeth City and Raleigh Districts.

He was called from the pastorate in Wilmington to be executive director in charge of the construction of the Methodist Retirement Home in Durham. After serving in this capacity for three years, he organized Aldersgate Church, Durham. Following retirement in 1957, he and Mrs. Glass moved to their home at Lake Junaluska.

In 1922 he married the former Mary Cowell, who survives him. Other survivors are a sister, Mrs. P. T. Wilson, Winston-Salem, and two brothers, J. Fuller Glass, Durham, and E. W. Glass, Paris, Ky.

OPPORTUNITIES

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CAMPAIGN INFORMATION

DATE OF CAMPAIGN: January and February, 1969

MAJOR GOAL TO BE ACHIEVED: Every Administrative Board (Official Board) member enlisted as a subscriber.

SUGGESTED APPROACH:

1. Pastor, church lay leader and chairman of the board plan for presentation above-mentioned goal at January meeting of the Administrative Board.
2. Pastor see that sample copies being mailed to him for Administrative Board members be placed in their hands.
3. Request board to approve officially the All-Board subscription plan.
4. Request board to underwrite cost of subscriptions through the regular church budget.
5. Request board to approve January 26 (or alternate day if necessary) as Advocate Promotion Sunday for church-wide emphasis.

MATERIALS AVAILABLE FROM ADVOCATE OFFICE AT NO CHARGE:

1. Sample copies of this issue (Jan. 2, 1969) of the North Carolina Christian Advocate for every Administrative Board member.
2. Special church bulletins in two colors, for use on Advocate Promotion Sunday. Number desired should be ordered by each pastor.
3. Subscription envelopes and forms for listing subscribers. Number desired could be ordered by each pastor.

INFORMATION ABOUT RATES, AS OF JANUARY 1, 1969:

1. **Individual subscriptions**, \$3.49 per year payable with order. \$6.50 for two years; \$9.70 for three years.
2. **ALL-ADMINISTRATIVE BOARD RATE**, \$2.99 per year, each subscription. Additional subscriptions may be entered at this same rate throughout the year, when a church is on the All-Administrative Board plan. To meet requirements for this, all board member subscriptions should be sent in by pastor or church office at one time. All subscriptions are to be on an annual basis, but payment may be made quarterly in advance for Administrative Boards. When a church is on the All-Administrative Board Plan, all additional subscriptions made throughout the year will be accepted at the same \$2.99 rate.
3. **EVERY-FAMILY PLAN**, \$2.69 per year for each subscription. The church may handle payment quarterly in advance, but subscriptions are to be on an annual basis. Inactive and non-resident members need not be included. One subscription for each six members, as reported in the current issue of the Conference Journal, will be accepted for this rate.

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**1968 - 1972 QUADRENNIAL PROGRAM
"A NEW CHURCH FOR A NEW WORLD"**

SPECIAL SUPPLEMENT

containing BASIC INFORMATION on the STRUCTURE of the LOCAL CHURCH and the QUADRENNIAL EMPHASIS

This supplement is issued in order to give a condensed overview and interpretation of the new United Methodist Church and its Quadrennial Emphasis. Additional copies of it may be ordered at a cost of 20 cents apiece; 25 for \$2.50; one hundred or more at \$8.00 per hundred.

Once a month hereafter the *North Carolina Christian Advocate* will carry a "Conference Program Supplement" for each of our two annual conferences. Prepared by the official leaders of each conference, it will contain in one "wrap-up" the information which local church leaders and members should have about the conference program, and will give aids and guidance to local churches as they plan their own program. The object here will not be to *tell* local churches what they shall do but to give them suggestions, information and interpretations which will assist them in planning their own work as they seek to fulfill the mission of the church in their situation.

A NEW CHURCH

FOR A NEW WORLD

by BISHOP EARL G. HUNT, JR.

A frustrating problem for any man fifty years old or more is the necessity of adjusting to widespread change. Most of us in this calendar category have had our cowardly moments when we were conscious of a nostalgic but futile preference to have lived in another day—perhaps one similar to that which Henry James described when he referred to the world as an English garden and time as a fine old afternoon. As ministers, those of us trained in an earlier period may more easily assimilate the thought of Phillips Brooks and Horace Bushnell than that of Pierre Teilhard de Chardin and Robert Rainses. But the fact of change is with us unavoidably: “. . . no one puts new wine into old wineskins; if he does the new wine will burst the skins and it will be spilled, and the skins will be destroyed” (Luke 5:37). *By God's grace, we have to accept this.* But we must do it within the context of correct perspective, preserving precious principles even as we alter techniques.

With the foregoing reflection as preamble, I undertake my own response to the editor's invitation to write about “A New Church for a New World.” Unfortunately, the necessary brevity of this article will leave unsaid very many important things, but—hopefully—what is stated may prove to be provocative.

Ministers To Need

I propose first that tomorrow's Church must be a Church that has made its peace with the problem of race and is deeply involved in ministering wherever

ere is human suffering or need. Our own United Methodist Church has spoken with great clarity its conviction about what is Christian where relationships and attitudes between races are concerned, and widespread efforts to implement its position are now underway. To be sure, the task has not been completed (a saddening fact all too apparent among some of our people and in some of our churches); but for the church to linger longer in the vestibules of full inclusiveness is for it to delay, perhaps fatally, addressing its concern to other critical issues.

Furthermore, surely one of the most valid current insights into the Church's mission has been the insistence that it must live and serve and witness in the midst of human need in all its tragic and terrible forms. The prophetic perspective of Dr. Charles M. Sheldon's famous novel *In His Steps*, written seven decades ago, is in large measure a stance of the contemporary Church not likely to be altered within our lifetime. The stern and ugly realism of war, poverty, hatred, violence and other forms of human evil and misery—all transported with graphic horror into our living rooms by slick-paper magazines and color television—composes the present and future frontiers along which effective religion must prepare to take its stand and fight its battles.

Dedicated Ministry

The Church of the tomorrows, I am convinced, will be a Church that has recruited, educated, nurtured and adequately cared for a dedicated ministry. The United Church of Canada, in one of its position papers released following its recent convention, had this pregnant sentence: "The problem of the Church in our time is *just* the problem of its ministry." Over-simplification?—hopefully, yes! The minister in our time is the victim of so many frustrations, disillusionments and cross-currents of pressures and counter-pressures (theological, sociological and economic) that he often trembles to see his vocational dream shaken and shattered. He discovers, sometimes too late, that an impoverished creed and a secularized mind are fragile equipment with which to confront the task of ministering in our day! He has inescapable responsibility for the housekeeping of his own soul at such points, and the Church has a right to expect him to accept this responsibility!

The other side of the coin is the pure and simple fact that our laymen must cope with drastic action on the very large dimensions of the salary crisis confronting much of the ministry. In a day of inflation, the good minister is entitled to enough money to take his mind off money. He should have also opportunities for sabbaticals and the kind of security which permits him to endure ordinary sicknesses without pathological concern for the welfare of his family. Given these, he will be able to go a long way toward the reconstruction of his own image and the acquisition of that basic human identity and dignity which will help him to accomplish his holy purposes. Failure to meet this salary crisis will surely demoralize the ministry and may precipitate a debilitating exodus from it.

Repudiates Dangerous Extremes

Tomorrow's Church will be a Church that has embraced gladly needed reforms and renewal, but repudiated firmly senseless and dangerous extremes. The first part of this statement, in the light of widespread current discussion, seems self-explanatory; hence, I shall deal only with the second half. An historical peril accompanying the accomplishment of needed change is always the threat of destructive extremism. It is my conviction that thoughtful church laymen, in the end, will humble us with their willingness to move toward solutions for problems like race and other pressing social issues confronting the Christian community. They will accept enlarged askings dictated by inflation and expanded programs, even when they do not always fully understand them. And they will embrace with some enthusiasm the demands of a new Quadrennial Emphasis. But—if I may speak plainly—I am equally convinced they will never support a Church which condones violence in society or encourages cultural accommodation to patently immoral practices masquerading as "new morality." Nor will they support one which questions or repudiates *basic* principles of love and respect for country, and subtly seeks to re-order or destroy fundamental Christian doctrine. The time may have come for well-intentioned but unthinking leaders within the Christian community to recognize that laymen of intelligence and dedication (and many ministers as well) are about to fix lines beyond which they simply will not be persuaded to go in support of indefensibly extreme ideas and concepts for the Church. To ignore this fact is to invite the kind of schism which could fragment further the body of Christ and result in a dramatically diminished exchequer for the Church's mission in our time.

Blazes New Trails

The Church of the tomorrows will be a Church that has not been afraid to blaze new trails and pioneer fresh methods. Many of our conventional parish concepts may need to undergo important revisions. The idea that a station charge is a legitimate status symbol for congregation and preacher is simply not compatible with the current shortage of ministers and the desperate need to elevate salaries. There must be widespread and statesmanlike willingness to restructure charges in terms of a changing economy and sociology, and this will involve among other matters the acceptance of the fact that a congregation's public worship cannot *always* be held at 11 o'clock on Sunday morning! Some churches will need to merge in order to facilitate various economies and improve effectiveness. Ministers without specific pulpits, assigned to serve in inner-city and ghetto situations and where high-rise apartments and shopping centers exist, will need to be supported by entire Districts and Conferences. Ministries of high redemptive risk must be created, where results may be expected to have spiritual but not statistical results.

There surely must be a willingness on the part of the Church to consider the investment of *millions* of dollars in the communication of the Christian

message through television and the arts—vision shamefully overdue. Perhaps there will need to be a distinguished Protestant newspaper similar to *The Christian Science Monitor*, making its impact for high principle and accurate perspective in the world of journalism. These may seem extravagant concepts to the more conservative reader, but I am humbly certain that the survival of the Church in effective mission will depend increasingly upon such bold and purposeful innovations in the years that lie ahead.

It ought to be added here that alert laymen, understandably and properly, are beginning to expect a more economical operation of the Church's far-flung program—one which avoids duplication and waste and employs business-like methods. The idea simply has to be to make available money go further and to accomplish needed change and improvement within the context of today's hardship patterns.

Faces Ecumenical Problems

The Church of the tomorrows will be a Church that has faced both the ecumenical possibility and the ecumenical problem. I am an ecumenist, but—like many sincere Christians—I am not fully pleased with the present status of ecumenical proposals, particularly those emanating from the Consultation on Church Union. Aside from the sticky problems of ordination, reconciliation between a "sent" and a "called" ministry, and an acceptable doctrine of theiscopacy, I find myself fearing that a *premature* effort to develop what some refer to as a super-Church may result finally in so many new splinter groups that the fragmentation of Christ's body will be increased in the process rather than diminished. As one churchman, I have no satisfying answers to my own present perplexities in this area, but I confidently expect that those answers will be forthcoming in the years that lie just ahead. It must be so, for ecumenism is a wave of the future.

Listens to Youth

Tomorrow's Church surely will be a Church that has made a vigorous effort to see, understand, hear and speak to youth. Dean Robert Cushman of Duke University School, in a splendid article in the new issue of *Religion in Life* (Winter, 1968), offers an interesting analysis of the *hippie movement* in theological perspective. He interprets the hippies as being in revolt against "establishments", the affluent society, the economic interpretation of man, "moralistic Christianity," etc., declaring that these dissents point up the necessity for reformation and renewal within the Church. Dr. Cushman's essay helped me as a minister to realize afresh that I must do more *listening* to the modern young person, even when he speaks a language I do not fully understand and "shocks" me with thought formulations out of harmony with my own moral and cultural orientations. From my own two quadrennia on a Church college campus, I know that today's generation of youth is excitingly candid, idealistic and, to a surprising extent, altruistic. This is a sufficient platform upon which proponents of Chris-

tianity may expect to build meaningful rapport with contemporary young men and women, provided they are willing to hear them with respect and concern.

Tomorrow's Church must make an all-out effort, including generous budgetary provision, to perform a meaningful and influential ministry to youth.

Renaissance of Evangelism

Finally, tomorrow's Church, I am absolutely sure, must be a Church that has refreshed its faith at the springs of essential and timeless evangelical doctrine. It has seemed to me that we have been engaged for some time in the dubious enterprise of building a constantly expanding super-structure of social activism upon an ever-diminishing foundation of religious conviction. Clever designers of theology, often far away from the grass-roots of the Church and inexcusably ignorant of history, have continued to propose formulae of faith which have borne the Christian community farther and farther away from the great evangelical affirmations which have been accepted and proclaimed by it in every previous age of its effective influence. The time has come to declare our emancipation from such false leadership in Christian thought. Our failure to do this is surely responsible for some of the problems with which the Church struggles in this strange hour.

Particularly at stake here is the essentially Wesleyan doctrine of experiential religion. I quote from the distinguished Anglican translator of the Scriptures Canon J. B. Phillips: "But I say quite bluntly that some of the intellectuals (I mean no means all, thank God!) who write so cleverly and devastatingly about the Christian faith appear to have no personal knowledge of the living God."¹ It is simply not possible to project our United Methodist traditions upon any other philosophical plane than that of an experienced and acknowledged relationship between the human sinner and the Divine Redeemer. The only enduring basis for social vision and action is vital personal religion. If today's sophisticates in this field doubt this statement, let them review the lives of individuals like Walter Rauschenbusch, Toyohiko Kagawa—and Jesus of Nazareth!

All of this will mean a *renaissance of evangelism*, the persuasion of human beings to become Christian, not in archaic patterns of approach but in fresh and vital new methods! The dismal alternative would be denial of the Great Commission and slow atrophy.

The foregoing ideas represent my present judgments about the profile of a New Church for a New World. Admittedly, they are the concepts of a Christian man, and as such are imperfect and inadequate. But also admitted: the world is no longer an English garden nor time a fine old afternoon: in this day of crisis and conflagration, the Church must learn how to be conservative at the point of great principles and boldly flexible in their effective implementation. Not only the coming of the Kingdom of God but the very survival of the kingdom of man may, indeed, be at stake.

¹Phillips, J. B., *Ring of Truth*. New York: The Macmillan Company, 1967, p. 1.

The Administrative

Board of the

Local Church

by MELTON E. HARBIN

The new structure for the new United Methodist Church is as simple as you want and as complex as you need. Freedom and responsibility, flexibility and involvement, the opportunity to be creative and daring, and to release the church for mission and ministry are inherent in the new structure.

My purpose here is to briefly describe and interpret the Administrative Board in the local United Methodist church.

In order to do so I believe it will be constructive to fix in our minds the outline of the organizational structure for the local church. In a descending line of authority we start with the *Charge Conference* presided over by the Dis-

trict Superintendent which by request of the Administrative Board may be convened as *The Annual Church Conference* where the right of vote is extended to all of the members of the local church who are present. This is the basic unit in the Connectional System responsible for evaluating the effectiveness of the program of the charge in achieving its mission in the community and world; for establishing goals for the congregation(s) of the charge; and for electing the members-at-large of the Administrative Board and the officers of the local church. It shall meet at least annually. It is chaired by the District Superintendent or his appointee.

COMPOSITION OF ADMINISTRATIVE BOARD

Next in importance comes the *Administrative Board* composed of pastors and associate pastors, deaconess(es), lay leaders, lay members of annual conference, chairman of trustees, church administrator, chairman of Committee on Finance, secretary of Committee on Nominations and Personnel, church treasurers, financial secretary, director of Christian education, director (or associate) of evangelism, director (or associate) of music (or assistant), chairman of Council on Ministries, all work area chairmen, all age-level and family coordinators, secretary of enlistment, superintendent of study program, membership secretary, president of Women's Society of Christian Service, president of United Methodist Men, health and welfare representative, and members-at-large (including youth members).

Where one local church constitutes a Charge, the membership is the same as the Charge Conference except that it is chaired by a layman or a non-staff minister rather than the District Superintendent. It functions under and is amenable to the Charge Conference (Par. 148, 1968 *Discipline*). The new legislation states, "The purpose of the Administrative Board shall be to initiate planning, receive reports, set goals, authorize action, determine policy, evaluate the church's ministries, and review the state of the Church" (148.1).

REQUIRED COMMITTEES

There are three required Committees plus the *Trustees* and the *Council on Ministries* which report to the Administrative Board and are subject to its authority. They are (1) *Committee on Nominations and Personnel* which shall nominate to the Charge Conference or the Annual Church Conference such officers and members-at-large of the Administrative Board and Committees as the law of the church requires or as the Charge Conference may determine as necessary for its work. (2) *Committee on Pastor-Parish Relations* whose primary function is to aid the pastor (staff) in making his ministry effective by being available for counsel. It shall cultivate the pastor-parish relationship, counsel on matters pertaining to salary, pulpit supply, travel expense and shall serve in an advisory relationship with the annual conference cabinet. (3) *Committee on Finance*. All financial askings to be included in the annual budget of the local church shall be submitted to the Committee on Finance to be compiled into the budget for the local church and submitted to the Administrative Board for review and adoption. Then it shall develop and implement plans for providing sufficient income for the local church.

A further word about Trustees: only the chairman is a member of the Administrative Board. The trustees shall have supervision, oversight, and care of all real property owned by the local church and of all property and equipment acquired directly by the local church or any society, board, class or similar organization connected thereto. The trustees shall respect the decisions of the pastor in the use of all local church property.

HOW THE COUNCIL ON MINISTRIES IS RELATED

Again a further word needs to be said about the Council on Ministries as it relates to the Administrative Board. Here is where the local church has oppor-

unity to be creative, imaginative, and daring in its gearing for mission and ministry.

The *Coordinators* of family, children, youth, and adults plus the seven work area chairmen including Ecumenical Affairs, Education, Evangelism, Missions, Social Concerns, Stewardship, and Worship, along with the Minister(s), the Lay leader, the chairman of the Administrative Board, the president of the W.S.C.S. and a youth member form the nucleus of the *Council on Ministry*. Membership may be expanded to include the Superintendent of Study Program, United Methodist Youth, and United Methodist Men. In small churches coordinators and work area chairmen may be combined as desired.

Coordinators and Work Area Chairmen may form task groups from members at large on the Administrative Board or from members of the church to perform specific tasks. Thus there is great freedom and flexibility here to study, plan and execute.

The Council on Ministries shall consider, develop, and correlate proposals for the church's strategy for mission. Indeed, here is where the action will take place in United Methodism as regards the local Church, but its amenability to the Administrative Board makes it necessary to report to the Board where its proposals are tested for feasibility. For example, the Administrative Board asks such questions as, "*Can the leadership be provided?*" This relates to the Committee on Nominations and Personnel and the Committee on Pastor-Parish Relations. "*Can it be financed?*" This relates to the Committee on Finance. "*Can the buildings and facilities be provided?*" This relates to the work of the trustees. The Administrative Board ties it all together.

ADMINISTRATIVE BOARD SHOULD BE INVOLVED

How often shall the Administrative Board meet? It will meet as needed. Each church will set its own pace. It shall meet at least quarterly.

Every member of the Administrative Board should be involved somewhere along the line of the program on mission strategy of the church. Every member at large on the Administrative Board should be assigned to some task group under the Council on Ministries. There ought not to be any place here for one who is not willing to be involved not only in decision making but in the execution of the mission of the church to the community, nation, and world.

Here is a structure designed to free the local church to do the work of Christ more fully, to be involved in the healing and reconciling ministry to a world in disintegration.

Let us be reminded that organization or structure, no matter how well designed, is not within itself mission or ministry. But as Christ-motivated people move into this structure it may become the vehicle through which the local Church can find itself renewed and in mission significantly "in Jerusalem, and in all Judea and Samaria and to the end of the earth."

Let us say to all who suffer, feel alienated, lost and forgotten,

"There is a balm in Gilead, to make the wounded whole,

There is a balm in Gilead, to heal the sin-sick soul."

The Rev. Mr. Harbin is district superintendent of the Salisbury District.

A New Church Structure For A New World

by N. W. GRANT

Organization Plan for the Local Church

CHARGE CONFERENCE

Chairman: District Superintendent or Elder appointed by him

ADMINISTRATIVE BOARD

The Local Church Body of Control
Chairman, a Layman

COUNCIL ON MINISTRIES

Committee on
Nominations
and Personnel

Committee on
Pastor - Parish
Relations

Committee on
Finance

Board of Trustees

COUNCIL ON MINISTRIES¹

Chairman, A Layman

Coordinators²

Family
Children
Youth
Adults

Work Area Chairmen

Education
Evangelism
Missions
Social Concerns
Stewardship
Worship
Ecumenical Affairs

COUNCILS

(Optional)

Expansion

COMMISSIONS

(Optional)

Expansion

The Minister(s)

The Lay Leader

Chairman of Administrative Board

President, W.S.C.S.

EXPANDED MEMBERSHIP

Representatives of Program Agencies
Church School
United Methodist Youth
United Methodist Men
Others

Expansion

TASK GROUPS

(Optional)

ANYONE IN ATTENDANCE at The United Charge Conference of The United Methodist Church in Dallas, April 23-May 4, 1968, was soon impressed with the fact that the dominant interest of that body was not church structure but the issues that call this United Methodist Church to effective mission in the world of 1968 and beyond.

If this new church is to serve effectively in this new world its structure, more than ever before, must be designed to have its being in the service of the local church's mission.

Several cardinal principles seemed to have been kept foremost in the thinking of those whose responsibility was to make recommendations for structural changes. In the first place, form must follow function. Therefore, it behooves the local congregation to face honestly its real reason for being. Another key idea which can be seen in the new structure is flexibility. Each congregation has been given the freedom to set up its own structure, within certain guidelines, as to size and makeup. It just makes good sense that a church with a membership of several thousand will need a larger force than a church with less than fifty on its roll. The question which each must ask as it builds its structure is, "What is our task and what size force will it take to enable our church to be in mission today?"

If we eliminate the changes in terms, we will be impressed with the small number of structural changes which have been wrought. However, study will impress us with the fact that the new changes are rather basic. Through the use of the chart (which is printed in this issue) we may consider some of these changes.

The Rev. Mr. Grant is district superintendent of the Raleigh District.

THE CHARGE CONFERENCE (formerly called the Quarterly Conference) remains the body of highest authority within the local church. With the district superintendent as its chairman, it is the connecting link with the general church. Since this conference is in regular session only once during the year there must be an executive agency to carry forward its work during the interim, thus the Administrative Board.

THE ADMINISTRATIVE BOARD (formerly called the Official Board) whose membership embraces the same persons as that of the membership of the Charge Conference, with the exception of those ministers who reside within the bounds of the charge who are members of the Charge Conference, serves as the executive agency of the Charge Conference. A layman serves as chairman of the Administrative Board and this group meets at least quarterly. It carries the responsibility of administering the work of the local church; establishes the goals for its ministries; receiving reports and reviewing the state of the church; and discharging all responsibilities committed to it by the Charge Conference.

Amenable to the Administrative Board are the following committees all of which are known as "housekeeping committees." The chairman of each holds membership on the Administrative Board and the Charge Conference. (1) *Trustees*. The members are selected and elected as in former years. This group carries the same responsibilities as in previous years and is subject to the direction of the Charge Conference and Administrative Board. (2) *Committee on Finance*. This is a new committee with the responsibility for the implementation of plans through which necessary funds are secured with which to meet the needs of the church. This group does not carry the respon-

sibility of stewardship training. (3) *Committee on Pastor-Parish Relations* (formerly called the Committee on Pastoral Relations). Responsibilities quite similar as before. The main object of this committee is that of making more effective the work of the minister through the cultivation of the most ideal relationships of pastor and people. (4) *Committee on Nominations and Personnel* (formerly called the Committee on Nominations). Since the pastor is already chairman of this committee, the secretary is given membership on the Charge Conference and Administrative Board. The responsibilities include the coordination of leadership and service needs with the personnel of the congregation. (5) *Council on Ministries* (new structure). The following officers compose the membership of this group: The minister, lay leader, chairman of the Administrative Board, president of the Women's Society of Christian Service, seven work area chairmen (Ecumenical Affairs, Education, Evangelism, Missions, Social Concerns, Stewardship, Worship), four age level and family coordinators (children, youth, adult, family). The chairman of the Council on Ministries shall be nominated by the Committee on Nominations and Personnel and elected by the Charge Conference.

The responsibility of the Council includes the consideration, development, and correlation of proposals for the church's strategy for mission. For the first time our structure calls for a holistic approach to the content and direction of our work. The officers plan together every segment of our work for the total life of the total person.

The principles of efficiency and creativity should be much in evidence as

the Council functions. All plans proposed by this group must be brought before the Administrative Board for acceptance or rejection.

If certain persons agree to carry dual responsibilities as members of the Council on Ministries the membership of this body may be reduced from the basic membership of fifteen. This should be done only when extreme circumstances demand. However, the size of the Council may be increased to a much larger number through the use of Work Area Commissions, Age Level Councils, and Task Forces. The Task Force is employed when there is need for short term projects. The printed chart gives indication of optional expansions.

With this freedom to enlarge the official force of a local church comes the responsibility to ascertain the true mission of the church in today's world. If the local church is to be truly dynamic in mission it will need to remember that the words "freedom" and "responsibility" are paired. This new freedom is not license to attempt to get by with as little as possible, rather it denotes an opportunity to live and serve responsibly—each congregation mobilizing and using its own unique resources in what hopefully will be a more effective ministry to its own people, to its community, its nation, and the entire brotherhood of man. The burden of unnecessary structure is no longer a weight around the neck of the local church. The responsibility of building the necessary structure for the work of the individual local church is upon those who envision its God-given task. It must decide what it means to be the Body of Christ in today's world and build accordingly that which will enable it to work toward its goal.

The Uniting Conference at Dallas last spring authorized the raising of \$20 million as a Fund for Reconciliation. One-half of the amount raised in each conference is to be retained for use in projects set up and carried out by that annual conference.

The other half of the fund is to be used in projects of the general church. Guidelines for the use of this \$10 million were approved by the Council of Bishops when it met at Chicago on Nov. 11-14. Then the guidelines were submitted to a meeting of the Quadrennial Emphasis Committee at Kansas City, Mo., Dec. 17-18, and approved.

The text of these guidelines is given below. It should be kept in mind that they have to do with projects of the general church and not to those set up by each annual conference. However, in a general way, they will no doubt give guidance to each annual conference as it plans for expenditure of its share of the fund.

Guidelines for the Fund for Reconciliation

In the expenditure of the general portion of the Fund, priority should be given projects:

- that represent action on a church-wide basis;
- that cannot readily be undertaken on an area or conference level;
- that may be ecumenical in nature;
- that provoke other bodies to undertake concerted action with us or which respond to challenges of other groups for common action by United Methodists with them;
- that will undergird initiatives taken by those parts of the church in which need is great but economic potential is relatively small.

More specifically, there follow suggested categories of action appropriate for use of the general Fund for Reconciliation. It should be clearly understood that sufficient flexibility must be maintained with respect to these guidelines for the church to be responsive to new crisis situations as they may arise:

1. For the quadrennial budget of the general Commission on Religion and Race, as directed by the Uniting Conference \$ 700,000
2. For rehabilitation and reconstruction in Vietnam following cessation of hostilities there 2,000,000
3. For the United Methodist Voluntary Service, a minimum of 1,500,000

4. For the development of comprehensive projects on a regional basis, and the chairmanship of bishops, which will help churches more effectively fulfill their roles of initiator, enabler and catalyst for constructive change among minority groups of all ethnic and racial backgrounds, and the presence throughout the nation, and particularly in such places as Alaska, Appalachia and other areas where minority groups are concentrated.
5. For projects in fulfillment of ministries of reconciliation in selected cities outside the United States.
6. For promoting opportunities and assistance for disadvantaged young people to develop their potential skills and latent capacities for responsible, and hopefully, transforming roles in society.
7. For undergirding in existing institutions programs which are productive in promoting reconciliation and which might in this way be extended and perhaps duplicated elsewhere.
8. For productions of the highest professional quality to be presented through the major communications media designed to achieve *attitudinal change* and to build bridges of reconciliation across racial, ethnic and economic lines, between majority and minority groups, across the generation gap and between ideological extremes.
9. For cooperative parish development among small and often struggling churches in rural, town and country areas aimed at the elimination of unhealthy competition and overlap and toward the achievement of true community for all the people as God intended in that reconciliation which works through Jesus Christ.
10. For the creation of a fund for emergency relief in both urban and rural areas, making possible prompt, preventive and remedial action in threatening situations, and action which will give hope for change and promise of elimination of intolerable conditions which ghetto living engenders.
11. For the provision of "seed money," possibly in the form of low interest loans for the establishment of small businesses which will encourage those initiatives that will be productive of economic self-determination and a new dignity for those who are at present locked into intolerable situations of economic deprivation.
12. For the encouragement of religious modes prevalent among minority groups within the church which are important not only for their fulfillment as communities, but which represent values that may contribute to the enrichment of the life of the whole Church.
13. For the creation of "models" and "pilot projects" in both rural and urban situations which will address economic and social problems in such ways as may reduce acute tensions among various groups and will tend toward eradication of their root causes, and which models can be duplicated in other places.
14. For projects in which United Methodists will join cooperatively with other churches, or possibly non-church groups, in endeavors aimed at eliminating as fully as possible conditions which make for social enmity and alienation.

The Voluntary Service Program

Another aspect of the Quadrennial Emphasis is the United Methodist Voluntary Service program. Under this program persons 18 to 30 years of age may offer themselves on a subsistence basis for work in reconciliation and reconstruction work where they are needed.

Leaders and potential volunteers who have been asking questions about the program now have a place to turn for answers. Two specialists in working with young persons—the Rev. Randle Dew and Miss Betty Letzig—are ready with helpful suggestions and counsel. Their address is: United Methodist Voluntary Service, 475 Riverside Dr., Room 342, New York, N. Y. 10027.

While this office is a vital part of the church's Quadrennial Emphasis which will be headquartered in Dayton, Ohio, its staff is related to the National Division of the Board of Missions in New York City.

National Division Will Coordinate

The Quadrennial Emphasis Committee has assigned administrative responsibility for the Voluntary Service program to the National Division, which will coordinate its enlistment and training program with other boards and agencies of the church

which will be sharing in the Voluntary Service phase of the Quadrennial Emphasis.

The Quadrennial Emphasis Committee has approved a set of guidelines for the Voluntary Service program and adopted a budget of \$1,500,000 for the quadrennium to cover this phase of the churchwide program.

The budget covers estimated administrative costs, development of pilot projects, and the training and supervision of 1,000 volunteers for a year's service. The plan calls for young persons 18 to 30 years to "offer themselves for periods of direct service as a part of Task Forces organized for specific works of reconciliation or reconstruction wherever they are needed."

It was made clear in the plan adopted at the Uniting Conference in Dallas, Texas, in April that the young persons will work on a subsistence basis and that the program will be supported out of the \$20 million Fund for Reconciliation which United Methodists are raising this quadrennium.

Guidelines for Volunteers

Among the guidelines adopted by the Quadrennial Emphasis Committee relative to Voluntary Service were these:

- Initiation of pilot, demonstration and

special-need projects will be in consultation with area and conference leadership.

- While Voluntary Service will be faithful to its charter in recruiting persons aged 18-30 on a subsistence basis, voluntary service for persons of other age groups is not to be excluded.

- Care is to be taken that young adults from minority groups are among those recruited.

- Recruitment is also to be directed toward professors on sabbatical leave, conscientious objectors, directors of Christian education and associate pastors (while still paid by congregations), seminarians on a year off, M.D.'s and dentists between graduation and military service or professional and col-

lege graduates prior to job or military service.

- The United Methodist Volunteer is a full-time volunteer for a designated period of service as contrasted with the at-home-part-time volunteer.

- The volunteer should have a commitment to social change rather than comfort, giving priority to confronting causal and preventive elements in need while maintaining curative and comforting actions. The volunteer is not cheap staff for existing programs and projects but he by choice is a servant.

Assignment of volunteers will be made at several levels, attempting to get this decision as close to the area of recruitment and service as possible.

The General Structure Of The United Methodist Church

An important organizational change in the new United Methodist Church is the position of the Program Council. Among its functions will be to coordinate planning among the various boards and agencies. It will also be the church's main agent for interpretation of the church's mission and program. It will be an agency for cultivation and for communication.

The Program Council is in a direct line of responsibility from the General Conference, and is to work in close cooperation with the Council of Bishops. It will have two major committees, one of interpretation and the other TRAFCO.

The various boards and commissions through which the church will operate at the general level are as follows:

Council on World Service and Finance

Board of Christian Social Concerns

Board of Education

Board of Evangelism

Board of Laity

Board of Health and Welfare Agencies

Board of Missions

Board of Pensions

Board of Publication

Board of Trustees

Commission on Archives and History

Commission on Chaplains

Commission on Ecumenical Affairs

Commission on Methodist Information

Commission on Worship.

Dr. J. L. H.

Called to Freedom

**WEEK OF PRAYER
for christian
unity**

**January
18-25**

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NORTH CAROLINA

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Week of Prayer for Christian Unity

In response to a world-wide urge for
freedom, churches in this country and
around the world will consider what
it means to be "Called to Freedom"
during the Week of Prayer for Christian
Unity, January 18 through 25. The
theme for this week is graphically il-
lustrated by our cover picture.

The Week of Prayer for Christian
Unity is sponsored in the United States
by the National Council of Churches,
Department of Faith and Order and
recommended by the Roman Catholic
Bishops' Committee for Ecumenical
and Interreligious Affairs.

United Methodist congregations will
join those of other Protestant denom-
inations and the Roman Catholic
Church in this observance.

A prayer leaflet, planning brochure
and poster have been prepared and
are available from Week of Prayer
Graymoor, Garrison, N. Y. 10524. The
price of the leaflets is 100 for \$3; less
of 1,000 or more, 100 for \$2.50. Posters
20¢ each. Single copies of planning
brochure, free.

The theme for the week is taken
from Gal. 5:13: "For you were called
to freedom, brethren; only do not use
your freedom as an opportunity for the
flesh, but through love be servants to
one another."

Events in the past in local churches
have included study groups on national
problems, small prayer calls, dia-
logues, preaching exchanges and ec-
umenical services. In 1968 three times
as many in the United Methodist
Church were involved in Week of
Prayer observances as were active in
1965.

CALENDAR OF COMING EVENTS

NOTE: If any of the meeting dates or places are in error, please inform the ADVOCATE immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

- 12-13: National Association of Schools and Colleges of The United Methodist Church, Pittsburgh, Pa.
- 12-14: Annual Meeting, General Board of Health and Welfare Ministries, Jung Hotel, New Orleans, La.
- 14-16: Annual Convention, National Association of Methodist Hospitals and Homes, General Board of Health and Welfare Ministries, Jung Hotel, New Orleans, La.
- 20-21: United Methodist Committee for Overseas Relief, San Antonio, Texas
- 21-24: General Board, National Council of Churches, Memphis, Tenn.
- 25-26: Association of United Methodist Theological Schools, Nashville, Tenn.
- 27-29: Annual Meeting, Board of Education, Sheraton Hotel, Nashville, Tenn.

NORTH CAROLINA CONFERENCE

- 10 : Wilmington District Trustees, 6:30 p.m.
- 12 : New Bern District Conference, Trinity Church, Jacksonville, 2:30 p.m.
- 14 : Commission on Promotion and Cultivation Meeting
- 15 : Trustees, Methodist Home for Children, Raleigh, 10 a.m.
- 19 : Goldsboro District Conference, Providence Church, 2-5 p.m.
- 19 : Wilmington District Conference, Wesley Memorial Church, 2:30-5 p.m.
- 20 : Seminar on Wedding Service, Windsor, 10 a.m.-3 p.m.
- 21 : Seminar on Wedding Service, Westminster Church, Kinston, 10 a.m.-3 p.m.
- 22 : Seminar on Wedding Service, Grace Church, Wilmington, 10 a.m.-3 p.m.
- 22 : Methodist Foundation, Inc., Methodist Building, Raleigh, 2:30 p.m.
- 23 : Fayetteville District Lay Rally, Methodist College, Fayetteville
- 26 : Greenville District Conference, St. James Church, Greenville, 2:30 p.m.
- 26 : Durham District Conference, Parkwood Church, Durham, 2:30 p.m.
- 27 : Methodist College Second Semester Classes Begin
- 27 : Seminar on Wedding Service, St. Paul Church, Durham, 10 a.m.-3 p.m.
- 28 : Seminar on Wedding Service, Page Memorial Church, Aberdeen, 10 a.m.-3 p.m.
- 2 : Sanford District Conference, 2:30 p.m.
- 3-4 : UMRF Retreat, Williamston Church, Williamston
- 3 : Goldsboro District Rally, St. Paul Church, Goldsboro
- 4 : Raleigh District Lay Rally, Edenton Street Church, Raleigh
- 5-6 : UMRF Retreat, Salem Church, near Fayetteville
- 6 : Wilmington District Lay Rally, Trinity Church, Wilmington
- 7-8 : UMRF Retreat, Warsaw Church, Warsaw

WESTERN NORTH CAROLINA CONFERENCE

- 12 : Marion District Zone Meeting on Stewardship, 2:30 p.m.
- 20-23: Emory University Ministers' Week
- 28 : Conference Board of Missions, 10 a.m., Statesville, Wesley Memorial
- 7 : Executive Committee, Conference Board of Lay Activities
- 7-8 : Vocations Testing and Guidance Clinic, Greensboro College
- 16 : Charlotte District Christian Workers' School
- 16-20: Albemarle District Christian Workers' School

The Church has recently been spoken of as being on mission or being engaged in ministries.

The Council on Ministries in the local church is designed to implement this concept and "set the church free for ministry."

The Local Church Council On Ministries

by ROBERT H. STAMEY

An innovative feature of the new organization for the local United Methodist Church is known as the *Council on Ministries* whose function is "to consider, to initiate, to develop and to coordinate proposals for the church's strategy for mission." The Council on Ministries is responsible for planning the total program of the local church for all persons.

The basic membership of the local church Council on Ministries shall include Chairman of the Administrative Board, the Lay Leader, President of the Women's Society of Christian Service, the Coordinators of children, youth, adult and family ministries, the Chairman of each work area—Ecumenical Affairs, Education, Evangelism, Missions, Social Concerns, Stewardship, Worship, and a youth member of the congregation.

In addition the Charge Conference may elect to the Council on Ministries, upon nomination of the Committee on Nominations and Personnel, the Superintendent of the Study Program of the

church; a representative of the United Methodist Men; an additional representative of the United Methodist Youth Fellowship and other persons on the basis of their competency in program planning.

The officers of the Council on Ministries shall be a chairman, who shall be a layman or a clergyman who is not an employed member of the local church, a vice chairman and a secretary. The chairman shall be elected by the Charge Conference upon nomination of the Committee on Nominations and Personnel. The vice-chairman and secretary shall be elected by the Council from its membership.

Since local churches vary in size and membership and needs, the structure is flexible. Where desirable the Charge Conference may assign coordinators to more than one age level. Where desirable the Charge Conference may assign work area chairmen to more than one of the work areas. The Council on Ministries, in order to implement the church's mission, may request expansion of the structure to include councils, commissions, task groups, com-

tees and other groups as needed. Where the councils, commissions, task groups, committees, and other groups are not organized, the duties assigned to each become the responsibility of the Council on Ministries. In the smaller churches the Council on Ministries may form task groups to plan and implement particular ministries which can be achieved more effectively by groups working under the Council on Ministries, rather than through a commission or council.

The local church should develop the basic organization described in the *Discipline* and expand it only when efficiency and effectiveness demand. The flexibility of structure provides options for local churches of all sizes. Leaders should use discretion in selecting the options most relevant for their situation.

The Council on Ministries is more than just another organization. It is an emphasis, an opportunity and a channel for the church to really perform and actually minister to and serve the world. Commissions and task forces may be formed when there is felt need. Commissions and councils may be set up after careful study of the mission and ministry of the local church.

Studies should find answers to the following questions: What are we called to be and to do? What are the needs of persons in our church, our community and our world? How can we minister to the wounds, the hurts, and injustices of those around us? What are the trials and tensions, and how do we bring the healing and reconciliation of the spirit of Christ? Are the structures we are creating centered on need and in persons? How can we effectively train, strengthen and direct our congregation in Christian discipline and witness?

The Council on Ministries shall be

amenable to the Administrative Board to which it shall submit its plans for approval and appropriate action. Upon adoption of the program by the Administrative Board, the Council shall implement the plans as approved.

The Council on Ministries shall receive and utilize resources provided by the General Conference Program Council, Boards and Agencies; Annual Conference Program Council, Boards and Agencies; District Boards and Agencies and shall coordinate these resources with the church's plan for ministries in the local setting.

Every member of the church is called to ministry. The new *Discipline* redefines the meaning of membership as follows: "A member of the United Methodist Church is to be a servant of Christ on mission in the local and the world-wide community. This servanthood is performed in his family life, daily work, recreation and social activities, responsible citizenship, the issues of his corporate life, and all his attitudes toward fellowman. Participation in disciplined groups is an expected part of this mission involvement. He is called upon to be a witness of Christ in the world, a light and leaven in society and a reconciler in a culture of conflict. He is to identify himself with the agony and suffering of the world and to radiate and exemplify the Christ of hope."

Various words have been used to describe the church in action. The church has been described as being at work or facing her task. Recently, the church has been spoken of as being on mission or being engaged in ministries. These words speak of an awareness, a need, a consciousness of responsibility, an urgency and a determination to move out to meet need. The Council on Ministries is designed to unify and set the church free for ministry.

What We Would Like to See in Raleigh

In just a few days, the General Assembly of the state of North Carolina will convene in Raleigh. It will bring together a select group of legislators. They have been duly elected by the citizens of this state, and were chosen in the main because of their special qualifications for the job.

Some of them have served in the General Assembly for many years. Others of them will be starting their first term. As they enter into their important work, we hope that they will feel that these times demand of them great wisdom, unfailing courage, and an unswerving concern for the welfare of the people of our state — of *all* the people.

In a sense, every year demands this. But today, this is peculiarly true. Old customs and ways are being examined and reevaluated as never before. Much that has passed muster in the past is being scrutinized and found wanting. "Business as usual" in Raleigh in this year of 1969 just will not do. In respect to this, freshman legislators will have an advantage over the veterans.

If we sense the temper of the times, an increasing number of our people will be concerned that our legislators concentrate upon the major problems of our state, such as education, mental health, highway safety, improved housing, more and safer roads, law and

order with justice, increased revenue with the tax load spread equitably from morally justifiable sources.

We would like to see this General Assembly of 1969 go down in history as a great one. Whether it does or not will depend partly upon the purpose and attitude which the several legislators bring with them to Raleigh. Greatness just doesn't happen, nor does it come at a cheap price.

Here are some of the qualities which we think will make for greatness in leaders of government:

- ♦ they must put principle above political expediency;

- ♦ they must place the welfare of the people in general above the interests of any group seeking special consideration;

- ♦ they must always value persons above institutions and organizations; remembering that institutions are made for people and not people for institutions;

- ♦ they must believe that truth and right and justice are worth standing for and fighting for even at great personal sacrifice;

- ♦ they must listen to and champion the needs of the poor and uninfluential just as much as of the prominent and powerful;

- ♦ they must take time for meditation.

in and solitude away from the jostling crowd and the clamor of voices.

We may not have a right to demand that the members of our General Assembly stand so tall or be so great. But we can dream and we can hope. Also, we can ourselves exemplify these qualities of greatness.

While we are looking to these leaders of government to give us excel-

lence, they are looking to us to give them guidance. They will take the cue from us. If we really believe in these principles, practice them ourselves, and then encourage them to do likewise, we can have better laws coming out of Raleigh.

If enough people care about it, and care enough to let them know, we can build more nobly for a better future.

The Greatest of These is "Why"

What? Where? When? How? Why? These all demand answers. Every day, again and again, they loom before us. As we plan our personal lives and the life of the church, we are confronted with this stern set of questions.

But the greatest of them is "why." In the church we can decide what to do, fix the place and the time, work out the details of the "how" strategy. But we cannot have a body without a soul until a convincing answer to the "why" of it can be given.

Many of our church programs founder at this point. Pastors and leading laymen sit down together in planning conferences like generals mapping a military campaign. They get it all down on paper.

Then out go the announcements. People are mustered in squads and platoons, and given specific assignments. Each man has his hill to take, his objective to attain, his goal to reach.

D-day comes and the signal for advance is given. The whole company (congregation) is challenged to move out. Some do so eagerly; some with

laggard steps, scourged or shamed into action; still others just don't move at all.

The job gets done. At least part of the job. Some sort of a job, anyway. Then the troops come straggling back to camp (church) in twos and fours. Over hot coffee and crisp doughnuts they piece together the story of how the campaign went. How many strikes; how many balls; how many hits; how many errors.

Until we can deal more effectively with the question of "why," some of our programs will never get off the ground and others will sputter and stall. We must get back to the fundamentals, and securely ground what we do in principles that are basic to the Gospel of Jesus Christ.

For instance, why tell the truth? Why be loving? Why share what we have with the needy? The answers must be rooted in what we believe about God and how we hear what Christ said long ago and what he is saying to us today. The spark for energizing Christian action must come from Christian convictions.

Methodist News Roundup

EVANGELISM TRAINING CONFERENCES SET

Two national training conferences will be held at the United Methodist Board of Evangelism building, Nashville, in January. A conference for local-church ministers and directors of evangelism will be held Jan. 20-24 and a conference on evangelism for full-time supply pastors is scheduled for Jan. 27-31.

This is the sixth annual meeting designed for local-church ministers and directors of evangelism and includes persons whose only responsibility is evangelism as well as those who carry evangelism in addition to pastoral duties.

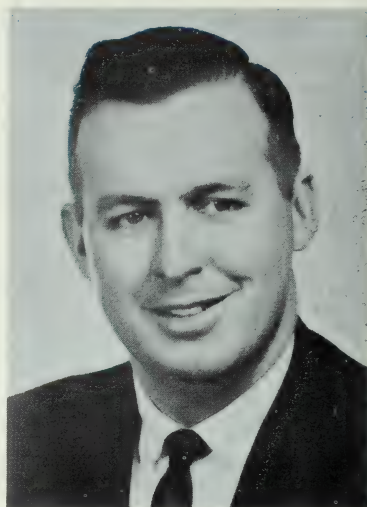
TREASURER RETIRES

The Rev. Dr. Don A. Cooke has retired as treasurer of The United Methodist Church, and general secretary of the Council on World Service and Finance. Taking over as of January 1, 1969 is R. Bryan Brawner, former executive director of Highland Park United Methodist Church, Dallas, Tex.

A member of the Florida Conference, Dr. Cooke had held the post since 1960. Prior to that he held pastorates in Florida. He and Mrs. Cooke will make their retirement home in Miami Beach, Fla.

W. VA. METHODISTS TO STUDY CONFERENCE STRUCTURE

The West Virginia Conference has set up a special task force to study its present executive structure and to bring in recommended changes. Various boards and agencies are to submit job analyses descriptive of how pres-



A South Carolina insurance man, 1. Fletcher Carter, of Columbia, will join the staff of the General Board of the Laity this week. He will work in the field of stewardship and finance and will spend much time conducting stewardship programs in local churches, and in district and annual conferences.

He has been an active leader in South Carolina Methodism. His most recent business relationships have been with Continental Life of Virginia and Continental Life of South Carolina.

ent conference personnel are being used.

Among the matters to be considered are a request that district superintendents be given sufficient financial allowances to employ full-time secretarial assistance, and a consideration of ways and means for boards and agencies to handle office procedures at a minimum of cost.

Damon Engle of Charleston has been named chairman.

ONE NIGHT A WEEK FOR MINISTRY URGED

United Methodist church members across the nation have been challenged to devote at least one night a week to church renewal and ministry during the next four years.

"The people called United Methodists need a massive program of re-education to prepare them for their calling in this New World as agents and instruments of change and reconciliation," the denomination's Quadrennial Emphasis Committee asserted in Kansas City, Mo., Dec. 17-18 as it adopted a model program for study, action and involvement at the local church level.

In other actions, the committee adopted procedures for processing requests for allocations from the \$20,-00,000 Fund for Reconciliation; approved a set of guidelines for use of the fund proposed earlier by the Council of Bishops; endorsed a call from its youth members for a "confrontation" between youth and the "leadership of the church;" accepted a process for its voluntary Service program to use in selecting and training recruits; approved plans for a nation-wide series of dinners in February to emphasize the need for reconciliation in the nation and highlight the special quadrennial fund; received a report that to date approximately one-third of the fund has been pledged or accepted by diocesan areas and annual conferences; and heard how several general boards of the denomination are planning their work to underline the quadrennial theme of "A New Church for a New World."

In adopting the model program for study, action and involvement within the local church, the committee noted that some churchmen already are giving one night a week, or more, to min-

istry and renewal. "This model is what a church might do to become a vital and reconciling community," Bishop James K. Mathews, Boston, Mass., president of the Quadrennial Emphasis Committee, said after its adoption.

TWO MEN TO BE HONORED FOR PHILANTHROPY

An attorney from Indiana and a physician from Tennessee have been named to membership in the United Methodist Hall of Fame in Philanthropy. Selection of Francis M. Hughes of Indianapolis, Ind. and Dr. Carroll H. Long of Johnson City, Tenn., for the honor was announced last week by Dr. Roger Burgess, general secretary of the General Board of Health and Welfare Ministries.

The two men will be inducted into the Hall of Fame on January 15 during the annual convention of the National Association of Methodist Hospitals and Homes in New Orleans, La.

Hughes is a son of the late Methodist Bishop Edwin Holt Hughes, and has practiced law in Indianapolis since 1934. For many years he has been closely associated with Methodist Hospital of Indiana in Indianapolis.

As a member of First United Methodist Church in Johnson City, Dr. Long has gained widespread recognition for his services through the Holston Conference Board of Hospitals and Homes. During his eight-year term as chairman of the board, starting in 1950, the conference modernized and expanded its child care program, started a home for the retired, and built the Oak Ridge (Tenn.) Hospital of The United Methodist Church.

Last year, one of the persons inducted into the Hall of Fame in Philanthropy was Ralph Stockton, Sr., a prominent Methodist layman from Winston-Salem.

WHY I ENTERED

THE MINISTRY

by JOHN H. CHRISTY, JR.

I am convinced that I entered the ministry because it was the will of the Heavenly Father that I do so, and because I found myself under constraint so to do. This I believe.

Having said this much, however, I realize that this feeling of constraint came about because of a number of very deeply significant factors. Basic to this leadership of the Holy Spirit is the family situation into which I was born. Parental piety that was genuine and deep left impressions that can never be erased. A situation of openness and of receptivity to God through the corporate worship of the church in a very real sense made me aware of the fact that "I was not my own." But this display of devotion in the corporate life of the church was more than undergirded by the life of devotion to one another and the heavenly Father under the roof of the house in which I was reared.

Our concerns were God's concerns and were continually lifted up before Him. The concerns of the heavenly Father as understood by us from the Holy Scripture and the Church were our concerns, and together we sought to fulfill them in our community and in the world.

The Rev. Mr. Christy is pastor of Abernethy United Methodist Church, Asheville.

As strange as it may seem, either because of, or in spite of, this seemingly austere approach to life, there was nothing of oppression or repulsion about it strong enough to cause the teen-ager to cast it aside. In spite of my family's deep commitment to the Church as such, with the accompanying dangers of rebellion, my own personal love for and respect of the Church and its ministry deepened through the years.

As a direct result of a home situation that took seriously and urgently the vows made at my baptism as an infant, the reality of Christ as personal Savior and Lord grew in my consciousness. He became for me more than a personality to be talked about. He became personal Friend and Reality. With Him I established relationship in private devotions, family prayers, and regular (three times a week!) church worship.

His claims upon my life became more real during the World War years while I was a high school student. During these years of worldwide and personal crisis, I established a firm personal relationship with the minister of my local church. He identified himself with the youth and became a personal friend as well as beloved "preacher." Upon my graduation from high school in 1947, I was convinced that I had to find where my talents and the needs of the world crossed, and then to fling my life in service. It was

ent hope of mine that this would be the field of forestry. It had subsequently become a verbalized ambition mine during my senior year of high school. For a period of time I was persuaded that this was the will of God for me—that in forestry my talents and the world's needs crossed.

Currently, however, a non-verbalized conviction of mine was growing that in the ministry of Christ's Church would I find fulfillment, and there alone. This deep feeling did not subside, but rather grew until it became almost unbearable.

During the summer following my graduation from high school, the time of crisis came. It came during a week of revival services, and specifically it was the evening that Dr. John W. Moore preached on the call to the ministry and gave the invitation at the conclusion for decision and commitment. I was convinced that evening that both Dr. Moore and my Master were speaking to me personally. The time for decision was present and "woe was me" I preached not Christ!

As a direct result of this evening of decision, my entire life took on new meaning. The hesitancy and uncertainty of life by no means was entirely dissolved; indeed, I found on many occasions even more seeming uncertainty. But the basic decision was made. This basic decision brought direction and assurance that had never before been present. As the college years brought reassessment and perhaps a varying understanding of the Gospel and its ramifications for the world, there came also continual confirmation of the fact that my basic decision for Christ and the ministry of His Church was the right decision.

The disillusionments with the established church; the personal feeling of inadequacy; the pressure of my own

inordinate self-centeredness at times; the contradictions of proclamation and performance: all of these have meant a continual reassessing. And there seems to be no end in sight! The genuine understanding of, support for, and appreciation of my vocation from my wonderful wife of twelve years and also my four children sustain and strengthen my commitment to full-time church work.

It is yet my firmly-held conviction that I am in the ministry because it is the will of the heavenly Father. It is a growing conviction of mine, moreover, that every Christian is called into the ministry. Those of us who find ourselves in full-time church-related vocations are peculiarly privileged to lead God's people in ministry. I am convinced that there is no more humbling or thrilling experience than the knowledge that the heavenly Father wants a person for such a task. "Woe is me if I preach not Christ" was Paul's verbalized glorious agony, and I know of no better way to describe my own sense of vocation!

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Grace, Greensboro, Sets \$15,000 Goal

The Committee for the Fund for Reconciliation at Grace United Methodist Church, Greensboro, set a goal of \$15,000 for the congregation's contribution to the Fund. More than one-half of this amount has already been pledged by the committee members.

Thirty-seven persons were present Dec. 15 at a committee meeting to consider the Quadrennial Emphasis and its implications for Grace Church. Chairman George E. Norman, Jr. led the members in a discussion of the

church and its role in the 20th Century world. Others participating in the presentation to the committee were Harvey Smith, chairman of the Conference Committee for The Fund for Reconciliation; William C. Cross, conference lay delegate, and the pastor, Rev. W. R. Brantley.

The fifty-member committee accepted the entire quadrennial program of the Western N. C. Conference and pledged itself to carry this program every member of the congregation.



BROWNS GIVEN CAR

Arvol Hepler, left, church school superintendent, presents Rev. Coy L. Brown Jr. with the keys and title to a 1962 Rambler, a gift of the Bethel United Methodist Church congregation at King. Others pictured are, from left, Harvey Pardie, Will Harris, Mrs. Brown, and two of the Brown children, Kyle and Alice. Church members wanted the pastor and his family to have a second car.

In Memoriam

JAMES H. BAILEY

Whereas, Almighty God in His infinite wisdom, has seen fit to call His faithful servant, James H. Bailey, from further earthly service;

Whereas, he was a member of the Official Board of St. Paul's United Methodist Church, former chairman of the Board, a member of the Board of Trustees, a faithful member of the church choir, where his participation will sorely missed; and

Whereas, he was an active and highly respected citizen, who served his community and church well, supporting the church with his presence and his gifts in very generous proportions; and

Whereas, he was a devoted friend, whose life reflected the tenets of a true Christian, whose high ideals and principles and Christ-spirit profoundly influenced for good his family, friends, church and community; and

Whereas, the life that he lived, the services he rendered, and the giving of himself inspired others to find happiness and fulfillment in life; and

Whereas, he will, by reason of his faithful untiring service to Saint Paul's United Methodist Church, continue to live in our hearts;

Now, Therefore, Be it Resolved,

First: We express our profound sorrow and our sense of personal loss occasioned by the loss of Divine Providence from further earthly service of His faithful servant, James H. Bailey.

Second: That we learn as a lesson from his life the simple, yet profound, truth that real joy and lasting satisfaction in life come not from what we gain, not from the accumulation of wealth, but from what we give, and devotion and real service to others.

Third: That Saint Paul's United Methodist Church is deprived of the fellowship and service of one who has been faithful and true, and who by precept and example has left us something to emulate.

Fourth: That a copy of these Resolutions be spread upon the minutes of the Official Board of Saint Paul's United Methodist Church, and that a copy be sent to the widow of the deceased.

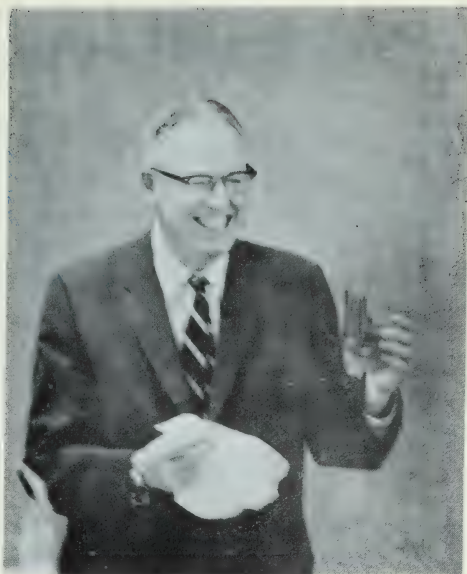
Respectfully submitted,

Guy Weaver

Ruth I. Brown

Committee on Resolutions

SAINT PAUL'S UNITED METHODIST CHURCH
Asheville



A CHAIR FOR REMINISCENCE

Bishop William R. Cannon was honored by his friends at Emory University's Candler School of Theology at a recent dinner on the Emory campus. Here he is holding a miniature rocker presented by Dr. Merrill M. Parvis. The real rocker, bearing an Emory seal, is being shipped to Raleigh. Dr. Mack Stokes, acting dean of the theology school, Dr. Parvis, and Bishop Cannon spoke at the dinner held in Emory's Cox Hall.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

WANT A CHANGE? Great challenge for D. C. E. Apply First United Methodist Church, P. O. Box 926, Newton, North Carolina 28658.

METHODIST MEN, WSCS, Church School Classes, Non-Profit Organizations — Raise needed funds by selling Magnetic Frost Shields, 36" x 60." Five magnets hold strong plastic in place. Keeps off frost and snow. Make 60¢ profit each sale. Also bottles of 300 FDA approved Aspirins. Fast dissolving formula. Sell for \$1.00. Make 45¢ profit. None better. For details write Fund Raising Products Company, R-10, Winston-Salem, N. C. 27107.

Youth Sing in Unique Service

Trumpets blared forth in the rear of the sanctuary as the congregation sang the traditional hymn, "God of Our Fathers," but after that tradition and form went by the board as the Salisbury District recently tried a new type of mid-year Conference in First United Methodist Church of China Grove.

The district used 50 young people, who came in a street-clothes processional singing, "Michael, Row Your Boat Ashore," to demonstrate that the "times are a-changing" and that the youth are the church of today as well as of the future.

Seated on the floor of the chancel, and led by Miss Angie Smith, director of Christian education for Trinity United Methodist Church, Kannapolis, the young people gave the congregation a feeling of the church of tomorrow, refreshingly lifted from former

patterns and led by enthusiastic young Christian men and women.

The girls, dressed in culottes, blouses and skirts and dresses, and the boys attired in sweaters, jackets, sport shirts and open-neck formal wear, sang "Amazing Grace" with a meaningful "soul mood" tune, and were joined by choir member Mrs. Bill Hoss in the presentation of "Amen," and also presented the now famous "Kum Ba Yah." They were accompanied by guitar.

The congregation joined the youth in their singing, and the choir of First Church participated in the worship service with the selection, "High Ground."

Dr. Melton E. Harbin, superintendent of the Salisbury District, praised the youth for their worship leadership.



Miss Angie Smith, far right, leads fifty young people of the Salisbury District in singing during the District Conference worship service.

WNC Conference to Hold Hearings on Structure

The Study Committee of the Western North Carolina Conference Coordinating Committee will have a day of open hearings" Jan. 27 on the matter of the new Program Council to be instituted for the new conference year. Boards, agencies, and individuals are invited to have ideas they feel to be of merit and invited to make such a presentation before the full committee.

The hearings will be held in Charlotte at First Methodist Church, beginning at 2:00 p.m. Any person wishing

to make a presentation should follow these steps:

- 1) Write to Dr. Philip L. Shore, Jr., Secretary, 1409 Lyndhurst Drive, High Point, N. C. 27260, making request for time.

- 2) Prepare, and send if possible prior to appearance, ten copies of outline and reasoning relative to presentation.

- 3) Confine presentation to no longer than 30 minutes.

Dr. Shore will have sole responsibility for fixing the schedule. To write anyone else will merely delay your request.

The Study Committee desires to hear any constructive ideas any board or person might have. The committee will stay in session as long as necessary that day to give opportunity for presentation.

The full Coordinating Committee will assemble in Charlotte on February 7 to receive the Study Committee's report.

Bishop's Dialogue Set N. C. Conference

The North Carolina Conference Board of Evangelism is sponsoring a "Bishop's Dialogue on Evangelism" for young preachers in the ministry up to five years.

The Dialogue will be held at St. Paul Church in Goldsboro Tuesday, February 4, beginning at 10 a.m. and adjourning upon agreement in the afternoon.

Bishop William R. Cannon will be the leader. The program will be informal and spontaneous.

In announcing the Dialogue, Rev. M. McLamb, executive director of the Conference Board of Evangelism, said, "We have a feeling that the younger preachers will be greatly stimulated and motivated for evangelism in this sort of setting with a leader with the ability and experience of Bishop Cannon. We invite all of the young preachers to share their problems, experiences and victories with us February 4."

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Eighty-five and Still Looking Forward

By JOHN BORCHERT

An arm shoots up. Three fingers extend into the sky. And a voice insists: "Jesus Is Lord!"

Brother Stanley is preaching again, as he has done two to five times a day for half a century.

The legendary Dr. E. Stanley Jones became 85 years of age on Jan. 3, 1969, and yet he moves with the vigor of his earlier years, proclaiming the Gospel to the world.

Physically, he is amazing. Spiritually, he has been called "the greatest Christian missionary since Saint Paul."

His hair has turned to a beautiful and soft whiteness, but his brown eyes still sparkle from behind eyeglasses as he raises his five feet-eight, 150-pound frame to its fullest to talk about Jesus.

He was headed for a career in law when God stepped in and made him a servant of Jesus Christ. Since that day, after the turn of the century, he has never changed his message of hope and salvation for mankind through Christ.

He believes all religions must come to one faith in God through Jesus Christ, and that all governments must come to the age of a world federation, settling disputes by law instead of arms.

"We are in an age skilled in dirges,"

he says. But he doesn't believe there will be a third world war.

Christianity is still the way of the future, he insists, asserting that mankind has not rejected the Kingdom, but has reduced it and thus has received only toned-down results.

"He was always an athlete," says his only daughter, Eunice, who is the wife of United Methodist Bishop James Mathews. Dr. Jones takes three exercises daily—bends, squats and push-ups—30 each. He used to take more of each, but confided to his daughter he never thought "old age would be the best of me."

"God is not going to help me if I don't obey his laws of health," he says. "I never guess whether I should take exercises. I take them."

With this great physical stamina and despite having become a diabetic 15 years ago, Brother Stanley keeps on a rigorous schedule of spending six months a year in the United States and six months a year in other parts of the world.

He spent Christmas of 1968 in Africa, and his oldest granddaughter was with him. When she came to India with him to spend this past summer he told her mother he was worried about Indian reaction to the miniskirt

his granddaughter sported in the U. S. "Don't worry," said Mrs. Mathews, "everything will turn out all right."

"When she came to India," Dr. Jones said, "she fell in love with the saris, and wrapped in them she looked like a queen."

His wife lives in Florida from where he keeps 600 boys in school in India through scholarships which go through her hands. She was in the missions work in India when they met and married.

India is where Brother Stanley was sent as a missionary and where he achieved his fame. There he worked with the castes, through Ashrams—refuges for Christians where souls were prepared before and healed by Christ.

Here also is where he established the Round Table meetings to which he invited Christians and persons of other beliefs to discuss and compare faiths. Of the Round Table he says:

"I see now how daring and decisive

this approach was: Here we were putting all our cards on the table and asking the non-Christian world to do the same. Suppose our 'hands' with which we were playing the game of life should turn out inadequate; and suppose others ways of life should prove more adequate? This was a showdown, and the stakes were high: How to live in this world and hereafter.

"In every situation," he said, "the trump card was Jesus Christ. He made the difference."

What has age meant to Brother Stanley?

"I have found that people don't talk as loudly as they used to," he jokes. He wears a hearing aid but doesn't always use it. "The batteries go dead, and I have to bother adjusting it, so I just take it off."

When he was 70, Dr. Jones said, God told him the next ten years would

(Continued on page 24)



Dr. E. Stanley Jones, 85, still preaches with vigor and conviction.



Women's Activities

Western North Carolina Conference

MRS. JOHN C. WRIGHT

THREE WNC WOMEN ON NATIONAL BOARDS

Three prominent women of the Western North Carolina Conference are serving on National Boards of the United Methodist Church. Mrs. Carl H. King of Charlotte and Mrs. Alvin L. Morrison of Statesville are members of the Board of Missions and Mrs. Leslie Barnhardt of Charlotte is secretary of the national Board of Christian Social Concerns.

Mrs. King was reelected to the Board of Missions for a second four-year term last fall and Mrs. Morrison was chosen for her first quadrennial term. Mrs. Barnhardt was the first woman from Western Carolina to serve on the national Board of Christian Social Concerns and was the only woman on the board. Recently she was elected secretary of the Board.

Mrs. King was formerly president of the Conference Woman's Society and is a popular teacher in the Schools of Christian Mission in many areas of the Southeast. She is often a teacher in the Christian Workers Training Schools held throughout the conference.

On the Board of Missions, Mrs. King (Mary) is assigned to the Section of Program and Education for Christian Missions and serves on the Committee on Purpose Through Program, representing the Women's Division in the World Division of the Board of Missions. She was elected to the national

Board at the conclusion of her term as Conference president.

Mary King is a native of West Virginia, a graduate of Blackstone College in West Virginia and of Duke University in Durham. She has done graduate work at Yale University and was for many years assistant to her husband, the late Dr. Carl H. King, who was for 33 years executive secretary of the Board of Education of the WNC Conference. They made their home in Statesville for years.

During this time, Mary King was a leader in most of the Youth Activities of the Conference, serving as counselor at summer camps, teacher at schools and assemblies. In 1948 she was elected as Secretary of Student Work in the Conference Woman's Society. After serving four years, she was elected to the same office in the Southeastern Jurisdiction Woman's Society. From this position, she was elected to the Conference presidency.

She was listed in the 1965 edition of "Who's Who in American Methodism," and in "Who's Who of American Women." Her work on the Board of Missions is outstanding.

Mrs. Alvin L. Morrison has been a member of the Regional School Planning Committee for the past three years and served as registrar of the Regional School of Christian Mission at Lake Junaluska in 1968. She began her work on the Board of Missions well prepared for the study and the special



MRS. CARL H. KING

MRS. ALVIN L. MORRISON

MRS. LESLIE BARNHARDT

assignments given to her. A school teacher by profession, she has continued to develop her qualities of leadership in teaching in many Schools of Christian Mission in the Central Jurisdiction and in other Jurisdictions.

Born in South Carolina, Mary Morrison received her early education in the public schools of Dillon, S. C. and at Claflin College at Orangeburg, S. C. She received her B.S. degree in education at Winston-Salem College in Winston-Salem and her master's degree from Teachers College of Columbia University, New York.

For many years she taught in the public schools of North Carolina, for six years as principal of Chestnut Grove Elementary School in Iredell County. In 1958 she was named Teacher-of-the-Year in the county.

She is a loyal member of Scotts Chapel United Methodist Church, Statesville, serving as president of the Woman's Society of her church. She later became president of the Western District, then Secretary of Missionary Education in the North Carolina-Virginia Conference of the Central Juris-

diction, and afterwards occupied the same office in the Jurisdiction.

She is a member of the local, state and National Education Association, and has participated in many worthwhile community activities, the Home Development Club, Voters Registration, Credit Union and the American Cancer Society. She has given loyal service in the Parent Teacher Association on the local, district and state levels.

When elected to the national Board she summed up her philosophy thus: "I ask of you your prayers that every member of this Board, including little me, will be guided by God's will and Holy Spirit in serving mankind all over the world through this channel."

Mrs. Barnhardt has long been recognized as an outstanding leader in many phases of Christian Social Concerns. When serving a four year term in that office of the Conference Woman's Society, she became nationally known for her understanding and concerns over the complex social problems of today's society. Her leadership qualities in this field were recognized by

the Woman's Division when they chose her as a team coordinator in the World Understanding Teams sent to all parts of the nation under the sponsorship of the Division.

As Conference president from 1964-1968 her qualities of leadership pervaded the WNC Conference to such an extent that the whole Conference gained national recognition for its Christian Social Concerns. She carried her message into all parts of the Conference, and to her own home district of Charlotte as a popular lay speaker in that area. She was chosen as Charlotte's Church Woman of the Year in 1960 and as Woman of the Year by Charlotte's radio station WBT.

The climax of her successful work in

the Methodist Church came in 1967 when she was named as a member of the World Methodist Council. Her activities in the Jurisdiction have been many and she lends to each her most loyal support.

She also finds time to participate in many community activities. Her name appears on the list of every Mecklenburg County committee for the welfare of human beings, physical, mental or spiritual. As president of Charlotte's Woman's Club, she attained statewide recognition. As many as her interests have been—just so many are her honors, for she has grown in understanding and spiritual power, and shared in the witness and outreach of the church.

North Carolina Conference

MRS. IVAN E. WELBORN

When a visitor or perspective member visits a meeting of a Women's Society of Christian Service the MOST important single factor to arouse her interest and desire to join the group is a stimulating program.

Just as the Basic Seven should be followed in planning nutritious meals for a family, the Basic 12 should always be included in the program of every local Society every year. The "Program Book" and "Response" will give a comprehensive view of the purpose and work of the Women's Society of Christian Service.

Sometimes the anemia of a Society can be traced directly to the fact that programs have been omitted or presented in a careless, uninteresting manner.

GUIDE FOR GENERAL PROGRAM PLANNING

1. Hold program committee meet-

ing at regular times, at least twice a year.

2. Let every member of the program committee become familiar with program materials and suggestions.

3. Include circle representatives on program committee and meet with circle leaders at least twice a year.

4. Secure adequate supply of all basic materials and publications.

5. Keep alert to new ideas and changes in the total program of the W.S.C.S.

6. Keep record of participation and use as many women as possible.

7. Be sensitive to what is happening to the individual and to the group. Use programs that will meet the need of your own members.

8. Evaluate programs constantly.

9. Prepare Yearbook

List all meeting dates

List all programs (monthly, stu-

dies, special days, circles.)

Arrange meeting dates and programs to needs of your society.

Assign responsibilities

Submit plans to society

Complete yearbook

10. Recognize responsibility as a sacred task, to be met with faith, prayer, and dedication.

Good monthly meetings serve the same purpose as essential foods, which are the life-giving materials that build our bodies and keep them smoothly coordinated. Deficiency along this line leads to weakness and low morale within the group. The thing that is needed to give your Society the regular, correct diet is to use the sound plan of the monthly program, adapting it to meet the needs of your own members.

No longer are the wood stove and the ice box adequate for preparation of meals in the most efficient manner. The same is true for planning and presentation of program.

Possibilities of variety are so great that no two meetings need be "served" in the same manner. Group involvement is a term which is coming into common usage among the members of committees on program and its uses are unlimited. Do not be afraid to try something new.

Some of the best sources of vitamins and minerals for individual members and entire societies are to be found in meetings of the Women's Society beyond the local church. They can be revitalizing influence through contact with those from other societies and through the inspiration of outstanding programs.

The sub-district meetings and the district meeting each year are most valuable in sharing evaluation, and inspiration. The Annual Meeting of the Conference, the School of Missions and seminars and training days on all levels

offer food in ideas, inspiration, and information.

PLANNING A SPECIFIC PROGRAM

- Read the material
- Define the purpose
- Collect supplementary aids
- Select and meet with other participants sharing purpose, ideas and plan, with each one free to contribute.
- Plan programs to include worship, information, fellowship, action.
- Vary methods
- Be specific in assignments
- See that room is arranged so that there is a worship center.
- See that information is available through regular publicity channels.
- Time the meeting to begin and close promptly.
- Evaluate
- Be enthusiastic and enjoy doing it.
- Pray for guidance in preparation and presentation.

IT is the little extra touch, the thing which does not have to be served which often adds the needed interest to a meal—or a program. Remember the importance of eye and ear appeal, and make every meeting sparkling. Do not forget these extras for programs.

Preserves for purpose and spiritual depth

Relishes for variety

Olives and other hors d'oeuvres for something different

Garnishes for interest

Readiness used sparingly for efficiency

Appetizers for zest

Mint for flavor

Spices for good taste.

(Mailed to vice-presidents in Fayetteville District, 1961, by Mrs. W. M. Clark, Sr., district vice-president. Changes made to bring information up to date).

How Persons React to Jesus

Lesson Scripture: Mark 2:1-12, 15-17

Background Scripture: Mark 2:1 through 3:6

Sunday School Lesson

JANUARY 19

by DR. RAYMOND A. SMITH
(International Lesson Series)

Today we are all familiar with "popularity polls." Candidates for office, television shows, movie actors, and even food products are being tested constantly to see "how they rate," and, if the results are negative, it's just too bad! There's nothing new about this except the methods of testing. Even Roman emperors vied with each other in providing "bread and circuses" to increase their popularity and, of course, to remain in power.

In the case of Jesus, as seen in Mark's Gospel, his popularity was at times so great as to handicap him in his work. Some Biblical authorities have argued, for example, that the healing ministry of Jesus was considered by him to be secondary to his main mission, which was proclaiming the coming of the Kingdom of God. Of course Jesus healed a great many people. He had the power to heal and he also had great compassion for the sick.

In our Scripture for this date we see people crowding around him wherever he went. No doubt people who were hoping to be healed made up a considerable part of these crowds. One such instance is seen in the story of the healing of the paralytic (see Mark 2:1-5). The four who were carrying the sick man are among the "great unknowns" of the Bible. We don't even know their names. But we do know they possessed compassion and perseverance. They

simply would not be denied. They were also inventive. They broke open the roof and let their friend down in front of where Jesus was standing. "When he saw *their* faith he said to the paralytic, 'My son, your sins are forgiven.'" Note that it was the faith of his persistent friends that moved Jesus to effect the cure.

But some who viewed the healing did not approve. Criticism of Jesus is now beginning, and will continue with increasing intensity until his death. This opposition of the Scribes is a good example of people who offer what seems like religion for opposing good work. The pages of history are filled with reports of entrenched power using religion as a basis for opposition to change. Reformers like Luther were accused of undermining the faith of the people. The pulpits of 18th century England were closed to John Wesley because he was touched with "enthusiasm," that is, getting too emotional about religion.

The Scribes accused Jesus of trying to take the place of God by using the words, "My son, your sins are forgiven." It appears that Jesus considered sin and ill health as somehow connected; at least in some instances. Today medical science affirms the reality of what is sometimes referred to as psychosomatic disease; meaning that physical disability sometimes has its roots in guilt feelings for wrongs (real or imaginary), or in the harboring of hates and fears, or in an unforgiving

spirit. We should add that we do not believe this to be true of *all* illness, or even of most of it; but there is little doubt that it accounts for some. The world-famous missionary and modern saint, E. Stanley Jones, once remarked that we have "Christian stomachs," meaning that a life full of unresolved conflicts with our fellow men, and turned toward God, will invariably blow up in physical distress.

Another charge made by the critics of Jesus was that he wasn't very careful about the company he kept: "Why does he eat with tax collectors and irreligious people?" (Mark 2:16). Jesus replied to their criticism in this way: "It is not well people but the sick who have to have the doctor. I did not come to invite the pious but the irreligious."

The implication of this statement is that the Scribes and Pharisees were not "well people," or at least imagined themselves to be such. But Jesus knew they weren't "well people," or else he would not have excoriated them for their way of life as he appears to have done in many instances reported in the Gospels. Is it possible that Jesus, on this and other similar occasions, was using sarcasm? If we define sarcasm (as has often been done) as "the weapon of the misunderstood" it could have been justified.

Sometimes people reject the truth because they can't understand it. Mark Twain once said: "It is not those parts of the Bible that I can't understand that really bother me; it is the parts that I *can* understand." Perhaps Jesus' opponents understood him better than they were willing to admit!

High Point Church Buys Parsonage

The congregation of High Point's First United Methodist Church has authorized the purchase of a new house now under construction to be used as the parsonage for the senior minister of the church.

The new parsonage will be located at 921 Kingston Drive in the Emerywood Forest section of the city.

The purchase price of \$58,500 includes a number of features such as air-conditioning, central vacuum system, inter-com, and landscaping. There are five bedrooms, four full baths, a study, a large family room, living room, dining room, and kitchen, as well as a full basement with two-car garage. The house will be ready for occupancy June 1.

The present parsonage located at 628 Colonial Drive will be sold.

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Eighty-five and Still Looking Forward

(Continued from page 17)

be his best, and they were. Now the last five have been better, he adds.

"I wouldn't be 24 for anything," he says. "It's fun to be 85 and a Christian. God told me at 80 years: 'Now begins the greatest era of contribution you have known.' These four years have been the best of my life. I face the future with a song and a cheer. I don't know what the future holds, but I know who holds the future.

"People ask me, 'How long can you keep up this schedule?'" he says. "I tell them I don't know, but I'll go full steam until the boiler bursts."

He was asked: 'Don't you do anything you want to do?' to which he replied, "Yes, this is what I want to do. This business of life is wonderful. I was asked if I wanted anything. I said, 'Yes, more of what I have—Jesus Christ.'

"My secret of being whole is grace, grass (pills) and gumption," he says. (His pills are vitamins which include cereal grasses).

His son-in-law, Bishop Mathews, handed him a book marked in a section where John Wesley, founder of Methodism, had written: "I often get tired *in* God's work, but not *of* God's work."

"I wrote in the book," Brother Stanley said, "Amen, at 83!"

He strongly believes in spiritual healing of the body, and conducts such services. He had been in India as a missionary less than a decade when his health broke. Despite rest in the U.S. and in India, he failed to recover. Then God stepped in.

He was worshipping in the rear of a church in India, kneeling, praying for others, when God asked, "Brother

Stanley, are you ready to go to work?" He answered, "I'm a broken man." God replied, "Let me in charge."

Dr. Jones added, "I said, 'Yes.' And I got up from that church a well man."

Although he believes in spiritual healing, Brother Stanley warns: "Don't make spiritual healing of the body the center of your emphasis, because that makes you the center, and God your servant. Anything that makes you the center makes you off-center.

"God heals," he says, "through physicians and surgeons who clear away the obstructions so that God can do the healing."

He urges everyone to follow the habits of Jesus, who "read, prayed and shared. Nothing is yours until you give it or share it."

Dr. Jones is a native of Baltimore, Maryland, born there Jan. 3, 1884. He studied law at Baltimore City College before being graduated from Asbury College at Wilmore, Ky., in 1906. He was sent to India as a missionary in 1907.

"The only vacations I take," he says, "are to write books."

In these books are Dr. E. Stanley Jones' life and beliefs. His latest, *A Song of Ascents*, is his autobiography and should answer any questions one might have wanted to ask the famed evangelist-missionary-author.

He has fought against fame and fortune. He uses all monies for his work of bringing Christ to the people of the world. He shrugs off fame. In 1928 he was elected a bishop of the Methodist Church and resigned the day afterward, telling the delegates, "I am called to be an evangelist and a missionary, and I hereby resign as bishop-elect of the Methodist Church."

"Every time I come back to America they try to put a label on me," he says. "I shed them all. I take acclaim as impersonal, as if they were talking about

legend and not me. I have become
red to praise and blame. I am ful-
g a call, a destiny.

I know myself, my weaknesses and
limitations," he says. "I know what
ould be if Christ were not in my
e. One man said, 'Without the Holy
rit, Brother Stanley would be a
ss.' I agree."

He always looks on the positive side
life:

I've learned how to rescue some
od out of everything," he says.
on't say, 'Look what the world has
ne to,' but say, 'Look what has come
he world—Jesus Christ.'

Don't set your eyes on the nega-
e," he warns. "If you've got a sor-
ful Christ, you've got a sorrowful
gion.

The church," he urges, "ought to
e the alcoholic, the drug addict, the
stitute, the down-and-outs and the
on-tops, and those with psychiatric
blems. We ought to make these
ople over again, and we can do it
h the grace of God. We are on the
emptive edge of society, because
fear the disapproval of no one,
ough Christ."

He doesn't believe the prediction of
Anne Dixon that a man, born in the
ddle East in 1962, will emerge to
come a saviour to the world after
orld War 3 of the 1980s. "Bunk," he
s. "This is like saying that Christ is
austed. This is a dangerous busi-
s."

He does believe that Christianity is
the verge of a great leap forward
India where, he says, he has been
d the gurus, are in their twilight
iod as were the pagan gods of Rome
d Greece as Christianity spread
oss the land.

On race, he says there are no per-
nent superior or inferior races. He
es to tell about the ancient Romans
arking that the most stupid and

ugliest slaves in the markets were the
Britons.

A theme of his is that God created
the world through Jesus Christ. Every
thing, therefore, is made to work in
His way. When we do this, life is har-
monious, he says. When we don't, life
won't work and we are frustrated and
unhappy.

All other religions, he explains, are
man's search for God upward, to find
God at the "top-most rung of the lad-
der. Christianity is God's search for
man, coming down the ladder to meet
man."

But he realizes there will be an end
of the road in his life. "We are not in-
tended to be immortal in a mortal
world," he says. "Death is the anes-
thetic God gives while he changes
bodies."

Stanley Jones feels that his work
won't end when he gets to heaven.

"I will ask for 24 hours to rest after
I arrive in heaven," he says. "Then I
will ask for 24 hours to visit with my
friends and renew old acquaintances.
Then I would like to go up to Jesus
and say, 'This is wonderful and I do
not deserve to be here; grace has
brought me here and I love it here.
But haven't you a world that is fallen,
that needs an evangelist? Please send
me.' I would mean it."

And he would.

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ST. PAUL DEDICATED

St. Paul United Methodist Church in the Statesville District was dedicated Dec. 15 by Bishop Earl G. Hunt, Jr. The building debt was retired in Sept. of this year. Total cost of construction and furnishings was \$58,615.38. Assisting Bishop Hunt in the dedication were: Rev. Jerry Murray, Statesville District superintendent; Rev. Fletcher Andrews, present pastor; Rev. J. M. Brandon, Sr., a former pastor; and James Helms, chairman of the Building Committee. St. Paul is on the May's Chapel-St. Paul Charge.

MAY'S CHAPEL HAS CENTENNIAL

May's Chapel United Methodist Church, Maiden, has been celebrating its centennial this year. Bishop Earl G. Hunt, Jr. preached Dec. 15 at the concluding service of a year-long series of special activities. Taking part in the service are, left to right, Bishop Hunt, Rev. Fletcher Andrews, pastor of May's Chapel, and Rev. Jerry Murray, Statesville District superintendent. The church is on the May's Chapel-St. Paul Charge.



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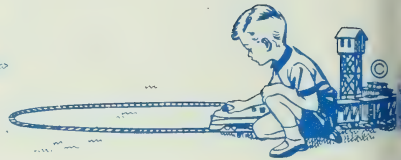
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CHILDREN'S PAGE



De Girls and Boys:

When Sally was two years old, someone gave her a color book for her birthday. She wasn't old enough to color within the lines — she could hardly stay on the page. Five-year-old Cathy became upset to see Sally spoil the pictures and asked if she could color in the book.

Sally told her that it was *her* book and Cathy would have to find one of her own. In church school Cathy had heard quite a bit about a new word, *S-H-A-R-E*. So she said, "Thou shalt share. That's the most important one of the Ten Commandments."

Was she right? Is this one of the Ten Commandments? Should we consider it as one? God, no doubt, would want us to share with others. Some people have a lot of money and others have practically none at all. Perhaps a few weeks ago many families had no money to get even a small Christmas present to show their love for one another in remembrance of Jesus' birthday.

Some people have plenty of food and clothing but they need something else because they are lonely. Perhaps we could share our time with them by going to visit them or inviting them to our home. Think of some of the ways

that you can share what you have with people in need. Then pray this prayer:

"Our Father, help us to get out ourselves by sharing with others the blessings you have given us. Amen."

AUNT CAY



LITTLE PUPPY FINDS A HOME

Once upon a time there was a little puppy who hadn't any home. Why he hadn't any home or why he hadn't any family nobody knows, but that was how the matter stood. Perhaps it was because this little puppy was very particular about the sort of home and family he would like — for he had hunted for one. In fact, that was what he was doing right now.

It was wintertime, shivery, cold wintertime, the kind that makes your breath look like steam from your mother's tea kettle, and makes you sure to wear your mittens out-of-doors. Little Puppy was cold and hungry as he trotted down the snowy road. Besides, it was beginning to get dark, and if he didn't find a home soon he would have no place to sleep and no supper.

Just as he stopped to lick his cold paws, to warm them a bit, he saw a fence. It was a nice white fence with a gate that was standing open

"Now," thought Little Puppy wisely, where there's a fence, there's usually something behind it. Perhaps it's a nice home. I'd better see."

So he climbed the slippery steps—which were mostly a hole in a snowdrift—and found himself before a big brown house. It was really a small brown house, but because Little Puppy was little, it looked big to him. It was getting dark then, and lights were beginning to appear at the windows.

Suddenly Little Puppy came face to face with a snowman. He was the jolliest-looking snowman Little Puppy had ever seen.

Mr. Snowman was as surprised as Little Puppy. He was so surprised that he couldn't even tip his hat.

"Well, well!" Mr. Snowman said. "Who in the world are you?"

"Dear me," said Little Puppy, "I don't believe I have a name. But you might call me Peter. Can you tell me if this is a home?"

"A what? Why, of course. What else could it be?" chuckled the snowman.

"I just wondered," answered Little Puppy, "because I'm looking for one. Can you tell me anything about this one?"

And so Mr. Snowman told him all about this home, while Little Puppy stood on his feet, to keep them warm, and blew little puffs of his breath into the cold air. All the things the snowman said were much to Little Puppy's liking—except the big yellow cat.

Just as the snowman had finished, the door of the house opened, sending a beam of light where Little Puppy sat. In the doorway stood a small boy. "Now I know I'll like this home," thought Little Puppy.

He gathered together all his courage and trotted up to the small boy. In his simplest manner he said "Bow-wow!" That is, "how do you do!"

"Oh!" cried the little boy. "Do look! Here's a puppy dog, and he's cold."

"Bow-wow!" barked Little Puppy, which meant, "I'm hungry, too."

Then the little boy gathered Little Puppy up in his arms and went inside and closed the door.

"H-m-m!" chuckled Mr. Snowman. "If he knows what's good for him, he'll choose this home. But one never knows what a puppy will do." For a long time he stood there, waiting to see if Little Puppy would come out again.

He did come, but the little boy was with him, and they were on their way to the barn. Little Puppy looked fatter, because he had just had a big bowl of bread and milk. Just before they reached the barn Little Puppy raced back to Mr. Snowman. He only stopped long enough to say, "I've decided to stay here. It's just the home I've been looking for—except for the yellow cat. I'm to have a nice warm bed in the barn. Goodnight! I'll see you in the morning."

And so Little Puppy found a home.

MARY ODELL



SPECIAL ERRANDS

Some people in the Bible were sent on special errands. Can you tell who they are?

1. Sent into the wilderness.
2. Sent to be the Savior of the world.
3. Sent to look for his brothers.
4. Sent to lead the Israelites out of Egypt.
5. Sent to teach all nations.

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THE BROAD SCOPE

N. C. C. GENERAL BOARD TO MEET

The General Board of the National Council of Churches is scheduled to meet in Memphis, Tenn. Jan. 21-24. Some 120 to 150 members out of the 250 delegates will probably attend, according to past experience. From 82 to 90, representing at least 10 member communions, is required for a quorum.

A highlight of the session will be a prayer of intercession for the incoming president, for Congress, and for the nation. Daily worship services are being planned with special reference to the Week of Prayer for Christian Unity, which will have a worldwide observance Jan. 18-25.

Dr. Eugene Carson Blake, general secretary of the World Council of Churches, is expected to speak during the session. A special community meeting to which local groups have been invited will feature Patrick Murphy of the U. S. Department of Justice, who will survey police practices throughout the nation. Dr. Arthur S. Flemming, National Council president, will preside at all sessions.

CATHOLIC SISTER LEAVES ORDER

Sister Mary Corita, a well-known Roman Catholic artist, whose work has been viewed by many in North Carolina, has resigned as a member of the Sisters of the Immaculate Heart of Mary. She will remain a faculty member of the Immaculate Heart College in Los Angeles.

CENSORSHIP "GETS" MISSIONARY CHURCHMAN

The Kenya government in Africa has forced the resignation of Rev. John

Schofield, editor of the Christian monthly publication, *Target*. An Anglican clergyman, Schofield was offered the alternative of having the magazine shut down. He was accused of making "political observations" in the publication.

MARTIN NIEMOELLER RECOVERING

The world-renowned German Protestant religious leader, Dr. Martin Niemöller, is recovering from a heart attack at his home in Weisbaden, Germany. His illness, however, forced cancellation of his plans to come to the Christian Theological Seminary in Indianapolis as visiting professor of systematic theology.

HERE *and* THERE

ADDED SOCIAL SECURITY BENEFIT

A communication from the General Board of Pensions indicates that children of deceased, retired or disabled women with work credits may be eligible to receive additional benefits. There was a change in the Social Security legislation in 1967 which stipulates that it is no longer necessary for the mother to have worked recently under social security for children to receive this type of benefit.

The difference may be considerable. A typical example given is one woman with two children, aged five and one at the time of their mother's death, will receive a total of \$24,452 by age 18. Local Social Security officials could probably give detailed information.

A Former Editor Writes About The Advocate

For North Carolina Methodists few matters have more urgent claim for attention and action at the beginning of this new year than the campaign to recruit subscribers for the *North Carolina Christian Advocate*. No Methodist home in our state is complete without this vital, attractive, knowledgeable weekly visitor with a story to tell and a mission to share. No pastor can do his most effective work in any parish without its aid. No member of the Official Board of the local church can afford to be without it.

In all its long and proud history the *North Carolina Christian Advocate* has never been more competently edited, never more lively, never more alert to fulfill its high mission. The North Carolina conferences have never been responsible for finer institutions or for more far-reaching and well-wrought programs of service than today. For people to fulfill these responsibilities and carry on their work successfully, they must be informed. The circulation of the *Advocate* is the lifeline of the conference programs. And if the great goals and challenges of our new United Methodist Church are to be interpreted and implemented in local church and district, much depends on the service which the *Advocate* can render. And the *Advocate* can serve only where it is circulated.

These are some of the reasons why, without too much fuss and fanfare, but with a lot of persistence and deter-



The Rev. Dr. Sprinkle was editor of the North Carolina Christian Advocate from 1945-49. In 1949 he became associate editor of World Outlook, serving as editor of this publication from 1952 to 1964. He retired in 1966, after two years as editorial director for the General Board of Missions, and is now living in Mocksville.

mination, pastors and laymen all over this grand old North State are going to give Editor Jim Stokes and his crew a helping hand during the next few weeks. They are going to see to it, first of all, that every person who has leadership responsibility in any phase of the work of the local church takes his church paper, and then that every family has an opportunity to subscribe.

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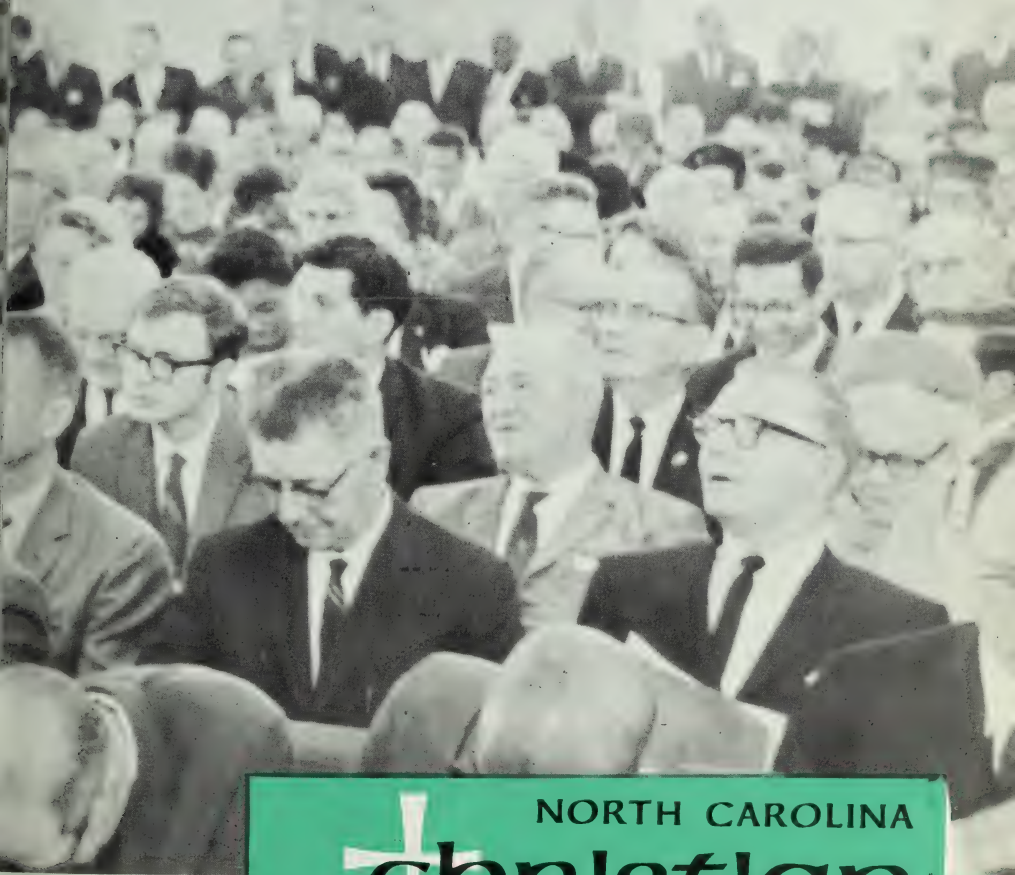
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Special Session
of North Carolina Conference
St. Paul Church
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NORTH CAROLINA
**christian
advocate**

Vol. 114

Greensboro, N. C., January 16, 1969

No. 3

IN THIS ISSUE AND TO COME

We are continuing a series of articles, in this issue, interpreting the United Methodist Church in its local church structure. Two in the series appear in our pages this week.

One is by Dr. C. P. Morris, and gives insights into the work area of Education. The other describes the local church responsibility in the area of Missions. It is by Dr. Horace McSwain. Both men hold key positions of leadership in the respective fields upon which they write.

Subsequent issues from week to week will carry articles by various well qualified persons who will be describing local church organization and responsibilities in the area of social concerns, stewardship, worship, evangelism, and ecumenical affairs.

Material is also being prepared to give guidance to the various coordinators (children's ministry, youth ministry, adult ministry, and family ministry). The work of the Laity and of the Women's Society of Christian Service, and of the Superintendent of Study will all be given treatment.

A total of twenty-three such articles have either already been printed or will be during the next three months.

Our purpose in offering this material is to help our pastors and local church leaders understand the new perspective of the United Methodist Church, to realize how it releases the local church to plan and to work with a new freedom; and to give them guidance on how they can go about realizing their fullest possibilities as individual churches.

NORTH CAROLINA

christian advocate

Official Organ of the North Carolina and
Western North Carolina Conferences
of The United Methodist Church

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Opinions expressed by our writers do not necessarily represent the official position of The United Methodist Church or of the editor.

Articles and news items offered for publication should be addressed to the editor, and if their return is requested postage for same should be included.

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CALENDAR OF COMING EVENTS

NOTE: If any of the meeting dates or places are in error, please inform the **ADVOCATE** immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

- 20-21: United Methodist Committee for Overseas Relief, San Antonio, Texas
- 21-24: General Board, National Council of Churches, Memphis, Tenn.
- 25-26: Association of United Methodist Theological Schools, Nashville, Tenn.
- 27-29: Annual Meeting, Board of Education, Sheraton Hotel, Nashville, Tenn.

NORTH CAROLINA CONFERENCE

- 22 : Trustees, Methodist Home for Children, Raleigh, 10 a.m.
- 19 : Goldsboro District Conference, Providence Church, 2-5 p.m.
- 19 : Wilmington District Conference, Wesley Memorial Church, 2:30-5 p.m.
- 20 : Seminar on Wedding Service, Windsor, 10 a.m.-3 p.m.
- 21 : Seminar on Wedding Service, Westminster Church, Kinston, 10 a.m.-3 p.m.
- 22 : Seminar on Wedding Service, Grace Church, Wilmington, 10 a.m.-3 p.m.
- 22 : Methodist Foundation, Inc., Methodist Building, Raleigh, 2:30 p.m.
- 23 : Fayetteville District Lay Rally, Methodist College, Fayetteville
- 26 : Greenville District Conference, St. James Church, Greenville, 2:30 p.m.
- 26 : Durham District Conference, Parkwood Church, Durham, 2:30 p.m.
- 27 : Methodist College Second Semester Classes Begin
- 27 : Seminar on Wedding Service, St. Paul Church, Durham, 10 a.m.-3 p.m.
- 28 : Seminar on Wedding Service, Page Memorial Church, Aberdeen, 10 a.m.-3 p.m.
- 30 : Raleigh District Lay Rally, Edenton Street Church, Raleigh
- 2 : Sanford District Conference, 2:30 p.m.
- 3-4 : UMRF Retreat, Williamston Church, Williamston
- 3 : Goldsboro District Rally, St. Paul Church, Goldsboro
- 4 : Bishop's Dialogue on Evangelism, St. Paul, Goldsboro, 12:30 p.m.
- 5-6 : UMRF Retreat, Salem Church, near Fayetteville
- 6 : Wilmington District Lay Rally, Sunset Park Church, Wilmington
- 7-8 : UMRF Retreat, Warsaw Church, Warsaw
- 10 : Elizabeth City District Lay Rally, First Church, Elizabeth City
- 11 : Rocky Mount District Lay Rally, First Church, Rocky Mount
- 12 : Durham District Lay Rally, Durham Civic Center
- 13 : Burlington District Lay Rally, Davis Street Church, Burlington
- 16 : Fayetteville District Conference, Christ Church, Fayetteville, 2:30 p.m.
- 17 : New Bern District Lay Rally, Centenary Church, New Bern
- 17-18: Church and Community Seminar, N. C. State University, Raleigh, N. C. Council of Churches

WESTERN NORTH CAROLINA CONFERENCE

- 20-23: Emory University Ministers' Week
- 28 : Conference Board of Missions, 10 a.m., Statesville, Wesley Memorial
- 7 : Executive Committee, Conference Board of Lay Activities
- 7-8 : Vocations Testing and Guidance Clinic, Greensboro College
- 16 : Charlotte District Christian Workers' School
- 16-20: Albemarle District Christian Workers' School
- 18: Methodist Information Annual Meeting, Wesley Memorial, High Point, 12 to 3 p.m.

Education is one of seven work areas in the Council on Ministries of the local church in the organizational structure of The United Methodist Church. The others are Ecumenical Affairs, Evangelism, Missions, Social Concerns, Stewardship and Worship. Together they constitute perspectives for ministries in obedience to Christ. The Council on Ministries is the creative body in the local church to consider, develop and correlate proposals for the church's strategy for mission.

The Chairman of Education is responsible for guiding the development of the educational ministry of the local church. He is elected by the Charge Conference and is a member of the Council on Ministries. It is his duty to recommend to the Council ways of implementing the mission of the church in the area of education. His duties include the following:

1. "Keep the Council aware of sound educational procedures and encourage and facilitate the use of curriculum resources approved by the General Board of Education of The United Methodist Church.
2. "Recommend activities and structures for study and interpretation of the Christian faith and life at each age level, and work with the age-group coordinators or councils to coordinate the study program of the church particularly when activities involve more than one age group.
3. "Recommend to the Council an organization of the study program of the church in keeping with the standards and policies of the General Board of Education and Annual Conference Board of Education.
4. "Promote and support locally the interests of higher education and campus ministry. Plan for a ministry to students related to the local

THE CHAIRMAN

church, observe United Methodist Student Day, and receive an offering for the support of National United Methodist Scholarships and Student Loan Fund.

5. "Observe locally Christian Education Sunday to emphasize the importance of Christian education and to receive an offering for the Conference Board of Education for ministries to local churches." (Taken from "Chairman of Education," *Book of Local Church, U.M.C.*, Book No. 8225-C).

In churches where size and extent of program indicate a need, the Council on Ministries may choose a *Commission on Education*. With the organization of a Commission the responsibilities of the Chairman of Education is expanded. He then becomes Chairman of the Commission with responsibility for guiding it in its important role.

General Conference legislation provides that the Charge Conference may elect a *Superintendent of Study* who shall be responsible for the study program of the church under the guidance of the Chairman of Education and Minister(s). This is not the same officer as the former Church School Superintendent and his election is optional. The Superintendent of Study is relieved of many of the administrative functions carried by the former Superintendents. These functions are now the responsibilities of the Age-level

MAN OF EDUCATION

ordinators, the Chairman of Education, the Commission on Education (if one is named), and the Council on Ministries. The Superintendent of Study is now in a position to concentrate on guiding the study program of the church. He becomes a "supervisor" concerned with the quality of the study opportunities provided and alert to ways in which teachers and leaders may be helped to improve their competencies.

If no superintendent of the study program is elected, his responsibilities in relation to the Church School are assumed by the Chairman of Education. In preparation for these important duties, he needs to become familiar with the curriculum and leadership resources available from the General Board of Education. Also, since all concerns of the church are included in the local church's program of study, he should be conversant with the needs and resources of other areas of the church's ministry: Ecumenical Affairs, Evangelism, Missions, Social Concerns, Stewardship, and Worship.

It is assumed that *many of the small churches will not organize a Commission*. One of the following plans may be followed:

Work Area Chairmen may be authorized to counsel with persons working in their area of concern without forming Commissions.

The Council on Ministries may authorize work area chairmen to form

task groups when ministries require them.

3. Commissions may be organized in one or more work areas as deemed necessary.
4. Commissions may be authorized to form task groups when needed to achieve particular ministries.

Obviously the Chairman of Education has a bigger task than formerly. No longer is the scope of his work solely within the Commission on Education. Now the scope cuts across aspects of the church's ministry. Through his relationship with the Age-level Coordinators and Councils, he is actively involved in the concerns of Ecumenical Affairs, Evangelism, Missions, Social Concerns, Stewardship and Worship. In the Council on Ministries he participates in developing and correlating proposals for the church's total strategy in mission.

Ministry comes first but structure is necessary for its implementation. The new structure of the local church which provides flexibility, creativity and wholeness can result in freeing the church for ministry in the world. Through this structure education can become an integral part of the whole ministry of the whole church.

RESOURCES:

The Church School
Methodist Story-Spotlight
Chairman of Education
Age-Level and Family Ministries
in The Local Church

EDITORIALS. . . .

Why "Liquor by the Drink" is Different

While we are hopeful that the General Assembly will have the wisdom not to involve the state in a hassle over liquor-by-the-drink, this is not at all certain. It is an interesting fact that Representative Sam Johnson, after making an extensive study of the whole beverage alcohol situation in North Carolina, indicated recently that "there is no compelling urgency for change." Moreover, Mr. Johnson has said that he would not introduce a liquor-by-the-drink bill. In addition, he stated that he would take no further interest in the subject; that other matters would occupy his time and energies in the future.

We think the capable Raleigh attorney has demonstrated a high level of insight into what is really important for the people of North Carolina. We reiterate what we have stated before: if "special interest groups" push for liquor-by-the-drink in this General Assembly, they will involve our highest legislative body in a senseless and damaging floor fight which will reverberate all across the state. The really vital problems of our state will not get the attention they deserve. The critical needs will be neglected.

On the possibility that this issue may be thrust upon us, it may be well for us to consider some of the implications of "liquor-by-the-drink." Should North Carolina ever adopt this proposal, we will be moving sharply away from our established policy in the handling of beverage alcohol.

Let there be no misunderstanding at this point. Liquor-by-the-drink involves a radical departure from the basic con-

cepts involved in the Alcoholic Beverage Control program. There are major differences between the two systems which all of us should look at and compare before we buy the idea of liquor-by-the-drink.

Two important factors built into the ABC system are these: control and non-profit status. Both of these would go by the board with liquor-by-the-drink. The ABC system was a compromise between those who wanted liquor completely banned and those who wanted it widely available.

The system was adopted in 1933 in order to make beverage alcohol available to those who wanted it; yet with a system of strict control and with any profit being allowed to any private individual. Sales were not to be pushed, and they were to be made under carefully worked-out regulations. The state, through its own system of stores, was to have a monopoly in the distribution to customers.

Any liquor-by-the-drink proposal would be bound to undermine the factor of "control" which was so strongly emphasized when the ABC system was set forward. With a vastly increased number of outlets the control of sales in any effective way, would be impossible.

Furthermore, the introduction of the profit motive into the sales would open a Pandora's box of accompanying evils which are largely absent from the ABC system. It would make it much easier for racketeers of all descriptions to take up operation in our state.

There is an additional factor which we should weigh carefully before we

“dry” liquor-by-the-drink. This has to do with the fact that large sections of this state, up to the present, have steadfastly refused to favor the ABC system. Many of our citizens have resented the fact that the General Assembly would never permit a statewide referendum on the ABC system, but has allowed the system to be voted in to some counties and cities on a local option basis.

Now the proponents of liquor-by-the-drink are advocating this same tactic—local option. The question may well be asked, however, why a problem which is of statewide concern should be handled on a local option basis? The basic policy we have followed in North Carolina is to handle concerns that relate to all sections of our state and to all people on a statewide level. The problems involved in the use of liquor certainly concern all of us—alcoholism, highway safety, absenteeism from work, welfare and so-

cial service needs, crime and lawlessness—to name only a few.

To sum it up, liquor-by-the-drink would represent a sharp departure from our present system. It would undermine the control factor; and it would introduce the profit motive. The consequent changes in our pattern of life in North Carolina would probably be more radical than we think.

Moreover, while the local option idea is being set forward as a “democratic” procedure, it is really a device to limit the democratic process in our midst. Basically, only those living in a locality which wanted liquor-by-the-drink would be allowed to vote while those in areas which were opposed could not voice their opinions at the polls.

We hope that the members of our General Assembly and all of the citizens of our state will weigh the above considerations with great care as they seek their answers.

We Have Begun to Move Forward

The United Methodist Church's quadrennial emphasis theme, “A New Church for a New World,” points to our recognition that the world of today is uniquely different from what it has been. Also, it points up the aspirations of United Methodists for spiritual renewal.

This is indeed a new age into which our world has come. Nothing we may say or wish can change that fact. But as to the church, newness and spiritual renewal will not come to it merely by official proclamation. Saying a good thing will not necessarily make it so. The newness we seek and need will come when Christ truly begins to live within us and His spirit directs the corporate life and work of the church.

As we study the Sermon on the Mount, it is hoped that we will come to see Christ with a new crystal clarity and come to renew our personal commitment to Him.

Our church is also calling upon us to raise some money and to launch into a compassionate mission of service to the poor, the dispossessed, the forgotten ones. Both of our conferences have accepted worthy financial goals and have taken a long step forward toward the raising of the needed money. We earnestly hope that every United Methodist in the state will share in this Christlike venture.

How we answer this challenge to give and to serve may well reveal how seriously we have responded to Christ's call to spiritual renewal.

Methodist News Roundup

TEWKSBURY DIES

The Rev. Edwin F. Tewksbury, 59, executive secretary of the Interboard Committee on Missionary Education, died on Dec. 26 at Nashville, Tenn., after undergoing heart surgery. Funeral services were held in Nashville on Dec. 31. He was a member of the Maine Annual Conference.

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NEW GUIDE FOR ARMED FORCES MINISTRY

The Commission on Chaplains and Related Ministries is distributing a new booklet entitled *Ministry to the Armed Forces*. It is going to some 25,000 pastors and 700 chaplains. Produced by the interdenominational General Commission on Chaplains and Armed Forces Personnel, the publication is being used also by several other denominations and in cooperation with agencies of the U. S. Catholic Conference.

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CHRISTIAN SERVICE NEED FOR VIETNAM HIGHLIGHTED

A call has gone out for 43 additional persons to go to Vietnam for refugee, relief and rehabilitation work. They would join the 47 foreign and 105 Vietnamese staff persons already working there through the Vietnam Christian Service (VNCS), an ecumenical relief agency through which the United Methodist Church operates there.

Among the types of workers needed

are these: social workers, community development workers, agriculturists, doctors, nurses, physiotherapists, public health nurses, vocational training workers, office personnel, a mechanic and an information services officer.

If and when peace comes, the number needed would multiply and opportunities for service would expand greatly. In preparation for that day, a broadly representative 50-member commission is being set up under the auspices of the World Council of Churches. It will meet early in 1969 to coordinate and to plan for future aid to the Vietnamese people. Dr. J. Harry Haines of the United Methodist Committee for Overseas Relief said that this organization will be represented on the commission.

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COURSE FOR COMMUNITY WORKERS PLANNED

A month-long school for community workers will take place at Scarritt College, Nashville, beginning Jan. 28. The Board of Missions, National Division is joint sponsor. The school is planned both for new workers and as a refresher course for experienced personnel.

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METHODISTS, EUB'S OF EUROPE TO FINALIZE MERGER

Plans have been worked out for the final steps of merger of former Methodist and Evangelical United Brethren Churches in Central and Southern Europe. The executive committee of the Central Conference met recently under the chairmanship of Bishop Franz Schafer at Vienna, Austria, and planned for the final merger steps to take place when the conference holds its annual session at Bern, Switzerland, in March.

For
COLDS
take **666**

CAROLINA BRIEFS

¶ Dr. Daniel M. Schores of the Duke University Divinity School is a participant in the National Consultation on Field Education under way this week at Berkeley, Calif.

¶ The Rev. W. B. A. Culp was one of the delegates from the Western N. C. Conference to the Council on Evangelism held at Kansas City, Mo., Jan. 8-12. He is pastor of Belmont Park Church in Charlotte.

¶ Two laymen from Asbury Church, Durham, were in Kansas City, Mo. last weekend to participate in a lay witness mission involving 26 churches. They are Dr. W. P. Wilson and James Patrick. The latter is lay leader of the North Carolina Conference.

¶ The Week of Prayer for Christian Unity has been observed within the adjoining communities of Mayodan and Madison for the past three years. This year the observance will be three-fold. Radio Station WMYN will present a series of panel discussions on Christian unity with six local ministers participating. On Sunday, Jan. 19, eight churches of six different denominations will take part in a pulpit exchange for the morning worship. At 3 p.m. on Sunday, *Impromptu*, a contemporary religious drama, will be presented by the "Theater of the World" in the Fellowship Hall of the Mayodan Moravian Church.

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Rev. W. Carleton Wilson

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Raleigh, N. C. 27605

¶ A special commemorative service honoring Littleton College, a private Methodist college for women which was destroyed by fire on Jan. 22, 1919, will be held during the 11 a.m. worship service at Littleton United Methodist Church Jan. 19. Alumnae of the college are requested to sit together in the sanctuary during this service.

¶ A newly-formed group, the Wesleyan Forum, will meet at Wesley Memorial Church, Statesville, today at 10 a.m. This will be the third meeting of the group, which is open to anyone who may wish to attend. The forum will be discussing the new structure of The United Methodist Church. The meeting will adjourn at 3 p.m. Lunch will not be served at the church, but the forum will recess for an hour so the participants may have lunch at local restaurants.

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THE WORK AREA CHAIRMAN OF MISSIONS

by HORACE R. MCSWAIN

"A New Church for a New World," "Set Free to Minister," "Freedom and Responsibility," "Flexibility, Creativity, and Involvement." These are words used to describe a new church trying to be born locally, nationally, and in the world. The new local church organization in its Council of Ministries expresses this freedom, this responsibility, this opportunity in the world, our nation, and a people in crisis.

Work Area chairmen, such as missions, are required in the new local church structure. Commissions, church schools, United Methodist Youth, Women's Societies of Christian Service, and Methodist Men are optional, and are to be organized when the size of the church and the extent of the program warrant. The work area chairmen also can conceivably give leadership in their program area in small churches with limited programs. However, it is inconceivable how one person can involve fully every member of the local church in missions if the church has as many as 40, 50, or 60 members unless they plan nothing of consequence in this area.

The responsibility of the work area chairman of missions is to involve the local congregation, all of its members and organizations, in the world-wide

mission of the church from the door of the church, literally, to the farthest most parts of the earth. This means involvement through knowledge through understanding, through compassion, sympathy, inspiration and participation, personally and through gifts, in the needs of humanity of our day, in the crisis of the population explosion, hunger, famine, starvation, wars, etc. He will need to work through all the leadership in the church's program and activities.

Commission on Missions

With such an inclusive and challenging responsibility, it is evident that even with a small congregation of 50 to 75 members that this chairman will need a commission of several people to help him involve all the families, organizations, and individuals of the church in the innumerable needs and opportunities across the United States and the world, especially in 51 countries where we have mission work. The church should have a continuing year-round program in missions. This would require a Commission on Missions rather than temporary or short-term task forces and committees.

In addition to the Commission there would be need in most churches

committees and task forces to execute programs at given times through the church year, such as the church-wide school of missions, mission festivals, special offerings, etc.

The responsibility in the work area of missions would be that of informing the congregation of the world-wide mission of the church and the massive nature of these needs in our world. The Commission would be responsible to keep all the leadership and teachers of the local church alert to the opportunities of mission studies in all the literature of the church school, UMYF, Women's Society of Christian Service, Methodist Men's Program Guide, *World Outlook, Response* (successor to *The Methodist Woman* after January 1969), and see that these materials are fully used.

The church-wide school of missions would be the responsibility of the Commission on Missions, planning with the Commission on Education, the Women's Society of Christian Service, and other related groups to involve the whole church membership in study and concern.

The recommendation of the benevolence budget of the church is the responsibility of the Commission on Missions. This is the financial participation of the local church in the total world-wide mission through World Service and Advance Specials to help involve far more fully all the congregation in its support of the world-wide mission of the United Methodist Church in these 51 countries as well as other opportunities that arise.

The special area of responsibility in the benevolence budget for the Work Area chairman in missions and the Commission on Missions would be that of Advance Specials, the second mile giving where growth takes place more fully through the Four Lanes of Service: World Mission Specials, National

Mission Specials, UMCOR Specials, and Conference Mission Specials. The Commission on Missions recommends the Advance Specials and Benevolence Budget to the Administrative Board.

Organization for Mission

The local church is free from excessive organization and ex-officio members on its commissions, committees, task forces, etc. It is free to organize for the local church's mission. The members of the commission thus are chosen for special abilities and interests. Officers, committees, task forces, etc., will be chosen on the basis of need to achieve the goals of the local church in missions. The meetings of Commissions will be needed on a regular basis to achieve the goal and mission of the local church.

Finances and Special Offerings

Since the Commission on Missions is responsible for planning the Benevolence Budget of the local church, this group will be considerably involved in the whole financial planning in relation to the local church with goals of as much for others as for ourselves. This will involve the studying of the budget fully of the local church, the needs of all the world and challenging the Administrative Board, Council on Ministries, and local church to move far more fully into the mission of the church through its budget and giving.

The Commission also will be responsible for planning the special offerings: *One Great Hour of Sharing*, during Lent; *the Fellowship of Suffering and Service*, in October; and *World-Wide Communion Sunday*. Other special opportunities for offerings for mission specials are Christmas, Lent, and Easter when the local church gives its congregation the opportunity to participate personally and directly through

(Continued on page 30)



The Lay Witness Mission team stands in front of St. Paul United Methodist Church, Tabor City.

LWM Great success at St. Paul

The church's pastor called the weekend "a great spiritual renewal." Long-time members said they had not previously seen love and concern displayed in a more vivid way.

According to all reports and comments, the spiritual life of St. Paul's United Methodist Church, Tabor City, reached a peak Nov. 22-24, 1968.

This was the date of the Lay Witness Mission, coordinated by Ralph Thomas of Atlanta, Georgia. Witnesses from Georgia, South Carolina and North Carolina assisted him. Rev. Howard McLamb of the N. C. Conference Board of Evangelism also took part.

As a direct result of the mission,

thirty-two persons formed sharing groups. Eight church members have expressed an interest in becoming members of LWM teams, which was not the case in other churches. Eventually St. Paul's hopes to provide a complete team.

Rev. D. L. Moe, pastor at St. Paul's, reports that the Lay Witness Mission has opened new and different avenues for growth and development among his members.

The evaluation report summed up the Mission in these words:

"The mission may be called a real success. It opened the eyes of many church members to their personal and spiritual needs and to their responsibilities to Christ and the church."



Consecration service for this first unit of a three-phase building program was held at St. John's United Methodist Church, Hickory, Dec. 15. St. John's, organized in 1911, has a present membership of 98. The recently completed building is designed as a fellowship hall-classroom building and will serve as a temporary sanctuary. Participants in the service of consecration, along with the pastor, Rev. Thomas R. Sigmon, were Bishop Earl G. Hunt, Jr., the Rev. Jerry D. Murray, Asheville District superintendent, and the Rev. John H. Carper, executive director of Church Extension.

UMYF OFFICERS

Officers for the United Methodist Youth Fellowship Council, Western North Carolina Conference, during 1968-69, are (seated, from left): the Rev. Paul Duckert, Conference director; Cindy Johnson, secretary; Drew Harbinson, chairman; David Johnson, vice chairman; Penny Moore, associate secretary; and Mrs. J. E. Antz, treasurer. (Standing, from left), selected leaders and selected associate leaders, Marlisa Mills, Beth Leatherman, Louise Davidson, Karen Stewart, Randy Antz, Ralph Voight, Scott Walker, Betsi Therrell, Martine Holmes and Wyjette Light.



EMORY'S MINISTERS' WEEK FEATURES SWISS THEOLOGIAN

The dean of the theological faculty at Switzerland's University of Neuchâtel will be a keynote speaker at Emory University's thirty-fifth annual Ministers' Week.

Dr. Jean-Jacques von Allmen will give the opening lecture Monday, Jan. 20, at 7 p.m. at Glenn Memorial Auditorium on the Emory campus. His topic will be "Preaching as a Witness."

Dr. von Allmen is a prolific writer, author of several theological books in English and in French. Among his books in English are *Preaching and Congregation*, *Worship: Its Theology and Practice*, *Pauline Teaching on Marriage*, and *A Vocabulary of the Bible*.

Ministers' Week attracts some thousand ministers from the South each January to the Emory campus. Many are alumni of Emory's Candler School of Theology who also attend class reunions during the week. The theme this year is "The Preacher and the Bible in the Modern World."

Bishop William R. Cannon of Raleigh, former dean of the Candler School of Theology, will give an address at the banquet on Wednesday evening.

Dean von Allmen will deliver two other addresses: Tuesday at 11 a.m. "Witness of Christ's Passion and Resurrection," and Wednesday at 11 a.m. "I Am Not Ashamed of the Gospel."

Morning lectures will be presented by Dr. J. Maxwell Miller, Dr. Frederick C. Prussner and Dr. Arthur Wainwright, all of Emory's theology faculty.

Afternoon discussion forums will be moderated by Bishops John O. Smith, L. Scott Allen and James W. Henley.

CONCERN *translated* *into* ACTION

Members of the Commission on Christian Social Concerns of Mt. Tabor United Methodist Church, Winston-Salem, were concerned about relations in their city and wanted to do something to help.

Late last fall a new community center was dedicated in east Winston-Salem as a result of this concern. It consists of a four-room house on a lot to the rear which has been cleared for basketball nets and other play equipment.

The center will be co-sponsored by the Winston-Salem Police Department and Mt. Tabor Church. The cost of maintaining the property is shared jointly.



ter Holman tells crowd gathered for dedication about athletic program plan-
at the center.

he Christian Social Relations Com-
tee acquired the house and some
ipment. Located in an all-Negro
munity, it was painted, cleaned
repaired by members of Mt. Tabor
n assistance from people in the
munity. The response of the Negro
munity has been overwhelming
n more than 100 attending the
ication ceremony.

axter Holman, a teacher and foot-
coach at Anderson High School
o played professional football for
eral years, is assisting in a program
athletics at the center.

n addition, there are classes in sew-
cooking, instruction in personal
iene, and other activities conduct-
by Negroes in the community along

with some of the Mt. Tabor Church
members. The members of the Com-
mission on Christian Social Concerns
and the pastor of Mt. Tabor, the Rev.
John K. Miller, have met with com-
munity leaders to assist them in form-
ulating future programs and activi-
ties for the center.

During December, in addition to
other activities, a rummage sale was
held, and Christmas treats were given
to children in the low income areas.

Mr. Miller stated, "Support of the
members of the church, with their
money and work, has meant a real step
forward in reconciliaton and has built
a new bridge to better understanding
in race relations."

N. C. CONFERENCE ACCEPTS \$400,000 GOAL FOR FUND FOR RECONCILIATION

At a special session held at St. Paul Church, Goldsboro, on Jan. 8, the North Carolina Annual Conference with over one thousand persons present, adopted a minimum goal of \$400,000 to be raised by the conference for the Fund for Reconciliation.

The acceptance was part of a resolution presented by Dr. A. K. King, prominent layman from Chapel Hill. The resolution drew only brief discussion before its adoption by an overwhelming vote.

In the resolution, the conference agreed to "participate fully in the Bishop's Fund for Reconciliation." Fifty per cent of the \$400,000 is to be sent to the treasurer of the Council on World Service and Finance for use under the direction of the Council of Bishops and the Quadrennial Emphasis Committee. The other fifty per cent will be retained in the annual conference and used for conference-approved projects urgently needed. These include expansion of summer beach ministries on the coast, community centers, day-care centers,

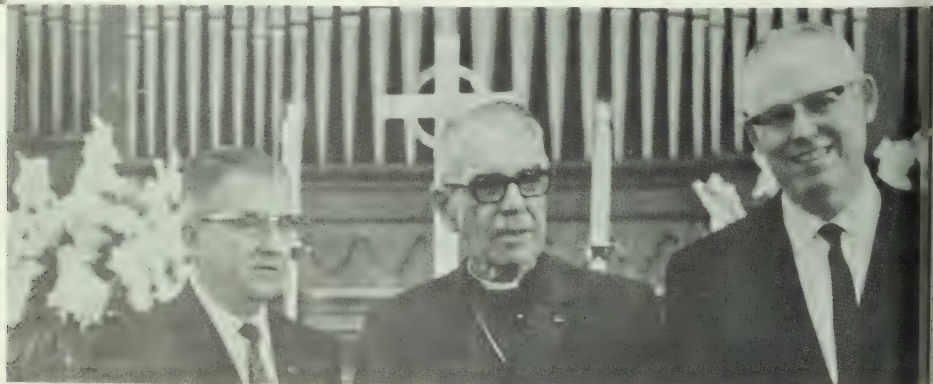
half-way houses for alcoholics and persons released from prison or mental institutions, and for a proposed placement and training center.

Of the amount retained in the conference, 75 per cent raised in each district will remain in that district to be applied to its approved projects. The remaining 25 per cent would be allocated by the Conference Committee for Reconciliation to those projects needing funds, regardless of the district in which they are located."

Unused funds in any district as of Jan. 1, 1971, would go to the Conference Committee for its disposal.

Bishop William R. Cannon, episcopal head of the Raleigh Area, brought the business of the day into focus by means of a brief opening statement, then presented Dr. J. Lem Stokes, executive secretary of the Quadrennial Emphasis program, who brought an interpretation of what The United Methodist Church was seeking to achieve through this emphasis.

Dr. Stokes spoke of the crises out-



Left to right, Dr. J. Lem Stokes II, Bishop Fred P. Corson and Bishop William R. Cannon.

which the program had been conceived "of the disruptions in our cities, of deprivations in rural America, of the riotings on college and university campuses, of the tragedies bred by poverty." In the face of such great needs and problems, Stokes added, "It will be a sad day, indeed, when the church becomes little more than a service station for its own exclusive clientele, perhaps relieving its conscience with Christmas baskets in December and rummage collections twice a year."

"I am strongly convinced that if the people called Methodists really become involved in an action ministry that is big enough to meet the crises of our day, it will be because they have experienced a revival of religion in their hearts, a revival based upon the claims and commands of Christ."

The former college president, in pointing up the importance of both Bible study and service, declared that such study "must become, as our youth are saying, a mission which gets Christ out of the manger, out of the stained glass windows, out of the textbooks and into the thoroughfares of life where people are suffering and dying in the anguish of rebirth."

Immediately prior to a closing pledge service, Bishop Fred Corson of Philadelphia, delivered a sermon in which he eloquently related what was being now projected with what is central and fundamental in the Gospel of Christ.

He declared that this is the hour for the church, just as in the first century. This is so, he said, because this age gives the church a chance to give its ministry to a world in need. People are

not moving away from God. They believe in Him. Speaking in terms of "Markets" and "products," Bishop Corson stated that we are "selling" a product which 98 per cent of the people believe in.

"We must not only have a program for the church," he added, "but we must make sure that it is broad enough and great enough to encompass the largeness of Christ."

Amplifying this thought, he continued, "Now, as the world is found at the door of the church we have something to offer that none else has. We must give the world food and education; but we have something else also to give. This is Christ. But we cannot give Him to the world except in a personal way. 'In the name of Christ' means that Christ does not need to be explained. He needs to be seen. If we have Christ, we will give Him to others. This is the only way He can be given to others."

After the bishop concluded his sermon, with only brief further explanations, the delegates were given an opportunity to initiate the giving to the Fund for Reconciliation by making their own pledge. After adjournment thereafter, all were invited to stay for lunch served in the church's copious fellowship hall.

OPPORTUNITIES

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Greenville, S. C. 29607

Some of the new theology insists that the church has lost touch with modern culture. Those who advocate the new theology (contemporary theologians) declare that today's theologian not only does not attend church but often he is in radical opposition to the church. The new theology insists that the church does not speak with authority, that the church really is not logical and consequently has lost touch with modern culture. But I ask, what really is so new about modern culture? What's different? What basically has changed? What is it that makes modern culture so different that the church who traditionally has spoken with the authority of God can no longer speak to a Godless man or a Godless society?

I am appalled at the idea of some young people today who have listened to an atheistic professor and have come away with the notion that God no longer exists, if he ever did. Isn't it strange that we take the word of authority for medical prescriptions, an umpire's rule, a chemist's analysis, a pathologist's conclusions or an interior decorator's knowledge, for they represent authority. But from an institution that has outlasted most others, that has been tested by time and criticism, that offers an answer and not simply states a problem; an institution which has authority, we often ignore. We say it is outdated, outmoded and sometimes un-needed. Frequently those whose life depends upon it condemn it. Why, in this area, do we ignore authority? Why would a young man rather believe an atheist (one who admits no knowledge of God nor any profession of Him) than he would to believe a tried and experienced man of God?

Look at one aspect of the culture today. Man has found more dreadful drugs in which to lose reality for himself. He continues to wallow in the

WHO IS

same vices that he did in A.D. 29 and earlier. There is prostitution, but there has always been. There is homosexuality, probably just more of it. There continues to be drunkenness, probably more frequently, but not new. There is anxiety brought on by a fast pace of modern culture. But the question remains: What is so new? What is so modern in our culture that makes it so radically different from other cultures? Is it the way we hold our tea cups? Is it that our moral standards have accelerated? Is it simply that the technological advances are so great? How has culture changed to the extent that the basic needs—the basic spiritual needs of humanity cannot be met by God with an introduction to God by one who confesses to know Him?

In the time of Christ it was so that those who made up what we call the church, those who were bound together by spiritual cords, that fellowship of faithful believers spoke and ministered to those who did not profess to be of this fellowship. In short the believers ministered to the unbelievers. The "Christ-led" men led men to Christ. They tended the sick societies. They shared hope with the hopeless, gave strength to the weak and brought life out of seeming death. It was when

OUTDATED?

by J. THOMAS SMITH

...n became sick or separated that the church became really effective. But always when men saw they needed what God had to offer through the church.

Therefore, it seems to me that it is not the church that has lost touch with society, but society that has ignored the church, a society who has allowed her senses to become dulled and who will not see or feel the great need, a society that deliberately will not hear what God says through the church.

We hear men say to the church: Speak to me in my own language; come down to my level. Don't be so lofty, so high, so holy. Speak to me on my terms; wallow where I do; be concerned on the secular level. The culture doesn't seem to want to stretch her mind, her imagination, her soul. We are ready and willing to run at our work or stretch out in order to get ahead, to improve on the job, to make headway in business, but it is another matter when it comes to the things of God. When things of God are at hand it is easier to be spiritually lazy, say the church is outdated. I ask the question: Is forgiveness outdated, or honesty, integrity, loyalty or mercy? Is it not time that we stopped asking the church to come down? Is it not

time for us to reach up to where the church is, or at least where she ought to be? To be sure, God's people ought to be willing to get their hands dirty if necessary. We should be willing to come down in order to lift, but never should we be willing to come down to stay.

We live in a day when men seek a blinding light for assurance. The cars are fast; the planes are faster than sound; the lights are brighter; the music is louder. Everything must be sensational, exuberant, exceptional. Everything must be beyond that which preceded it, glaringly so. We must catch it on the run. A slow pace leaves us fidgety, not knowing what to do with ourselves. Silence is deafening, not golden. Our religious experience must keep up with us, we say, when the real idea is for our religious experience to simply keep us. God need not move as a supersonic jet. He need not come with psychedelic lights or a blaring siren. He need not come with "other worldliness." He just simply comes to a world and to a culture that has passed Him by.

We live in a day of gas chambers, not crucifixions. We live in a day of fast autos, not walks by the sea. We live in a day that religion must run to catch us, not a day to simply be still and know. We live in a day when everything goes and not one thing is above all others.

It is time, it seems to me, to know that the church is not outdated, not irrelevant, not uninvolved, but she is out front. She is ahead. We have not yet caught up. She is high; she is holy; she is of God. When shall we begin to stretch out and catch up with the church of God?

The Rev. Mr. Smith is associate pastor at First United Methodist Church, Wilson.

SPEAKERS COMMUNICATE

at Charlotte Meeting

by JOHN L. BORCHERT

Sacred cows and clay idols came tumbling down in Charlotte during Jan. 6-8 as a Presbyterian minister, a United Methodist bishop, and a Baptist theologian delivered a series of lectures and sermons to clergymen of the Western North Carolina Conference.

Dr. Bryant Kirkland, minister for Fifth Avenue Presbyterian Church in New York City; Bishop Roy C. Nichols of the Pittsburgh United Methodist Area; and Dr. Carlyle Marney of the Interpreter's House at Lake Junaluska, pounded away in First Church, Charlotte, at such things as:

The freedom of the minister, the responsibilities of the layman, the relaxations of certain liturgical practices and the opportunities for clergymen to try new approaches.

The Institute for Homiletical Studies brought Dr. Kirkland to Charlotte for its Lectures on Preaching, and the Board of Evangelism brought Bishop Nichols and Dr. Marney to the three-day meeting for the annual Mission to Ministers.

Bishop Earl G. Hunt, Jr., presiding bishop of the Charlotte Area, was host and presided over the Lectures on Preaching. The Rev. Mitch Faulkner of Leighton, chairman of the Board of Evangelism, presided over the Mission to Ministers.

Dr. Bryant M. Kirkland delighted in knocking over stuffy standards which have crept into congregational worship and ministerial lives.

His lectures concerned the pastor as translator, therapist and as troubadour.

"All preaching," he told the pastors,

"isn't done in the pulpit. You communicate the same way everybody else does. If we would lose all our ordained brethren, God would communicate through his laymen."

"A congregation," Dr. Kirkland said, "is more than 50 per cent responsible for a sermon. The congregation has made the preacher, over the years, what he is today. A congregation has to want the message and must give freedom to the message if it is to hear the message."

"Drop the platitudes and speak in terms of experience," he said.

"Wouldn't it be great if some day after your sermon, someone said to you, 'Now you're talking, Baby, so call it to me?'" he asked.

"Sometimes you'll have to use groovy language to get attention, and when you do you can expect a crucifixion," he said. "At all times you should be prepared to resign your parish—that's the only way to be free."

"Man is always ill in either his body or his emotion," Dr. Kirkland said, "and the minister must be a therapist. You are trained to teach, heal, comfort, and edify."

And ministers must be troubadours. Dr. Kirkland said, singing songs of fight when people are angry, love when people are lonely, death when others won't mention it, and home (heaven).

Bishop Nichols, in his addresses, displayed the warmth and maturity of great religious leaders.

The advent of the new Quadrennia Program, "A New Church for a New

world," said Bishop Nichols, signals the end of the "Club House Church."

Along this line the bishop, in his diocesan area, seeks to find what his ministers are doing for Jesus Christ, not what they've done to build up the congregation and the physical property. And he's interested in what the congregation has done for its neighborhood, not what the congregation has done for people in Africa and the Orient.

And he wants the people to realize that the present Quadrennial Program won't end in 1972. The \$20 million being raised, he said, is "seed money" to begin projects which will carry on for years in the future.

"This is a life and death struggle," he said. "We either recognize Jesus Christ or be ignored."

"The good old days are gone," he said. "The world will never be the same again. No nation will ever have its way alone again; Western civilization power is now being challenged by China."

On the subject of the minister, the bishop said that "The preacher has to remember that, although he is a man for God, he is also a man. He is a physical, mental, spiritual and social being."

Bishop Nichols warned the minister

not to neglect his family because he has gotten involved in the God concept and feels deified. "You're a man, a father and a husband, not just a symbol of the community. When you have assumed the role of husband and father, you take on obligations."

Dr. Carlyle Marney spoke about exhaustions of the minister and he told the clergymen to always remember that "God has other occasions and other messengers than we." And he said, "The church is precious, not for itself, but for what God will do with it."

"You have a manhood," he said, "you haven't begun to tap. But we don't preach ourselves when well."

When exhausted, "we preach ourselves. My white, Anglo-Saxon, Protestantism spills off and muddies the Gospel—and that's part of our sin and our exhaustion."

Salvation from exhaustion comes with the recognition of failure and limits, he said, and recognition that "God has other occasions and other messengers than we."

"The recognition is a 'stripping away of the masks down to the personhood. Exhaustion is the emptying of the Holy Spirit from God and the filling of us for new tasks for the person behind the mask."

Some of the leaders get together at the Charlotte meeting for ministers. Left to right are Dr. Cecil Heckard, Dr. Carlyle Marney, Dr. Bryant Kirkland, Bishop Carl G. Hunt, Jr., George D. Finch, and Bishop Roy C. Nichols.





Women's Activities

Western North Carolina Conference

MRS. JOHN C. WRIGHT

NEWS OF
MISS ELIZABETH CALLIS

"As Advent and Christmas approach," writes Miss Elizabeth Callis from her mission station in Malaysia, "I think of you, give thanks for you and pray that you and I both will enter the new year with more joy and love in our hearts, which will manifest itself in our daily relationships."

Miss Callis is one of the missionaries from the Western North Carolina Conference now serving in Penang, Malaysia. She is the daughter of Mrs. B. E. Callis of the Methodist Home in Charlotte and the late Rev. Mr. Callis. She was formerly director of Religious Education in Canton and Kannapolis before returning to foreign service under the Board of Missions of The United Methodist Church.

Her life in Malaysia is such a tremendous adventure for her that when she shares news with her friends at home, they feel some of her inspiration and challenge. In a recent letter arriving during the Christmas holidays she writes as follows to her friends at home:

"It's October in Malaysia! That means many things! It means that youth groups have begun their rehearsals for all-night Christmas caroling parties. It means that the MYF groups with which I am most closely associated will be celebrating their 22nd an-

niversary and as a part of the observance will present a play entitled 'Seeds' which they wrote for the occasion and have been diligently practicing for many weeks. It means that Trinity Theological College in Singapore where most of our pastors are trained has produced another group of graduates and we rejoice to welcome three of them to pulpits in Penang and nearby, which had been earlier vacated by young men who left for graduate studies in the U.S.A. or were sent to other appointments.

"Though it's October, it's also August, for by the Chinese calendar, this is the eighth month, which means marriages, moon cakes and lanterns! This month is like June in the U.S.A. so far as weddings are concerned. En route from church to home last Sunday (only a few blocks), I encountered three wedding processions and entered my apartment to the accompaniment of the 'Bridal March,' since a wedding dinner was being celebrated at the Buddhist Association next door. Except for Christians, marriage among the Chinese is usually a civil affair and the wedding dinner (usually hundreds in attendance and considered a *must* may come a matter of days later. Nevertheless most brides attend the dinner in a 'hired' white wedding gown. Since this is the month of the moon cake festival, and also the lantern festival when children carry lanterns made of brightly colored cellophane in the shape of

gons, tigers, butterflies and all sorts of other bird and animal world designs, is a time for much joy. To live where is ordered by both solar and lunar calendars has definite benefits! More holidays and an endless variety of customs and ceremonies!

Speaking of ceremonies, last week I attended an engagement service in one of our churches. There were hymns, prayers, words about the Christian significance of marriage and an exchange of rings between the bride and groom-to-be. Other participants in this brief but meaningful ceremony were the pastor, the parents and the 'go-women' who helped 'arrange' the marriage. Though the age-old tradition of arranged marriages is dying, certain aspects of it are yet alive. Since the bride-to-be in this case is from a non-Christian family, many of those in attendance at the engagement service were non-Christians. The church looks upon every such occasion as an opportunity for Christian witness.

A new day has dawned in the life of Methodism! As of August 18, 1968 (in the solar calendar), the Methodist Church in Malaysia and Singapore became an affiliated, autonomous Methodist church. It was my privilege to attend, as an observer, part of the Constituting Conference where a new *Discipline* was hammered out, and to witness the consecration of our first Asian bishop, Bishop Yap Kim Hoo (Yap is his surname). This new church is composed of four Annual Conferences in Malaysia and Singapore, with the possibility of a fifth one soon. The Constituting Conference was conducted tri-lingual: English, Mandarin, and Iban. Bishop Yap is a young man of 39 years of age. During my year of language study in Kuala Lumpur, he was my pastor and I came to have great appreciation of him. I believe he has the dedication,

courage and vision demanded for this hour in the church's life. I trust you will uphold him and the church here with your prayers.

"Following the Constituting Conference, I attended the Malayan Chinese Annual Conference session. Both of these Conferences took place in Singapore, which is 500 miles south of Penang. I seem to get there once or twice a year for conferences. Since the Chinese Conference was in Mandarin, it took both of my ears (I could have used another one!), my full powers of concentration and what little knowledge of the language I have acquired just to barely have some idea of what was going on! My appointment in Christian Education work in Penang remains the same. The new church has retained the Episcopacy and appointment system (now a Committee on Appointments, including laymen) and has added a President for each Annual Conference, elected by the respective Annual Conferences. The President (a clergyman), not the Bishop, presides over the Annual Conference session. Each Annual Conference also has an Executive Committee composed of an equal number of lay and ministerial delegates (rather members) whose responsibility it is to execute the decisions of the Annual Conference and coordinate the work of various boards and agencies.

"As Advent and Christmas approach, I think of you, give thanks for you and pray that you and I both will enter the new year with more joy and love in our hearts which will manifest itself in our daily relationships. The enclosed greeting card is an 'exclusive design' done *just for you* by Lee Kok Hwa, a young boy in one of our Methodist Youth Fellowship groups!

Lovingly,
LIB CALLIS"

(Her new address is 166 Anson Road, Penang, Malaysia).

NORTH CAROLINA CONFERENCE WOMENS NEWS

ROCKY MOUNT DISTRICT

It is very fitting that the first annual meeting of the Women's Society of Christian Service of The United Methodist Church will meet March 25-26 in the First United Methodist Church, Rocky Mount.

The Rocky Mount District has produced many outstanding women who have served not only on local and district level but also on conference and jurisdiction level.

Before the WSCS was divided into subdistricts, it was divided only in districts. Mrs. Fred L. Johnson of Milwaukee served as District Secretary for several years. At that time all duties and responsibilities were taken care of by the district secretary.

Subdistricts were formed to increase interest in promoting the work and to draw the women together in Christian fellowship and service. There were four subdistricts: Tri-County, Southern Central, Halifax and Northampton. Northampton Subdistrict is probably the oldest one in the history of The Methodist Church.

It was "give a little and take a little" when the Greenville and Sanford Districts were organized, and necessary to do some rezoning. Southern Central Subdistrict was dissolved, and all societies placed in the remaining three districts.

Bright Jewels was the name of the children's missionary society. They were very active and did a lot of good work.

Mrs. E. L. Hillman was president of the N. C. Conference at the time of unification, September 1940, when the Woman's Society of Christian Service

came into being. She resigned in 1941 after being elected president of the Southeastern Jurisdiction.

Mrs. T. S. Newbold has served in many capacities, first in her local church, then in her district and conference, then as Vice-President of the Southeastern Jurisdiction.

Mrs. J. H. Cutchin served the conference as president from 1948 to 1955.

During the term of Mrs. Pierce Johnson, 1956-60, the theme of the quadrennium, *The Spirit of Christ for All Life*, was kept before the women constantly.

Mrs. Sam A. Dunn was elected to the conference presidency in 1964. She was appointed lay delegate to the Eleventh World Methodist Conference, London, England, 1965, by Bishop Paul N. Garber.

The Rocky Mount District now "claims" Mrs. R. L. Bame, Conference Chairman of Spiritual Growth.

Other past conference officers who came from the Rocky Mount District are: Mrs. H. W. Maddrey, Mrs. J. W. Benson, Mrs. Harold A. Braswell, Mrs. Sam W. Anderson, Mrs. T. M. Maxwell (now living in Florida), Mrs. H. Pearsall, Sr. (now member of Episcopal Church), and Mrs. N. C. Boone (deceased).

Women of the Rocky Mount District have always been interested in training their youth, and have helped several fine students get an education. Back in 1947 the Northampton Subdistrict set up a loan fund for students. For the past few years the Women's Society of Christian Service and Wesleyan Service Guild of First Church, Rocky Mount, have given a scholarship

N. C. Wesleyan College student. Through this year it has been given a girl, but it has been decided to make it available to either a girl or a boy.

North Carolina is rightfully proud of its pioneer deaconess, Miss Elizabeth Davis of Arcola in Warren County. Her office of deaconess was established in 1901, and Miss Davis was in the first class of five young ladies who were consecrated in 1903. She served in Texas, Florida, Georgia, Tennessee, and Oklahoma before retiring in 1917. After her retirement Miss Lizzie made Rocky Mount her home and has three daughters still living in Rocky Mount. Miss Lizzie died July 27, 1967, in Nashville, Tennessee. She was 96 years old.

During the past few years there has been a decrease in membership and number of societies, but an increase in many ways, for example: increased giving for the cause of missions, and a healthier spiritual condition because of the efforts on the part of many in cultivating spiritual life within local societies.

MRS. J. C. REYNOLDS
District President WSCS
Rocky Mount District

APPOINTMENT CHANGES

HIGH POINT DISTRICT
High Point: Saint Luke—Andrew W. Brown, Jr. (S)
High Point: First — Robert D. Meant (S) as Director of Urban Ministries

GREENSBORO DISTRICT
Greensboro: Browning Chapel—E. A. Addo

STATESVILLE DISTRICT
Statesville: Scott's Chapel—Paul H. Buckwall

BISHOP EARL G. HUNT, JR.
Western N. C. Conference

In Memoriam

MRS. ALICE Z. MOCK

The following article is a memorial tribute to Mrs. Alice Z. Mock. Mrs. Mock was a charter member of the Reeds United Methodist Church and the Women's Society of Christian Society, Lexington, North Carolina.

HER LIGHT STILL SHINES

On November 4, 1968, a great lady departed from our midst. Mrs. Alice Zimmerman Mock left a vacant place in our church that will be hard for anyone else to fill.

I like to think of the verse from Matthew 5:16 that reads "Let your light so shine before men that they may see your good works and glorify your Father, which is in heaven." Mrs. Mock truly let her light shine in kindness, love, and mercy. Although the candleholder may be gone, her candle is still shining. The rays are beaming for the young people in whom she was always so interested. Mrs. Mock was 85 years old, yet her understanding of the young people was better than that of many younger parents. Some of her last words were, "Take care of our young people; they need your guidance." People like Mrs. Mock could really help close today's so-called "generation gap."

To the men and women of the church, her rays of light will be inspiration and encouragement to continue with the Master's work—loving, worshiping, working, and praying together. To borrow a phrase from Edgar A. Guest: "I'd rather see a sermon than to hear one any day." Mrs. Mock lived her sermon in such a way that was beautiful and effective. Her life and conduct showed her devotion for Christ and left behind a monument of virtue that the storm of time can never destroy.

By BERTIE LANIER FOSTER

December 18, 1968

Women's Society of Christian Service
Reeds United Methodist Church

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Background Scripture: Mark 3:7

Lesson Scripture: Mark 3:20-27, 31

by DR. RAYMOND A. SMITH

PEOPLE MISUNDERSTAND JESUS

It is the fashion in our time to attribute a great deal of the world's woe to misunderstanding. We are told repeatedly that parent doesn't understand child, nor child parent; that capital doesn't understand labor, nor labor capital; that white doesn't understand black, nor black white; that age doesn't understand youth, nor youth age; that the free world doesn't understand communism, nor communism the free world. This list could be extended almost indefinitely. Holding in suspension for a while the question as to whether or not the above statements are true or false; or partly true and partly false, let us turn our attention to our Scripture lesson.

First, we notice that the crowds followed Jesus wherever he went; so many of them, in fact, that it was necessary to withdraw from the crowds from time to time so that Jesus might have the time to instruct his disciples. Indeed, we are told, "the crowd came together again so they could not even eat."

Did these crowds really understand what the mission of Jesus was? Some may have hoped for bread, certainly many hoped to be healed; or even to see a "healing." There is no reason to suppose that at this early point in his ministry that many of them saw him as the promised Messiah.

Later on, when it appeared that he was to be cast in the role of Messiah there was considerable misunderstanding as to what kind of Messiah he was to be.

We are told in verse 21 that Jesus' family and friends believed he was "beside himself," or, as we should say, "not normal." Some have claimed that the family of Jesus did not believe in him, but responded to a rumor that had its origin in the crowd, and that this caused them to go and try to bring him home. However this may be, we know that there have always been those who have thought that Jesus was not really mad, was too idealistic for this rough-and-tumble world. There is no effort to negate Jesus' teachings about love, for example, as being too definitely "out of this world" could be an excuse for never trying to practice them!

The next episode in our lesson material is one of the many reported in the gospels where Jesus is seen in heated conflict with the religious establishment. We are told that some "the authorities came down from Jerusalem," apparently to investigate a man who was drawing vast crowds by his teaching and healing. They charged him with "casting out devils by the power of Satan." Jesus answered them, "How can Satan cast out Satan?"

gdom is divided against itself it
not stand." This answer seems so
arly adequate that it looks as if no
e could deny its truth. But wait.
ve not we human creatures thought
ie and again that we would over-
ne evil by using evil methods? We
ve thought we could get world peace
waging war. We have tried to make
od men out of bad men by confining
m in an atmosphere of violence. As
elford Luccock has written: "Men
ve believed that truth could be es-
lished by lies, that liberty could be
vanced by repression, that temper-
ce can be promoted by drinking, that
nocracy can be advanced by arbi-
ry measures, that religion can be
ved by compulsion" (See Interpre-
s Bible, v. 7, p. 691).

Jesus' critics had evidently forgotten
the declaration of the psalmist who
note: "Evil shall slay the wicked"
psalm 32:21). It looks as if we in the

modern world had forgotten it, too!

In verses 31-35 there are some words
which the Church needs desperately
to remember. Some people had come
to the place where Jesus was teaching
and said: "Your mother and your broth-
ers are outside looking for you." Then
Jesus replied: "Who are my mother
and my brothers? And looking around
on those who sat about him, he said,
'Here are my brothers! Whoever does
the will of God is my brother, and sis-
ter and mother.'" He seems to be saying
that no matter how dear and close
family ties may be, there are times
when the larger good of mankind must
be served, even though it means break-
ing with the family. Says Luccock:
"Thousands who have gone to over-
seas mission fields have had to face a
conflict which Jesus faced here." May-
be the lesson is that true family love
must be carried to the world, even at
the expense of the family itself!



PLEASANT GROVE HAS CONSECRATION SERVICE

A consecration service for the new sanctuary-classroom complex of Pleasant Grove United Methodist Church, Raleigh, was held December 29, with the Rev. C. Reginald Johnson, pastor, presiding. The Rev. N. W. Grant, Raleigh District superintendent, preached, and the Rev. W. Carleton Wilson, a former pastor and now secretary of the North Carolina Conference, assisted in the service. The sanctuary seats 300. Six classrooms and a church office are included in the new building.



MRS. CATHARINE VICK

Dear Girls and Boys:

Birthdays are fun to celebrate. It's nice to have a party and see how many candles are on the cake. Can you always blow out all of them? If we had a cake with candles for Susanna Wesley's birthday, next Monday, we'd have a hard time blowing out the candles with one blow. There would be three hundred of them, for that is how old Susanna would be on January 20, 1669.

Do you remember who Susanna is? She is called the "Mother of Methodism." Her sons John and Charles were responsible for starting the Methodist church. They had had good training from their mother. One time her husband, who was a minister, was sent to London to a meeting. While he was gone, no services were held in the church on Sunday afternoon. Susanna wanted to have evening worship for her family and she began to hold services in her kitchen. First the servants begged to come, then some of their relatives and friends, and finally the neighbors, so the attendance was over 200. Some could not even get in. They sang psalms, read prayers, and Susanna read a short sermon from her husband's library. She spoke of this congregation as "Our Society" and later, when John founded Methodist Societies, he conducted them much the same way as his mother had.

The Methodist Church owes a great

deal to the little girl, Susanna Annalee, who was born in London, England, January 20, 1669, the twenty-fifth child in her family. Think of what she did with her life. Think of what you can do with yours.

AUNT CAY



PETER PUPPY'S SNOW MAN

It was a long time ago, most two months, that Little Puppy trudged through the snow until he found the Snow Man who helped him find his home. And now Peter Puppy, as he is called, is just as much a part of that home as is the yellow cat. In fact, he and the cat get along remarkably well together. Only once, when Peter Puppy had tried to take his nap on the big blue chair, was there any trouble, but because of the little red scratch on his nose, which really did not amount to very much, Peter Puppy always took his naps after that on the brown leather chair. It was the one the little boy's daddy sat in and it had a very comfortable hollow which Peter Puppy fitted into nicely.

But Peter Puppy and the yellow cat did not sleep all the time. No indeed. There was much to do besides sleep and Peter Puppy did it.

First, there had been his visits to the Snow Man. Twice a day at least Peter had scampered around and around Mr. Snow Man, yip-yipping

the time, until his feet had made bath and his funny voice had made family laugh. They did not know that Peter Puppy was talking to his friend, Mr. Snow Man. But Mr. Snow Man knew it.

And then something happened. Mr. Snow Man began to grow smaller. That was queer, Peter thought, because he heard the little boy say that Peter Puppy, was growing bigger and fatter every day. Then one morning Mr. Snow Man was gone. There was nothing left but a wet spot, the brown hat, and the coal buttons on his coat.

Peter Puppy was sad. He sat down and cried. His tears ran down into the middle. Then he got up and took Mr. Snow Man's hat in his teeth. It was a big hat and Peter kept stepping on it. But at last he got it to the barn. He was so tired that he went to sleep in a warm bed, with his head on the Snow Man's hat. When he woke up, he remembered, and felt sorry again. He poked the hat back in the corner of his box, and started to find the yellow cat.

The yellow cat laughed at first. But when she saw how badly Peter Puppy was, she was sorry for him. "Never mind, Peter Puppy," she said. "Mr. Snow Man always goes away when it grows warm. The sun melts him down to nothing. But he will come back again next winter. Little Boy will be to that."

Then Peter Puppy felt better. He thanked Yellow Cat, and said he hoped winter wouldn't be too long in coming. And off he ran to find Little Boy who was calling him.

Mary Odell



ANSWERS FOR LAST WEEK

1. Hagar.
2. Jesus.
3. Joseph.
4. Moses.
5. The disciples.

HYMN OF THE MONTH

It is a good thing for each of us to know the great hymns of our church. A group of people have come together and selected a special hymn for us to learn each month of the year. It is called "The Hymn of the Month." Each month I shall put the words of the first stanza on this page. I shall also tell you where you can find the remaining stanzas and the music in your hymn book. Ask someone to help you learn the music. The hymn for this month is one that you may know. It is a hymn of Epiphany and is found on page 402 of *The Methodist Hymnal*.

"We three kings of Orient are;
Bearing gifts we traverse afar,
Field and fountain, moor and mountain,

Following yonder star.

Refrain:

"O star of wonder, star of night,
Star with royal beauty bright,
Westward leading, still proceeding,
Guide us to thy perfect light."



A WORD GAME

Here are several groups of words that we find in the Bible. In each group there is one word that does not belong there. Cross out the wrong word.

1. Gold, silver, frankincense, myrrh.
2. Agrippa, Peter, James, John.
3. Abel, Ham, Japeth, Shem.
4. Saul, David, Solomon, Gideon.
5. Paul, Hosea, Amos, Joel.
6. Esther, Lydia, Vashti, Bernice.
7. Cain, Shem, Seth, Abel.
8. Joseph, Benjamin, Dan, Ham.
9. Rome, Jordan, Sodom, Jerusalem.



RIDDLES

What kind of a tongue cannot taste candy? The tongue of a shoe.

What kind of hands cannot carry anything? The hands of a clock.

The Work Area

(Continued from page 11)

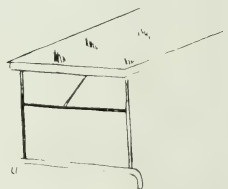
gifts in special projects around the world.

Other Responsibilities

1. Study the new organization of the local church
2. Review and study the filmstrip: *Agenda For A Journey*
3. Study the local community needs for new church organizations, out-post church schools, and other mission needs for the local church's involvement.
4. Promote the subscriptions for *World Outlook*, work with the District Missionary Secretary and Conference Missionary Secretary to relate more fully to the district, conference and world mission of the church.
5. Study the *Methodist Story/Spotlight* each month and especially the program area of missions.
6. Attend the district, conference, and regional opportunities for mission leadership.
7. Plan all possible ways of missionary cultivation through the parish bulletin or paper, use of the bulletin board, special mission programs, missionaries, speakers,

audio-visuals, world friends, banquets, etc.

8. Keep close contact with selected missionaries which the local church supports through its gifts and prayers.
9. Keep the whole world and mission of Christ in the hearts of the members of the congregation.
10. Offer opportunities for the church members to participate in the work of the United Methodist Committee for Overseas Relief in the disasters, calamities, wars, famines, etc., in the world.
11. Keep continually the missionary personnel needs before the congregation.
12. Plan in the Council on Ministries for an annual planning conference overnight, if possible, with all the members of the Council. Lead the Council of Ministries in the program area of missions during a retreat, presenting goals, program execution of these programs, benevolences and missionary personnel, cultivation, etc.
13. Report regularly to the Council of Ministries in the program area of missions, both as a means of stating the activities of the Commission as well as education and cultivation of the Council on Ministries.



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A Former Editor Writes About The Advocate



The Rev. Dr. Cecil W. Robbins, president of Louisburg College since 1955, was editor of the North Carolina Christian Advocate from 1949 to 1955. A member of the North Carolina Conference, he was pastor of churches in Makers, Raleigh, Fremont, Mt. Olive, and Warrenton prior to 1949.

Historically, the NORTH CAROLINA CHRISTIAN ADVOCATE has been one of the two best Conference periodicals in American Methodism. Under the leadership of Dr. James C. Stokes, the ADVOCATE has achieved unusual excellence. Changes are now being made by an enterprising editor and forwarding Board of Publication which will make this Conference organ second to none of its kind in the nation.

North Carolina Methodism is fortunate to have this caliber of journalistic leadership at a time when the story of Methodism needs to be told realistically and forthrightly, and yet sympathetically. There are too many who either through ignorance or wrath are seeking to undermine the confidence of our people in United Methodism and its institutions, and some Methodists are being misled.

Now as never before, we need to support this periodical that can interpret for our people the story of North Carolina Methodism more accurately than any other form of mass media.

However, Dr. Stokes, the Board of Publication, the bishops, district superintendents and others can only succeed in this new venture in religious journalism when local churches—pastors and laymen—present the ADVOCATE and encourage our people to subscribe. No religious periodical can sell itself. It must have the support of those who believe in it and are willing to put it in the center of the church's program.

The NORTH CAROLINA CHRISTIAN ADVOCATE deserves this kind of support now.

All North Carolina Methodism will move forward significantly when this fine news-magazine is read by our people.

C. W. ROBBINS



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NORTH CAROLINA
christian
advocate

Our Cover

We are carrying on our front cover this week an unusual portrayal of Susanna Wesley. It is from a window in the chapel of St. James United Methodist Church, Greenville. Architect Walter C. Burgess of Wendell and Raleigh designed the window, and the work was executed by Payne Associates of Paterson, N. J., London and Paris. A considerable amount of time went into the research; artists were hampered by the fact that not many portraits of the "young" Susanna Wesley were available.

The pattern used by the Scandinavian artist was based on a portrait taken about five years after her marriage to Samuel Wesley in 1697. The full window in the church shows two of her sons at her knee.

In commenting upon St. James' decision to use a picture of Susanna Wesley, the pastor, Rev. Bill Quick, stated, "This panel was placed in the hope that the young mothers of our church who viewed and related to Susanna might be reminded that a devout and disciplined woman gave the Church two of her greatest leaders."

Susanna Wesley was born 300 years ago this week, on January 20, 1669. What a difference her life made!

If you will turn to page 4 you may read something further about this remarkable woman in an article by Rev. Bill Quick.

NORTH CAROLINA

christian advocate

Official Organ of the North Carolina and
Western North Carolina Conferences
of The United Methodist Church

ESTABLISHED 1855

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CALENDAR OF COMING EVENTS

If any of the meeting dates or places are in error, please inform the ADVOCATE immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

- 25-26: Association of United Methodist Theological Schools, Nashville, Tenn.
- 27-29: Annual Meeting, Board of Education, Sheraton Hotel, Nashville, Tenn.
- 7-9: National Workshop for Conference Lay Leaders, Associate Conference Lay Leaders of Lay Life and Work, Associate Conference Lay Leaders of Stewardship and Finance and Conference Directors of Stewardship, Pick-Congress Hotel, Chicago, Ill.
- 11-13: Retreat for Chaplains, Lake Junaluska
- 14-15: Annual Meeting, Commission on Public Relations and Methodist Information, Chicago, Ill.
- 14-16: Plan of Union Commission, COCU, Atlanta, Ga.

NORTH CAROLINA CONFERENCE

- 23 : Fayetteville District Lay Rally, Methodist College, Fayetteville
- 26 : Greenville District Conference, St. James Church, Greenville, 2:30 p.m.
- 26 : Durham District Conference, Parkwood Church, Durham, 2:30 p.m.
- 27 : Methodist College Second Semester Classes Begin
- 27 : Seminar on Wedding Service, St. Paul Church, Durham, 10 a.m.-3 p.m.
- 28 : Seminar on Wedding Service, Page Memorial Church, Aberdeen, 10 a.m.-3 p.m.
- 30 : Raleigh District Lay Rally, Edenton Street Church, Raleigh
- 2 : Sanford District Conference, 2:30 p.m.
- 3-4 : UMRF Retreat, Williamston Church, Williamston
- 3 : Goldsboro District Rally, St. Paul Church, Goldsboro
- 4 : Bishop's Dialogue on Evangelism, St. Paul, Goldsboro, 12:30 p.m.
- 5-6 : UMRF Retreat, Salem Church, near Fayetteville
- 6 : Wilmington District Lay Rally, Sunset Park Church, Wilmington
- 7-8 : UMRF Retreat, Warsaw Church, Warsaw
- 10 : Elizabeth City District Lay Rally, First Church, Elizabeth City
- 11 : Rocky Mount District Lay Rally, First Church, Rocky Mount
- 12 : Durham District Lay Rally, Durham Civic Center
- 13 : Burlington District Lay Rally, Davis Street Church, Burlington
- 16 : Fayetteville District Conference, Christ Church, Fayetteville, 2:30 p.m.
- 17 : New Bern District Lay Rally, Centenary Church, New Bern
- 17-18: State Legislative Seminar, White Memorial Presbyterian Church, Raleigh, 10 a.m.
- 18 : Greenville District Lay Rally, First Church, Washington
- 19 : Sanford District Lay Rally, First Church, Rockingham
- 25-26: Methodist Rural Fellowship Retreat

WESTERN NORTH CAROLINA CONFERENCE

- 28 : Conference Board of Missions, 10 a.m., Statesville, Wesley Memorial
- 7 : Executive Committee, Conference Board of Lay Activities
- 7-8 : Vocations Testing and Guidance Clinic, Greensboro College
- 16 : Charlotte District Christian Workers' School
- 16-20: Albemarle District Christian Workers' School
- 18 : Methodist Information Annual Meeting, Wesley Memorial, High Point, 12 to 3 p.m.

Susanna Wesley...

A Woman of God

By BILL QUICK

SUSANNA WESLEY was born in 1669, the 25th child and youngest daughter of the second wife, a Miss White, of Dr. Samuel Annesley. It has been said that

Dr. Annesley was ordained twice—once by an Anglican Bishop and again by Presbyterian ministers. Nevertheless, he was a Nonconformist and was one of two thousand clergymen who were ejected under the Act of Uniformity. Following his ejection he moved to Spital Yard in London in a house which stands to this day.

He was certainly one of the outstanding Nonconformist ministers in 17th Century England. Susanna Wesley inherited the freedom and energy of her father. Before she was thirteen she had studied the great controversy between the Church and the Dissenters and openly sided with the established Church. Her father saw the opinions for which he had suffered and toiled rejected in his own day.

Susanna Annesley met Samuel Wesley in London and in 1689, at age 20, she became his wife. The decision, however, did not alienate her from her father's affections, and, though reared a Dissenter she became, like Samuel Wesley, a devout Anglican.

In 1697 Samuel and Susanna Wesley went to the Epworth Parish and with a salary of 150 pounds a year and an active pen, he supported and educated their large family. We tend sometimes to look back and idealize the life of Samuel and Susanna Wesley. Even they could do very foolish things.

For instance, one anecdote told by John Wesley himself took place one evening as his father read prayers for King William, III. Mrs. Wesley did not say Amen. Upon asking the reason why, she replied that she did not believe he had a right to be the King. "We must part," said Samuel; "if we have two kings we must have two beds." She was inflexible. "He left the house and did not return until after a year when William's death and the accession of Anne gave them sovereign they both acknowledged." Their married life resumed as quietly, devoutly, and faithfully as though nothing had happened.

This shows the Wesley family to have been of like passions as the rest of us and their sterling qualities made their absurdities even more glaring. The birth of John Wesley, June 17, 1703, firmly recemented the household. Some historians have sought to show that a portion of this strange story, which reflects so severely on Samuel Wesley, cannot be true. It probably has a foundation of truth as respects a temporary disagreement, though most Methodist historians might allow that the extent of it is exaggerated.

At about age 30, Susanna resolved to spend an hour every evening and morning in study. Despite a large family this habit was not broken by the demands of the household. Except for the study of that Epworth Parish, Susanna was ruler over the house. She also managed the outside affairs and had a systematic, somewhat peculiar, method of training her children.

Perhaps the "methodical ways" of us Methodists began in that Epworth rec-
y. One doubts today if her method of training her children would meet the
approval of modern educators and child psychologists. Exercising strict disci-
-nes, her method produced noteworthy sons.

For the first three months the infant was to be laid in the cradle awake, rocked
sleep and rocked until its waking. The purpose—to fix the time of sleeping—
which at first was three hours in the morning and three hours in the afternoon.
is was reduced gradually until sleep was no longer needed in the daytime. The
ant was taught to "cry softly" at one year, and he was not to eat or drink be-
-een meals except in case of sickness. Bedtime was at eight o'clock in the eve-
-ng.

Of Susanna Wesley's nineteen children, ten lived to maturity. The duty of
educating these ten children fell on her and probably no English family of the
h century has impressed the world as have the Wesleys. Study began at age
e and the first six hours of study was allotted to learning the alphabet. Such
struction was between nine and twelve o'clock in the morning and two and five
lock in the afternoon. Only two of the children required as much as a day and
half to learn the alphabet. The next task was to spell and to read a chapter of
nesis and do it perfectly. She, likewise, began their religious training early.
e are told that of the ten children who came to their adult years, five became
ted for their brilliant endowments.

The mother of the Wesleys was the Mother of Methodism. We have sufficient
ormation from her letters and her life to know that she was the peer of Lady
ontague, the first English woman of the period, certainly in power and breadth,
not in brilliancy.

A number of Susanna Wesley's biographers spoke of her beauty. The famous
ourt painter of Charles, Sir Peter Lely, did a portrait of her sister who was a
bject for his hand. Lely says, though, that Susanna was far the more beautiful.

Dr. Adam Clark, outstanding early Methodist leader, declared her to be one
t the great women of history. History has borne out his view. In her day, the
ining of girls was completely secondary, although Susanna Wesley received
cellent training in languages and other subjects. Non-Methodist authors, such
Southey, speaking of her extraordinary ability, called her "an admirable wo-
-an of improved mind and a strong and masculine understanding, an obedient
-fe, an exemplary mother, a fervent Christian."

Isaac Taylor, in an assessment in 1860 said "her courage, her submissiveness
authority, the high tone of her mind, its independence and its self-control, the
-rth of her devotional feelings and the practical direction given to them came
-and were visibly repeated in the character and conduct of her sons."

Following Samuel Wesley's death in 1735, Susanna spent some time with her
-ldren. But she was enticed by John to move to the Foundry in London where
-e spent her closing years enjoying the worship with the throngs at the Foun-
-y. She died in London in 1742. A convert to the Anglican faith, her deep con-
-ctions in the established faith became temperate in later life and she was bur-
-d in a grave fourteen feet deep in the Dissenters cemetery of Bunhill Fields
-ross the road from Wesley Chapel on City Road. She asked her children to
-g at the moment of her death "a psalm of praise to God" that now she was to
- with Christ.

A Major Need Gets A High Priority

Elsewhere in this issue we have printed a statement from the Cabinet of the Western North Carolina Conference. It deals with what is frankly termed "The Salary Crisis," and is concerned with the low pay scale for ministers in the conference.

It is not an exaggeration to term the problem a "crisis." If the average layman knew how low the "take home" pay of most ministers was—after taking out the business expense of travel, cost of books, magazines, and other professional expenses, social security payments, and such—he would be appalled at the smallness of the balance.

Many of our pastors went to college with classmates who graduated with bachelors degrees in engineering, business administration or chemistry. The latter then went on to high-paying jobs in industry, while the ministerial student went on to three additional years of study in a theological school. Upon graduation from there, perhaps with a debt upon his back, he goes to ten or more years of service at a net salary (after all professional expenses are taken out) of about \$3,000 plus a furnished house.

With truck drivers averaging \$10,000 per year, with auto mechanics going from high school to 44 weeks of training in technical institutes and then drawing \$10,000 in pay annually, many pastors feel that the church is unduly imposing upon their willingness to

make personal sacrifices in service to their fellow man. Most pastors suffer in silence, but they are nonetheless aware of injustices, and deeply hurt by the unfair deprivations which are imposed upon their wives and children.

Bishop Hunt, in explaining the action of the cabinet, was quick to point out that in calling for a 10% cutback in operating expenses of boards and agencies, the cabinet did not intend that any salaries be diminished; that in some cases, salaries might need to be raised. He further indicated that his main concern was that thrift and good stewardship be applied and that waste and duplication be carefully guarded against; that it was all a matter of priorities; that the morale of the ministry was a critical factor which needed to be maintained for effective leadership in the church. He asserted that the rectifying of this inequity needed to be met without further delay.

Already, Bishop Hunt added, he had received assurances of approval and cooperation from several conference boards relative to the 10% cut in operating expenses.

In a letter to chairmen of conference boards and agencies, Bishop Hunt had interpreted the Cabinet's position in these words: "The Cabinet voted unanimously last week to reduce voluntarily its operational budget for next Conference year by ten per cent. I have

dedged myself to a similar reduction of the subsidy required of the Annual Conference for the operation of my office. I was authorized by the Cabinet, with members of the Commission on Minimum Salary present and endorsing the action, to address this communication to the Chairmen of Conference Boards and Agencies urgently requesting each group to join us in this

deliberate and purposeful effort toward economy.

"I am sure you will understand that it is not the Cabinet's intention to penalize good and important programs by this suggestion, or to curtail progress anywhere; rather it is our thought that careful re-planning and budgetary tightening would accomplish the saving asked."

Baptist-Methodist Consultations Continuing

Consultations between key Baptist and Methodist leaders in North Carolina are steadily progressing. This augurs well for the increased influence of these two bodies with their million and a half members on the public affairs of the state.

A group met one day last week in Winston-Salem and outlined the areas of common concern which ought to be dealt with during the next several months when the General Assembly will be in session. A committee was set up which has the responsibility of formulating a statement which will be presented to the respective societies of the two Methodist conferences in the state and to a similar body in the North Carolina Baptist State Convention.

While it would be premature at this time to indicate the areas to be covered, it may be said that they involve human relations concerns upon which the two denominations have already expressed general agreement through official pronouncements.

As problems related to the welfare of our state were discussed, there was a strong feeling that these two major

denominations had not, in the past, exerted the degree of influence on moral issues which they should have; that this condition needed to be rectified; that they needed to get where the action was, and to bring to bear upon the action-situations a strong and positive thrust.

We believe that the rank and file Baptists and Methodists of this state want strong and positive leadership and that they will respond to such. The top officials of both groups have shown every inclination to give that kind of leadership.

Neither denomination has indicated any desire to institute a "lobby." But both denominations feel that they must give helpful guidance to their members, and that they should point up to the general public their convictions about the direction in which the leadership of this state should take us.

It is not anticipated that any permanent interdenominational structure will be formulated. The consultations and whatever joint actions develop will be strictly on an *ad hoc* basis. Also, on this basis, other denominations will be invited to share in consultation and joint action.



**STUDENT
NURSE
OF YEAR
AWARD
MADE**

Miss Judith Girardin, a senior nursing student at Bryan Memorial Hospital, Lincoln, Neb., was recognized last week as Methodist Student Nurse of the Year. She was formally presented in ceremonies on January 15 at New Orleans in connection with the annual convention of the National Association of Methodist Hospitals and Homes.

The selection is sponsored jointly each year by the Association and the Board of Health and Welfare Minis-

tries to honor the more than 4,000 student nurses across the nation studying in United Methodist-related hospitals and educational institutions.

The winner of this year's award from Broken Bow, Neb., where she attended high school and then went to Nebraska Wesleyan University in Lincoln. The daughter of Mr. and Mrs. L. J. Girardin, she was active in music and sports and was homecoming queen and co-valedictorian of her class.

In speaking of her chosen profession Miss Girardin said, "To me, the nursing profession is the way that I can attain my purpose in life, which is to be a helpful, understanding and serving person to mankind. As a nurse," she added, "I will be in a position to help people in times of crises." She pointed out that "nursing is in a state of revolution" and that she wants "to be a part of this dynamic profession in which every effort is being made to advance better care, help and understanding to other human beings."



Left to right: Rev. Perry Pule, Brookville, Pa.; Rev. Ed Robb, Abilene, Texas, and Rev. Ford Philpot of Lexington, Ky.

SOUDER: "90 PER CENT OF REVIVALS OBSOLETE"

A Ford Philpot associate, Mr. James Souder, Director of Crusades for the Kentucky evangelist's world-wide organization, told the members of the National Association of Conference Evangelists of the United Methodist Church that when they hold a mission beside a church building, they draw 15% unchurched, when they move to a parking lot or lawn of a church and set up a tent, they draw 15% unchurched, but when they move to a neutral place they draw 40% unchurched.

Mr. Souder addressed the members of the Association at a meeting held in Kansas City at the same time as the meeting of the Council of Evangelism, Jan. 8-12.

The conference evangelists merged the organizations of the former United Brethren and Methodist Churches and elected as officers: Rev. Perry Pyle, Lookville, Pa.; Rev. Ed Robb, Abilene, Texas; and Rev. Ford Philpot of Lexington, Ky.

Addressing the evangelists on the theme, "Mass Evangelism, No; Local Church Evangelism, Yes," Mr. Souder said the local church should expect these values from a crusade: spiritual renewal, release of latent talents of women, new enthusiasm among the members, renewal of active members, and new commitments to Christ.

He told the evangelists that "ninety per cent of the revivals held today are obsolete. Methods are not sacred, the message is. We must think like the unchurched; we don't communicate because we live in our own comfortable walls." He warned against a view of evangelism that is just getting people to the altar. "Evangelism's purpose," he said, "is to help people in the place where they live. Encounter with Christ is more than a decision, it is a daily walk."

ADVOCATE PROMOTION SUNDAY BULLETINS STILL AVAILABLE

We can still furnish you with bulletin covers in two colors, for your use in promotion of the *North Carolina Christian Advocate*. They are not dated and can be used for *Advocate* Promotion Sunday, Jan. 26, or at a later date if you plan to observe this emphasis later. Let us know how many you want.

METHODIST MINISTER TO CABINET-LEVEL JOB

Governor Luis A. Ferre of Puerto Rico has appointed a Methodist minister to head his Social Services Department, a new cabinet-level agency. The appointee is the Rev. Efrain Santiago, who has been pastor of Wesleyan Methodist Church in San Juan.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

WANT A CHANGE? Great challenge for D. C. E. Apply First United Methodist Church, P. O. Box 926, Newton, North Carolina 28658.

METHODIST MEN, WSCS, Church School Classes, Non-Profit Organizations — Raise needed funds by selling Magnetic Frost Shields, 36" x 60." Five magnets hold strong plastic in place. Keeps off frost and snow. Make 60¢ profit each sale. Also bottles of 300 FDA approved Aspirins. Fast dissolving formula. Sell for \$1.00. Make 45¢ profit. None better. For details write Fund Raising Products Company, R-10, Winston-Salem, N. C. 27107.

WANTED—Supervisor for Day Care Center, Cherokee United Methodist Indian Mission, Cherokee, North Carolina. Qualifications: Church orientation and Teacher's Certificate with experience in elementary or kindergarten. Salary: \$6500-\$7000. Employer: Community Action Program, Cherokee. Begin immediately. If interested, contact District Superintendent, Box 426, Lake Junaluska.

The Work Area Chairman On Ecumenical Affairs

by ROBERT W. HUSTON

The Council on Ministries is a new style of organization in our United Methodist Church. It intends to provide organizational flexibility and mobility of action for the local congregation as they seek to work in the mission of the Christian Church. An important new part of this re-arranged life style for the local church is the position of work area chairman on Ecumenical Affairs (or a full Commission on Ecumenical Affairs if the congregation chooses).

The 1968 *Discipline* of our church provides a basic description of the responsibility and opportunity in this new area. The Commission on Ecumenical Affairs or the Work Area Chairman on Ecumenical Affairs "shall encourage awareness and understanding of ecumenism at all levels (dialogue, councils and unions) . . . (and) shall stimulate studies, plan programs, cooperate in ecumenical endeavors, and encourage conversations and fellowship with members of other Christian Churches."

Dr. Huston is the executive officer of the General Commission on Ecumenical Affairs.

This outline leaves considerable latitude for local leadership. There are some important particular tasks. Some of them seem routine at first glance but have long-range significance. Others will involve members in interesting and exciting "first experiences." What will be the most needed emphasis in one region or district (or even a local church) may well be different from that in another. Individual ingenuity and commitment is indispensable!

What conversations of more than a few weeks duration have taken place between three or more Christian churches in your community? Any living Room Dialogues? What union services have been planned for Constitution on Church Union Sunday (second Sunday after Easter)? Pentecost? Thanksgiving? Week of Prayer for Christian Unity? What cooperative action in your community will more effectively represent the Christian concern for persons and the powers which influence them? Are any churches considering the stewardship of shared facilities? A shared or group ministry?

Each work area chairman has some concern for the responsibility of every other. Each has an important relationship

up with age-level coordinators. A competitive, individualistic approach by such leaders will not represent the wholeness or health of the people of God. To commend the Lord Jesus Christ to the world through saving Word and serving work requires a fundamental emphasis on the inherent oneness of His manifestation of God and His reconciling work.

This inter-relationship of work area chairmen is particularly true for the ecumenical affairs leader. We are not so much concerned that this officeholder "do the ecumenical bit" on behalf of the church, as we are that other work area chairmen and churchmen generally are encouraged and enabled to see a new vision of their function. "Ecumenical Affairs" has the primary responsibility to help the whole congregation ask: Is there any aspect of my church's life which should not be more ecumenically oriented than it is—out of obedience to God's will (John 7:21) that our unity as Christians be manifest?

The work of this area chairman might be summarized in one sentence. Our responsibility is to encourage and enable ecumenical *experience* for as many Christians as possible. The Holy Spirit will open ways of action for those who are committed. The local church can be a manifestation of the health of the whole Christian Church. Ecumenical Affairs Chairmen have an important servant ministry.

NOTE: A manual for Ecumenical Affairs Work Area Chairmen will be published in *The Interpreter* (formerly *Methodist Story-Spotlight*) in the April 1969 issue. Other helps and specific materials can be obtained from your conference Commission on Ecumenical Affairs and the General Commission, 1200 Davis Street, Evanston, Illinois 60201.

Model UN Set at Junaluska

Western Carolina University and Lake Junaluska Assembly have announced joint arrangements for holding sessions of the 1969 Middle South Model United Nations at both the university in Cullowhee, and the conference center near Waynesville.

The Model UN, attended annually by delegates from major colleges and universities in the South and East, will meet this year under Western Carolina University sponsorship March 26-30.

Delegates will be housed in Lam-buth Inn, the principal hotel on the conference grounds. General Assembly sessions will be held in Stuart Auditorium, a 2,500-seat hall. Security Council sessions will be held in the Green Room of the Inn. The Adult Center, adjacent to the auditorium, will provide space for all committee meetings.

The opening of the General Assembly, and the keynote address by a prominent statesman, will take place on the Western Carolina University campus. An awards banquet and delegate party also will be held at WCU.

The Model UN sessions at both Western Carolina University and Lake Junaluska will be open to the public. Arrangements may be made by public school and other organized groups wishing to observe any part of the proceedings by writing The Secretariat, Middle South Model United Nations, Western Carolina University, P. O. Box 2787, Cullowhee, N. C. 28723.

A

Statement by the Cabinet of the Western North Carolina Conference On the Salary Crisis

Several factors, which are sociological and over which the minister has limited if any control, have precipitated a salary crisis in our Conference. Among these are:

1. The steadily rising cost of living in a time of continuing inflation and especially the costs of basic requirements for conducting a ministry, such as professional books and magazines, business transportation, suitable clothing, and other vocational expenses;
2. The failure of many charges to increase their giving, as costs and incomes have increased;
3. The subtle but strong pressures of a materialistic age on parsonage families; and
4. In many instances, the failure of ministerial support to keep pace with other items in the local church budget.

To deal with this critical situation, the Cabinet of the Western North Carolina Conference makes the following proposals:

1. A series of subdistrict seminars for laymen and ministers during January and February, 1969, for the purpose of considering the salary crisis.
2. An all-out effort to accomplish a \$500 increase in Conference mini-

um salary schedules for the year 1969-70. In addition to realignment of charges and salary increases, the Cabinet expects to set the example and to challenge all Conference Boards and Agencies to follow in the practice of a 10% reduction in operating budgets for next year. It will be necessary also to anticipate an increase in the single figure appropriation for this purpose.

3. A salary of \$8,000 or above, a goal for *every* charge. Minimum salary schedules, while essential, cannot provide an ultimate solution to the salary crisis. A more workable stewardship level and a wise realignment of charges are necessary. The goal of \$8,000, or above, should be based on living costs as of January 1969, and subject to annual review and adjustment as these living costs may change.
4. A thoroughgoing effort in each district to lift the level and broaden the base of stewardship practices in local churches, particularly through the strong cultivation of Evangelical Member Commitment programs.
5. The purposeful realignment of charges. Properly done, this would assure more challenging work loads for ministers, better program workability in parishes, a more Christian distribution of monies among important causes at home and elsewhere, improved salaries and parsonage for pastoral leadership, and more significant involvement in the total mission of the church.
6. The launching on a regularly scheduled basis of budget seminars to educate ministers in the proper conservation of income.
7. A study of the wide variation in the level of ministerial support on the part of similarly able churches, and

a search for some approach to a correction of these inequities.

8 The authorization by the Conference of an inter-agency Commission, appointed by the Bishop to study all aspects of ministerial support: salaries, travel and expense allowances, sabbaticals, continuing education, pensions, hospital insurance, and death benefits. This Commission would seek a correlation of these factors into a more satisfactory solution of the salary crisis.

Because of the extreme urgency of the challenge to more adequate ministerial support in our Conference, the Cabinet urges that every United Methodist congregation, Board, Agency, and member give serious and immediate priority to these proposals and their implementation.

—o—

Albemarle District Buys Camp Site

The members of the Albemarle District, meeting in their District Conference at First United Methodist Church of Wadesboro Jan. 5, took action that would give them sole ownership of 48 acres of land on Morrow Mountain. Delegates voted to purchase the interest of the Salisbury District in the campsite which had been bought before the Salisbury District was divided and the then new Albemarle District was formed.

Working jointly with the Rev. Mel Herbin, Salisbury District superintendent, and Dr. J. Elwood Carroll, Albemarle District superintendent, committees of both districts agreed to the payment of \$6,771.16 in full settlement of any equity or cash value involved

in the camp site. Plans for utilization of the camp site will be made in the future.

Through the means of written reports and few oral reports, Dr. Carroll moved through the business of the district which included reports from the Committee on Ministry, the evangelism director and others.

In addition to these, the District Conference adopted a constitution for the Albemarle District Mission Society. The Rev. W. T. Medlin, minister of Central Church, Albemarle, presented the constitution, which had been prepared by a study committee.

Many challenges were presented to those present. Of them, the most disturbing was given by James V. Robertson of Lilesville, district lay leader. In citing the number of members received on profession of faith during last year, he compared the number to those already on the rolls and then commented that "it took 56 members to get one person to join on profession. Certainly, this shows our lack of evangelism in the church and indicates why Methodism has shown so little growth during the past years."

Mr. Robertson also cited the fact that the ministry was in need of salary adjustments in a "real and meaningful way." He stated that "almost 83% (595) of the ministers of the Western North Carolina Conference were making less than \$8,000, which is now the average starting salary for those graduating from a four-year college."

"There is a need," he said, "to meet this critical problem of our conference."

Bishop Paul Hardin, Jr., of the Columbia (S. C.) Area, spoke to the over 200 delegates, alternates, visitors and ministers present on "The Church's Chief Business."

—A. T. ST. CLAIR
Dist. Director, UMI

Witness Mission Brings Renewal to Ann Street Church

'A new year's party for Christ' was held at the Ann Street United Methodist Church, Concord, January 4-5. Forty-four members of the church renewal lay witness team met on Saturday evening at 5 o'clock to begin the year of 1969 with Christ.

A supper was enjoyed with the Rev. Dayle G. Groh, minister of Ann Street Church, helping with the cooking of the meal. The money which was paid for the supper was added to the building fund of the church. Mr. Charlie Stimpson of Concord and Mr. Cecil Hannah of Kannapolis were sponsors of the party.

With Cecil Hannah leader for the informal evening, there was a great outpouring of love for God and for each other, as Ed Fink of Kannapolis led the group in singing praises to God. He also sang a number of solos, such as "Follow Me," "Isn't It A Joy To Be A Christian?" and "I Walked Into the Sunrise." As many in the group shared what Christ had done for them and their love for Him, the presence of the Holy Spirit was very real to the group.

Bobby Bost of Kannapolis inspired the group with solos such as "He Touched Me," "Fill My Cup," "Let Me

Touch Him," and "Until Then." Many hearts were blessed which was visible by tears of joy as only our blessed Savior can give.

Mrs. Ann Jones of High Point rendered the solo, "He Lives." The party for Christ, because He was the 'honored guest,' will long be remembered by each of the forty-four laymen and women who came, out of love for Him, from Elberton, Ga., Winston-Salem, Greensboro, High Point, Thomasville, North Wilkesboro, Mooresville, Kannapolis, and Concord.

Coordinators attending were Tom Foster and Bert Wellman of Concord and Cecil Hannah of Kannapolis.

Many returned on Sunday morning to fill in as leaders of the Sunday school classes. Cecil Hannah, Charlie Stimpson, Frank Day, Buddy Strickland, Reuben Morris and Sylvia Moore did the 11 o'clock worship service. A great number met Christ at the altar to dedicate and commit their lives anew to Him for the year of 1969.

The two days came to a close with a covered dish lunch, but the joy, blessings and love received will go on with each one as they spread the 'good news' of Christ's unending love to others.

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Builders Club Issues Third Call

THE third call for funds from members of the Builders Club of the Western North Carolina Conference will be issued Jan. 25, according to the Rev. John Carper, Statesville, Conference director of church extension.

He said 7,600 members of the organization would be asked to support congregational projects in Charlotte and Winston-Salem. Each of the three calls for funds during the church year secures \$40,000 or more for Conference and district church extension projects. St. Stephen United Methodist Church, in the Landsdowne section of Charlotte, and Old Town United Methodist Church, near Winston-Salem, will receive Conference assistance.

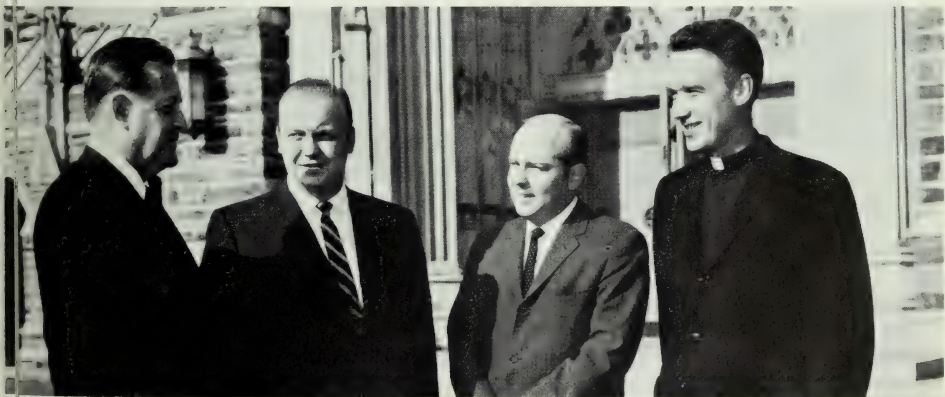
St. Stephen Church was organized by the Charlotte District Mission Society Sept. 8, 1968, and now has 138 members. The church will worship on a 11-acre site costing \$67,500. The first

unit is planned during 1969. The Rev. James M. Armstrong, Jr., is the pastor.

The Old Town Church was organized in 1962 and is part of a charge which includes Brookstown United Methodist Church. The Rev. E. E. Hiatt, Jr., is the pastor, following the first minister, the Rev. George Auman. Membership is at the 100 figure and the congregation is being assisted by the Winston-Salem Forsyth District Mission Society in the expansion plans.

The church is located on a four-acre site at the corner of Yadkinville Road and Shattalen Drive near Winston-Salem. This congregation is also aiming for construction of its first unit during 1969.

The goal of the Builders Club, according to the Rev. Mr. Carper, is to secure 10,000 members from among the Annual Conference membership of 280,000 persons.



NEW CHAPLAINS AT DUKE

Standing near the sculptured entry to Duke University Chapel are Dr. Howard C. Wilkinson, chaplain to the university and director of religious activities, with three new members of the religious life staff. From second from left to right are the Reverends Stanford R. Hall, new chaplain to Lutheran students at Duke; and David E. May, chaplain to Baptist students, with Father James C. Buckley, a member of the Notre Dame University faculty, who is serving as chaplain to Roman Catholic students at Duke. (Duke Photo by Thad Sparks).

Yes, Virginia, President Richard M. Nixon is a compassionate man.

Although his reputation most often is one of a coldly efficient attorney and politician, his former classmates at the Duke University Law School remember him otherwise.

One man who recalls a compassionate Richard Nixon is Fernando Penabaz, a native of Cuba and now a Miami magazine editor.

But there are others, too, like Mack Holland, a Gastonia lawyer; David Henderson, a Charlotte attorney; and Judge Harvey Hale McCown, a member of the Nebraska Supreme Court, all of whom received their law degrees from Duke with Nixon in 1937.

The scene they remember is one that was repeated many times during their days together in Duke's Law School.

It is the picture of a young law student, Frederick C. Cady of Syracuse, N. Y.—his small body crippled by infantile paralysis—being carried up the stairs of the Law School building.

Many of the Duke law students took turns carrying this young man up those stairs, but his classmates recall that it was Richard Nixon who, more frequently than anyone else, was involved.

Sometimes two students locked arms and formed a "saddle" for young Cady, but on other occasions, when no one else was available, Nixon would merely lift Cady into his arms, climb the stairs and deposit him at the upper landing.

The story of Nixon's compassion for a former classmate was pieced together recently by an enterprising newsman, Leslie H. Whitten (Hearst Corp.), following a chance meeting with Penabaz in Miami where he resides after having fled from Castro's Cuba.

Telephone calls by Whitten to Duke University's Office of Information Ser-

THE NIXON Students Knew at Duke

By CLARENCE E. WHITFIELD

vices and to several of Nixon's classmates provided the details for his story.

In 1922, at the age of nine, Cady contracted infantile paralysis. Despite its crippling effects, Cady would not give up. He was devoted to athletics and he kept up his participation in sandlot baseball by taking his turn at bat from a wheelchair, in which he also attended first base.

Later he was able to discard the wheelchair in favor of crutches, but he was unable to negotiate stairs. His tenacity was evidenced also in his ferocity for his studies, for he was only 19 years old in 1937 and was then only one year away from his law degree.

Richard Nixon wasn't the only picture President among Cady's close acquaintances. During his recuperation from polio he went to Warm Springs, Ga. and there met another victim of the disease, Franklin D. Roosevelt, then Governor of New York.

But the list is likely to be limited to those two—Nixon and Roosevelt—Attorney Frederick C. Cady died in his hometown of Syracuse, N. Y. in 1941. The Syracuse *Herald-Journal* said at the time: "Young 'Fred' Cady, known to thousands of Syracuseans through his gallant fight in which he overcame the handicaps of infantile paralysis."

He also is remembered by his classmates at Duke, among them the man who has become President of the United States.

Workshop for Commission on Enlistment Set

A well-established dentist leaves his practice to become a United Methodist minister . . . A nineteen-year-old lets college "wait a year" and devotes twelve months to voluntary service with a Day Care Center . . . The editor of a campus newspaper wants to know what he would have to do to get started in religious journalism . . .

In each case, the Conference Commission on Enlistment for Church Occupations can be on the scene—as a resource, as an advisor, as a supporter. Second careers, voluntary service, and campus activities are all part of the concern of this agency, and these will be part of the focus at the Regional Training Workshop for Annual Conference Commissions on Enlistment, to be held at First United Methodist Church, Charlotte, February 17-19, 1969.

Representatives of seven conferences

will gather to identify concerns and to consider the goal-setting process for such Commissions.

The Workshop will study the role, function, and program responsibility of the District Secretaries of Enlistment and will seek to define the relation of the Conference Commission on Enlistment for Church Occupations to other boards and agencies.

N. C. STATE LEGISLATION SEMINAR

The State Legislation Seminar will be held at the White Memorial Presbyterian Church, Oberlin Road, Raleigh, February 17-18.

Sponsored by the North Carolina Council of Churches, this seminar will focus attention on Christian concerns that continue to bring stress in our society, specifically, "Law and Order" and "Consumer Protection."

Outstanding churchmen, educators, and members of the State government will participate in the leadership of this seminar.

Four WNC Churches Among Top Fifteen

Dr. George Hergesheimer, treasurer of the Board of Missions, reported at the annual meeting of the Board of Missions of the United Methodist Church in Oklahoma City last week, that four Western North Carolina Conference churches were in the select list of the first fifteen churches in Methodism in giving to World Mission Societies, in 1967-68.

These were: Centenary United Methodist Church, Winston-Salem, which was eighth with \$20,000; Memorial United Methodist Church, Thomasville, which was ninth with \$1,175.00; West Market Street United

Methodist Church, Greensboro, which was twelfth with \$18,950.00; and Myers Park United Methodist Church, Charlotte, which was thirteenth with \$18,100.00.

Centenary, West Market Street, and Myers Park Churches are regularly in this select list, but Memorial in Thomasville is a newcomer.

Dr. Hergesheimer reported in this same report that the Western North Carolina Conference was first of all conferences in Methodism in giving to World Division with a total of \$380,314.06. This is the first time that the conference has occupied this place of leadership in Methodism.



WOMEN'S NEWS

north carolina conference

MRS. IVAN E. WELBORN

When I first heard that the magazine for the Women's Society of Christian Service of The United Methodist Church would be called *response*, I thought what an odd name for a magazine.

After receiving the first issue and examining it for several hours, I realize how applicable the title is.

The editorial page states that "The magazine is a response to the need for a publication that speaks specifically to United Methodist women throughout the country.

"In addition to being a response to a need, the magazine hopes to call forth responses from its readers. What kind of responses are envisioned? . . . response to God through spiritual growth. Meditations, prayers and other articles concerning spiritual growth will be included in the magazine . . . response both by interest and service to the society and guild. Such a response will be stimulated by articles on the programs and projects of the Women's Division.

. . . response by prayer for and support of the program of the United Methodist Board of Missions and its 1500 missionaries around the world.

. . . response to your local community.

. . . response to domestic crises.

. . . response to world problems.

. . . response through letters."

There are fifteen features in the January issue. I found each of these articles to be most interesting and thought provoking.

Of special interest to the women at the North Carolina Conference is the greeting from Miss Theressa Hoover, associate general secretary, Women's Division, and "A Woman for the Holy Word," a word portrait of Miss Hoover, who will be one of our speakers at our annual Meeting.

Some of the titles of the articles are "Tell it Like It Is," "Under 30," and "Towards New Styles of Living."

The Christian Social Relations program for the month of January is titled "New Year to Build: Communities, Nations, World." A couple of paragraphs from this program follow:

"For us individuals and groups, who call ourselves Christian, there are certain characteristics about our style of life that affect the way we respond to development issues. Our lives must be characterized by a more honest recognition of who we are: American whites, blacks, young, old, middle-aged, rich, poor, world citizens. We must learn also who the 'other' person or group is in relation to us.

"Encountering another person with openness means to share something of yourself and of your possessions, to both you and he can be equally true human beings in this world. The

is which naturally arise from both expression and acute awareness of other person's situation must be ratively accepted. As these tensions come the agents of reconciliation, by bring true peace, not palliatives." Two pages concern the review of

the page "Program and Education of Christian Mission" gives information about materials that are available or others that will be available. A series of worship and celebration is included in this article.

An article by Mrs. Florence Little, associate treasurer, Women's Division, explains our financial response and the different methods we have as United Methodist women to contribute to the division program.

There is a meditation that could be used in the study of John. The page for program materials is called "Keeping informed." This page will introduce audio-visuals, books and other mate-

rials necessary for work in the Women's Society of Christian Service.

For the Guild the magazine offers an article by Lillian Johnson, executive secretary, Employed Women, Women's Division.

There are still the "In Memoriam" articles and the arrivals and departures of the missionaries.

On the back are new publications that can be ordered from Service Center. The last bit of information of the magazine says "Despite our age, we think that we're as up-to-date as the new girl in town. We bring to our readers the church's mission today—through thoughtful interpretive articles, lively photo essays, hard-hitting editorials, book reviews, poetry and news columns—and we present all of this in a handsome, modern format."

I recommend to each local woman of the Women's Society of Christian Service that she enter her subscription for *response* as soon as possible.

Women's Activities

Western North Carolina Conference

MRS. JOHN C. WRIGHT

JANUARY IS GUILD MONTH

The Wesleyan Service Guilds of the Western North Carolina Conference are joining the Guilds of the nation in observing January as GUILD MONTH—the first such event in the new United Methodist Church.

Each Guild has planned some special program or project emphasizing the importance of Guild work. Some have joint meetings with the Women's Society, some plan teas to honor newcomers or others in the church, and some choose a more personal way to observe the month.

In the January issue of *response*, the new magazine for United Methodist women, Miss Lillian Johnson shares her goals for the observance. She writes, "Here's my list, using the good old word 'new.' Read a new book. Dream a new dream. Take a new look at things around me, and do something new about them. Get some new words into my vocabulary—some exciting ones—and put them to work in my life. Introduce a new idea into my Guild. Make a new friend (different race, different culture). Invite some new people into my home."

She continues, "Plan to make a new evaluation of life patterns and philos-

ophy. Explore spiritual values anew. Think some new thoughts. Do some new praying. Listen to some new music, and learn to appreciate it. Look at some new art, and try it out with my own hands. Take a new look at an old problem. Do something new for my community. Get a small group of like-minded friends together to think in depth about new approaches to church and community situations."

Miss Johnson is the executive secretary of Employed Women of the Women's Division of the Board of Missions of The United Methodist Church. Her suggestions could make a powerful impact on the lives and Christian service of thousands of Methodist women, if they earnestly put into practice the basic principles in her story in the national magazine.

WNC WOMEN ATTAIN THEIR GOAL

The women of the Conference, members of the Wesleyan Service Guild and the Women's Society of Christian Service, have again achieved a goal set early in the year by the Women's Division. They contributed enough money for mission pledge during the first seven months of the year to enable the Conference treasurer to send seven-twelfths of the total pledge to the Women's Division.

Mrs. Thomas D. Harrell, Jr. announced that "due to the excellent cooperation of the local members of the Women's Society of Christian Service and the Wesleyan Service Guilds we were able to pay seven-twelfths on the pledge of \$310,000." This amounted to \$180,834 and included the mission pledge sent in August, plus that sent in December.

Mrs. Harrell added, "I am real proud of the local women who have made it possible."

In addition to the mission pledge,

she sent \$17,283 for the offering for the Call to Prayer and Self-Denial services held throughout the Conference in October. Of this amount, \$2,700 was contributed by the Guilds and \$14,577.34 by the Women's Societies.

GASTONIA CHURCHES STUDY MISSIONS

Four United Methodist congregations in Gastonia are meeting each Sunday evening in January to study the church's role in today's society.

Participating in the mission studies are the members of Bradley Memorial, Covenant, Myrtle and Trinity United Methodist Churches. The resource leader for the studies is William Wombough, director of education at Bradley Memorial.

The theme for the study is, "New Forms of Mission," and the textbook *Mandate for Mission*, by Eugene Smith.

The churches have taken turns in serving as host for one evening's session. The first study was "Missions and the Current Challenge," at Bradley Memorial, with Mr. Wombough as leader. The second was at Covenant Church, when a film, *Is Your Church Burning*, was shown and a panel discussion was held.

On Jan. 19 the group met at Myrtle Church for the presentation of a drama — "Dangerfield Newby Moves to Town," and the concluding session will be at Trinity Church featuring a discussion on "Venture Into Mission Where the People Are."

First United Methodist Church, Gastonia, is having its churchwide mission from Jan. 5 through Feb. 9 with sessions planned for all age groups. They are relating the 'new forms of mission' to their home city of Gastonia.

The schedule of sessions for adults included an environmental event,

New Kind of World;" "New Forms of Mission in Gastonia," with Rev. Gerald Edwards, director of Christian Social Ministries of the Gaston Baptist Association as leader, and a discussion of "The Church and the World" by monitors of the mass media of the Gastonia churches.

The last three sessions will be a deliberation of "Human Relationships," with Mrs. Carl King of Charlotte as leader; a film, *Person to Person*, and a report from a task force on "Our Church and Community."

DRAMA

given
at UMYF
RALLY

Cost of Pembroke Players' production of "Spoon River Anthology," presented at First United Methodist Church, Pembroke.

The United Methodist Youth Fellowship Rally at First United Methodist Church, Pembroke, Jan. 12, featured scenes from the Pembroke State College Players' production of Edgar Lee Masters' "Spoon River Anthology."

Following the dramatic presentation, members of the cast led small group discussions of the moral, ethical, and religious implications of the drama.

Directed by Miss Pat Heft of the Pembroke State College faculty, the cast included Phil Stentz, Steve Clark, Don Elliott, Richard Vargas, Matt Skwarte, Judy Dyer, Lydia Goodwin, Carolyn Surber, Jill Abrams, and Marlene Mioduszewski.

Ikie Epps of First United Methodist Church, Fairmont, presided. Recreation was directed by John McGirt of Cedar Grove United Methodist Church, Rowland. Hank Smith, UMYF president at the host church, welcomed the group and introduced the program.



The Kingdom of God is ...

Mark's Gospel is known for its emphasis on the deeds of Jesus; however, it includes also some of our Lord's teachings. This lesson is a good example of that fact; indeed, it has been called "a chapter of parables."

One of the curious things about Mark is his theory concerning Jesus' use of parables. He says Jesus used parables so that "those who are on the outside" (that is, those who were not his followers) could not understand their meaning (note carefully Mark 4:10-12). Among the reasons advanced by scholars for this unusual and somewhat perverse opinion is that Mark had in mind the prophecy of Isaiah which he quotes in support of his belief (see Isaiah 6:9-10). Matthew in 13:10-15 seems to share Mark's view, but he does not suggest that God has purposely withheld insight from some people: "This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand." Without pursuing this discussion in more detail, we may conclude that the prophet Isaiah possibly was speaking ironically as he recalled his experience of having his words ignored by those who heard them. Likewise, in the case of Mark, the failure of many to respond to the appeal of the Gospel message could be understood only on the ground that they were predestined not to respond.

It seems clear that parables were used by Jesus to make the good news of the Kingdom understandable. Bornkam, in his book, *Jesus of Nazareth*, says: "Jesus' parables make use of the familiar world, a comprehensible world, with all that goes on in the life of nature and man, with all the manifold aspects of his experience, his acts and his sufferings." The parables, then, are made out of the stuff of man's common life — his "toiling, rejoicing, and sorrowing," his relationships to his neighbors, his hopes and even his frustrations. These are the experiences he lives with, and these he can understand.

And now to our central question: what is the Kingdom of God? Jesus never gave us an authoritative definition of it; he did offer many parables to suggest its nature. Two of these are embodied in our lesson Scripture, that of the sower (or, preferably, the sower) and the mustard seed.

The parable of the sower stresses the importance of the soil into which the seed falls. It also emphasizes the mystery of the growth of the Kingdom. Farmers in Palestine "broadcast" the seed upon the ground and followed this by ploughing. The success or failure of the operation will depend largely upon the kind of soil a particular seed falls into. There is no way success can be absolutely guaranteed in advance—"the earth produces of itself."

Jesus is emphasizing, then, two points: (1) the importance of the soil and (2) the need for patient waiting on natural processes. The attitude of those who hear the message is the determining factor in its success or failure. We need to hear "with our hearts," not just with our ears. There is, too, a need for patient waiting. It is not suggested that there are not times when we need to be impatient. The impatient ones have often moved the world forward. Let us need to remember that God's timetable may be very different from ours.

In the parable of the mustard seed the emphasis is on the growth of the Kingdom. No doubt there were those in the early church who were discouraged by the smallness of their numbers compared to those "on the outside." We have all heard the proverb, "Despise not the day of small things." It was Aristotle who said the essence of anything is in what it has the power to become. If someone had told the writers of the gospels that people would be reading their books two thousand years later it would have been hard for them to believe. But it has happened that way.

In 1932 H. Richard Niebuhr, writing on the subject of the Kingdom of God, said: "Man's task is not that of building utopias, but that of eliminating weeds and tilling the soil so that the Kingdom of God can grow. His method is not that of striving for perfection or of acting perfectly, but of clearing the road by repentance and forgiveness." So may it be!

IN MEMORIAM

JOHN HAMETT BREWER

It is said that all of the books ever written since the foundation of the world could not contain a record of those things which Jesus did while here on earth and that the magnitude and import of his work was beyond human conception. When persons of great spiritual endowment are taken in death we sustain an irreparable loss, but in our Christian faith we do not look upon death as the end but rather as a transition into a beautiful and wonderful life with God.

By precept and example, John Hamett Brewer who died November 25, 1968, fulfilled his obligations to his Lord. He was the oldest member of Tabernacle United Methodist Church and his memory is still an everlasting example of loyalty, integrity and upright living to our membership.

Significant to those who knew him was the fact that he served his community and his church faithfully. May his life and the lessons that it portrayed be an everlasting reminder to friends and loved ones that whoever waits upon God is ready when he calls.

THE OFFICIAL BOARD

Tabernacle United Methodist Church
Townsville, North Carolina

December 8, 1968

—O—

A LAYMAN'S PRAYER

In this our hour of need,

Send us the food on which we feed.
We seek thy word — we seek thy face;
Not just for us, but every race.

In this our hour of grace,

Make real to us, and in this place—
Thy word of comfort; thy word a seed
To challenge us to nobler deed.

In humbleness pray we to thee,

Come in our hearts — it is our plea.
You sent thy Son to make life real.
Lord, have us live with holy zeal.

—FRANK N. FERGUSON

Mr. Ferguson is a member of Ardmore United Methodist Church, Winston-Salem.

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METHODIST NEWS ROUND-UP

¶ Rev. and Mrs. Roger E. Thompson of Fayetteville announce the birth of a daughter, Miriam Dawn, on Dec. 30. Mr. Thompson is pastor of Gardner's United Methodist Church.

¶ The Rev. Orion Hutchinson is author of one of the booklets, entitled "Faith and Health," in the *Triumphant Living Series*, just published by The Upper Room Press in Nashville.

¶ The Rev. Dr. H. G. Allen is in the Winter Haven Hospital, Winter Haven, Fla., after sustaining injuries in a fall. He suffered a head injury and broke two ribs. He and Mrs. Allen were vacationing at the Plantation Inn at Lake Wales when the accident occurred.

¶ First United Methodist Church, Randleman, has scheduled a Lay Witness Mission next weekend. The Mission will begin Friday night, Jan. 31, at 6:30 with a covered-dish supper in the Fellowship Hall, and will conclude Feb. 2.

¶ A United Nations Seminar for Adults will be conducted April 21-25, 1969, under the joint sponsorship of the Board of Social Concerns, the Board of Laity, and the Women's Society of Christian Service of the Western North Carolina Conference. The Seminar will be designed primarily for laymen and will focus on the "Crisis in the Middle East." Registration forms will be sent to every pastor in February, but interested persons may secure information directly from the tour director, the Rev. Harry G. Long, Jr., P. O. Box 35, Randleman, N. C. 27317.

¶ The Rev. and Mrs. Bill Wells are proud parents of a baby daughter, Dixie Thomas, born on January 1. Mr. Wells is State Director of Methodist Student Work.

¶ Rev. John W. Hoyle, Jr. of Gastonia preached at Central Church, Kings Mountain, last Sunday morning. The pastor, Rev. D. B. Alderman, was attending Ministers' Week at Emory University.

¶ The Rev. Hal Edwards, Jr. was guest minister at Ayden Methodist Church Jan. 19. Presently pastor of St. Mark's United Methodist Church, Anaheim, Calif., he will become director of "The Christian Laymen of Chicago" Fellowship. Ayden is Mr. Edwards' home church.

¶ The MYF of the Raleigh District will have a rally Feb. 2 at 3:00 p.m. in the auditorium of Louisburg College. Some of the items to be discussed are Vietnam, "Peanuts," The War on Poverty, the racial situation, and campus disorders.

¶ The congregation of First United Methodist Church, Roanoke Rapids, will lay the cornerstone for its new sanctuary on Sunday morning following the 11 o'clock service. January 26 will be the second anniversary date of the fire which destroyed the old sanctuary.

¶ Duke University's Dr. Charles A. Rogers has been elected one of 35 delegates from the United States to participate in the Fourth Oxford Institute on Methodist Theological Studies at Oxford University, England, next summer. He is an assistant professor of historical theology in the Duke Divinity School.

THE BROAD SCOPE

IAFRAN RELIEF DEPLORED, PROMOTED

Edwin Egebe Ogbu, Nigerian ambassador to the United Nations, has charged that religious groups are prolonging the war and causing more deaths by sending relief to starving Biafran refugees. He stated that church agencies, particularly the Catholic agency, Caritas, were giving the Nigerian conflict the complexion of a religious war.

In answering the charges, missionary spokesmen have declared that they cannot let people die because of political considerations. Moreover, representatives of three major religious agencies supplying aid to Biafra met recently in Washington with State Department and Air Force officials to consummate the "sale" of eight cargo aircraft. The price was set at \$4,000 per plane, established as the scrap value of each. Bishop Edward Swanstorm of Catholic Relief Services, James McCracken of Church World Service and Rabbi Mare Tenbaum of the American Jewish Committee mapped out details of the transaction.



POPE PAUL VI SAYS "GO SLOW"

As he consecrated 12 new bishops last week, Pope Paul VI reminded them that it was their job to defend orthodox teaching of the Roman Catholic Church against too much innovation. "You are the qualified representatives of Christ," he said. "You are par excellence the disciples of the revelation and no one more than you is custodian of this heritage of divine truth."

CARL McINTIRE FACES REVOLT

The Rev. Carl McIntire is being challenged as top man in the American Council of Christian Churches, which he founded. "I was betrayed," he declared. He accused other leaders in the ACCC of working against him "behind the scenes" to knock him out of the top spot.

McIntire blamed the revolt on what he called a "weakening process" and a "lessening of militancy" in fighting the "forces of darkness" and exposing "the apostasy" in the larger denominations and church councils.

The Rev. Dr. John E. Millheim, general secretary of the ACCC, offered a different view. Concerning McIntire, he is quoted as saying, "He seems set on a course of rule or ruin. If he can't control, he's started trying to destroy."

The ACCC, in any case, seems to be seeking to come out from under the "McIntire image."



CONFERENCE ON CHURCH AND STATE SCHEDULED

The twenty-first National Conference on Church and State is to take place in New York Jan. 28-29. The announced program offers addresses in "The Separation Doctrine: Its Contemporary Relevance," "Public Aid to Parochial Schools: The Constitutional Question," "The Drive for Sectarian Subsidies — What Does it Really Mean?" and "The Future of the Public School."

Additional features are a keynote address by Senator Mark O. Hatfield of Oregon, a discussion of Pope Paul's recent statement on birth control, and some insights into the Nigeria-Biafra situation under the heading "Will Biafra Be Another Vietnam?"

The conference is sponsored by Americans United for Separation of Church and State of which Glenn L. Archer is executive director.



MRS. CATHARINE VICK

THE CHILDREN'S PAGE

Dear Girls and Boys:

Saturday is a day when usually everyone is at home. It may be a work day when each one has some special task to do. Sometimes we are not too cheerful about our work. We complain about our tasks or grumble while we work. But our work is important. When we do our tasks, we help each other. Jesus was a worker, too. He did many things to help others. We should be

thankful for tasks to do each day or times of sharing with our families in doing the work that must be done in our homes; for times when we can work alone. We ought also to be thankful for Jesus, who was a workman who understood all people who work for the disciples who carried on Jesus' work of preaching, teaching and leading; for the opportunities that come to us to carry on Jesus' work. The Holy Spirit gives us some good advice for it. "Work with your hands," and "Whatever your hand finds to do, do it with your might."

AUNT CATHARINE

Jesus and the Children

The children who lived in the village were as excited and as happy as could be. They had heard so much about Jesus, how good and kind he was, and what wonderful stories he told; now here he was in their very own village, and they were going to see him. No wonder they were happy, as they hurried to get ready for it.

The mothers were glad, too, for they wanted their children to see Jesus. They got out their best clothes and helped them to dress very carefully. They hoped, oh, so very much, that he would notice the children—and love them. So, with the older brothers and sisters helping, they were soon ready and on their way down the road to the village.

"What do you think he will look like, Mother?" asked one little girl.

"I don't know, dear," answered the mother, "but I think he will have a good, kind face; he does do many good things."

"Are you *sure*, Mother, he will have time to notice little children?" asked another child. "Perhaps he will be so busy he will not see us."

"They say he never turns away, whether they are rich or poor, large or small," said the mother.

"I think he must *like* little children," said a child who was walking near by. "Don't you remember, we heard that he had healed a small boy who was very sick?"

By this time they had turned around in the road. They had only a short way to go now before they would reach the place where they had heard that Jesus was preaching. If only they could catch

a glimpse of him, they felt that they would be happy.

At last they turned another corner, and there ahead of them they saw a large group of people. Some were sitting down; some were standing; and they all were listening to someone the children could not see.

"Jesus must be there," said a boy; "let us hurry."

But it did not do much good to hurry. The men around Jesus were asking him questions. For a while no one noticed the children who had crept near him, hoping that they could see him, and speak to him, too.

At last a man who was standing on the edge of the crowd turned and saw them. But he did not make room for them. Instead, he frowned, and spoke harshly: "What are you doing here? Don't you see that Jesus is busy with the big people, and that he has no time to bother with children? Run away now and play."

The children stepped back, frightened by the cross voice. The mothers were disappointed as they called their children to them. Couldn't their boys and girls speak to Jesus, after all?

But someone else heard what the man said and saw what happened. It was Jesus himself. "No," he was saying, "do not send the children away. Let them come to me. Forbid them not."

Then the men stepped aside and made room for the children.

Gladly they went to Jesus, for he was holding out his hands in welcome—and smiling at them. All the tired ones were gone from his face, and he seemed so glad to see them there.

Even the littlest ones were not afraid. They left their mothers to go to Jesus, and went right there in the midst of all those people. Jesus took them right into his arms—and loved them. Some of the children had flowers for him, and

Jesus thanked them. When he had talked with them, he put his hands on their heads, and he asked the heavenly Father to be with the children and keep them safe and good.

Then they said goodbye to him, and started happily back to their homes. And they knew they would never forget this kind Friend, who loves all little children.

Mary Odell



Boxes

This is an old game you might enjoy. Make a square of seven or eight dots per row. The object of the game is to complete as many squares as possible by connecting four dots with lines drawn from dot to dot. Each player in turn draws a line connecting two adjacent dots (use only horizontal lines). If a player is able to close a box, he marks it with his initial and has another turn. Continue until all the dots have been connected. The player with the most initialed boxes wins.



Jesus' Brothers

Jesus had four brothers. Do you know their names? They are the same as the names of these men.

1. One of the disciples J - - - -
2. Another name for Peter S - - - -
3. Jesus' father J - - - -
4. A tribe of Israel J - - - -



Riddles

What key won't open a door?

A monkey.

What nail can't hammer a drive?

A fingernail.

What kind of a pen won't write?

A play pen.



ANSWERS FOR LAST WEEK

Silver; Agrippa; Abel; Gideon; Paul; Lydia; Shem; Ham; Jordan.



ALLEN HAROLD SIMS

Pfeiffer to Honor Two N. C. Men

A Gastonia banker and a Salisbury Methodist minister will be awarded honorary degrees by Pfeiffer College at its 1969 Commencement in May.

The Doctor of Humane Letters degree will be conferred upon Allen Harold Sims, prominent Gastonia banker, community leader, churchman, and chairman of the Board of Trustees of Brevard College.

The Doctor of Divinity degree will be conferred upon the Rev. Melton E. Harbin, Salisbury, superintendent of the Salisbury District, respected and widely known Methodist leader in western North Carolina.

Announcement of the honorary degree awards was made by Dr. John O. Gross, acting president of Pfeiffer.

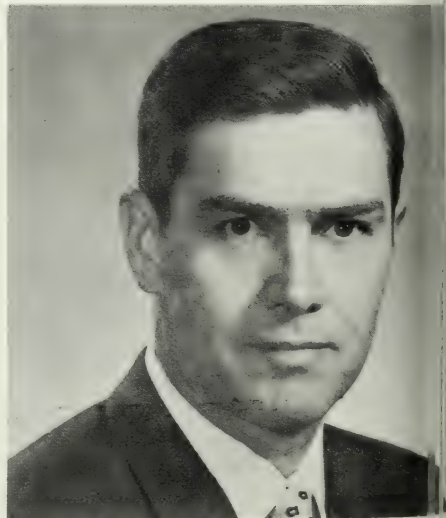
Sims has been associated with the Citizens National Bank of Gastonia

since 1920, having started as a bookkeeper. He served as president from 1952 to 1967 and is currently chairman of the Board of the bank, sixth largest in North Carolina.

For 40 years Sims has been a member of the Official Board of First Methodist Church, Gastonia, has been a trustee of Brevard College for 22 years, and chairman of the Brevard Board for the past eight years.

A member of the Western North Carolina Conference since 1946, Rev. Mr. Harbin organized St. Paul's United Methodist Church, Charlotte (1948-52), and Christ United Methodist Church, Greensboro (1956-61). He served Oakley United Methodist Church, Asheville (1952-56); Memorial United Methodist Church, Thomasville (1961-65), and Central United Methodist Church, Monroe (1965-68). He was named leader of the Salisbury District in 1968.

Since 1962 he has served as a trustee of High Point College and since 1964 he has served as secretary of the College Coordinating Council of the Western North Carolina Conference.



REV. MELTON E. HARBIN



DUKE MEMORIAL ON HONOR ROLL

Duke Memorial Church, Durham, has joined the honor roll of those which have completed payment on their College Capital Fund Campaign. Pictured above, left to right, are the pastor, the Rev. Warren B. Petteway; the district superintendent, Rev. C. D. Barclift; and chairman of the Board, Marshall T. Spears, Jr. The check was in the amount of \$1,602.33.

Building Team Leaves for Puerto Rico

The first building team from the Western North Carolina Conference will leave for Puerto Rico on Saturday.

The team, which includes seventeen men skilled in construction, will assist in building a fellowship hall and education classrooms for a relocated congregation in Bayamon, a satellite town of San Juan, Puerto Rico.

The group will be under the leadership of Rev. George Weekley, Wesley Foundation minister at Western Carolina University; Clyde Sprinkle, masonry contractor from Thomasville; and Rev. J. S. Higgins, pastor of Dra-

per United Methodist Church in Eden, who has been a member of four previous building teams.

Team members include Rev. Collins Benfield, Morganton; Rev. Charles McKinney, Drexel; Ray Norman, Valdese; Jack York, Kannapolis; Rudolph Rogers, Winston-Salem; Rev. H. R. Wilkinson, Shelby; John Ramsey, Charlotte; Bill Warren, Statesville;

Harold Little, Denver; James Johnson, Hendersonville; R. S. Harrelson, Edneyville; Frank W. Chambers, Lake Junaluska; Wade Pittillo, Hendersonville, and Rev. David Hartness, High Point.

WINSTON-SALEM NORTHEAST DISTRICT HEARS ABOUT NCC

William Price, a Methodist layman from Burlington, challenged the delegates to the Winston-Salem/Northeast District Conference meeting at Main Street Church, Reidsville, Sunday afternoon, January 5, to learn the real truth about the National Council of Churches.

Mr. Price said that the National Council of Churches has a working budget of 25 million dollars, annually, over 60% of which is spent in witness and mission outside the United States. However, this constructive ministry is unfortunately overshadowed by the pronouncements of the National Council of Churches.

The 350 conference delegates were reminded that the National Council of Churches does not speak *for* its member denominations but *to* them. Mr. Price emphatically declared, "There is no communist influence in the National Council of Churches. If you will give me the name of any elected member of the General Assembly of the National Council who is a communist, I will personally take it from there." Mr. Price continued, "I have made this challenge in talks across the state and I have never yet received any definite information."

Roy Bell, pastor of Main Street Church, opened the Conference with an inspiring devotional on the theme "A God Who Can Make All Things New." Dr. Julian Lindsey, superintendent,

presided at the business session of this first mid-year Conference of the Winston-Salem/Northeast District. P. Smotherman was elected to serve as secretary of the conference. Ed Ball, pastor of Central Church, Mount Airy, challenged the delegates to get behind the program of Reconciliation. He said, "People will give generously when they are informed." Dr. James C. Stokely, editor of the *North Carolina Christian Advocate*, discussed the format of the new *Advocate*. He pointed out that the Methodists of North Carolina are living among Southern Methodists in subscribing to their official regional church publication.

James Calloway, pastor of the Winston United Methodist Church, was presented an award from the Institute of Homiletical Studies for the best sermon written in the Winston-Salem District last year. William Thompson, Sophia East, Arthur Livengood, Luther Harris, E. L. Murphy, Jimmy Hollal, Alberto Rodriguez, Buford Miller, C. Phillips, Arthur Hall, Dwight Carver, Paul Carter, Harry Queen, William Harris, William C. Belcher, and C. Owens were presented awards for their work in the Clinic on Preaching sponsored by the Institute of Homiletical Studies.

The delegates voted to accept an invitation to meet at the Draper United Methodist Church for their 1969 District Conference.

—D. P. SMOTHERMAN

A FORMER EDITOR WRITES ABOUT THE ADVOCATE

EDGAR A. GUEST, in the *Light of Faith*, said, "The eye's a better pupil and more willing than the ear." Another has said the impressions made by what we see are clearer than those made by what we hear. It is easy to forget what we hear, but we do not easily forget what we see. All of which means that what we read is more impressive than what we hear. How important it is, therefore, that we read good literature, especially Christian literature.

I should like to commend the *North Carolina Christian Advocate* on its subscription campaign which began in January and hope that all our ministers and laymen will support it. As a former editor I can understand how essential this is. This periodical is owned by the two Methodist conferences in the state. It is designed to serve all the people of Methodism in the state. No other publication renders the service the *Advocate* does. It speaks for every word and agency of the church, and gives information not available anywhere else.

The plan, I understand, is to enlist every member of the official or Administrative Board as a subscriber. A special price is being offered to those boards which reach this goal. I know from experience that if the matter is properly presented to members of the board it will receive a favorable response. I am reluctant to say it, but I have the conviction that the reason the subscription list is not much larger is due to the fact that many of us ministers simply do not make a serious effort to increase it.

We have a good *Advocate*, second to none in its field. It is ably edited by



The Rev. Dr. Starnes was editor of the North Carolina Christian Advocate from 1960 until he retired in June, 1966. His ministerial service in the North Carolina Conference began in 1923, since which time he has occupied many positions of prominence. After retirement he took assignment as pastor of Shiloh Church in the Burlington District, which he still serves.

Dr. J. C. Stokes, and it deserves a much wider circulation. But the main reason for urging an increased subscription list is the service it can and will render to the program of the church. It can be "a strong right arm" to the pastor.

I feel sure that a little effort by the pastor, or someone selected to do this, can result in every member of the Administrative Board receiving this valuable church periodical. Some of the ministers make it a point to stress *Advocate* subscriptions in every charge they serve, and they secure good results.

Out of my experience as a minister, and also as a former editor, knowing the contribution the *Advocate* can make to the individual and to the church, I should like to appeal to every pastor and church to see that at least every member of the administrative board receives this invaluable periodical during the coming year. It will pay good dividends.

—S. J. STARNES

THE AMERICAN PRESIDENCY AND AMERICAN METHODISM

MONDAY the attention of the nation was focused briefly on the inauguration of a new president. Several of our nineteenth-century chief executives were Methodists. Several presidents had interesting connections with American Methodism.

General George Washington, in May, 1785, received pioneer Bishops Thomas Coke and Francis Asbury in Alexandria, Virginia, some four years before being chosen our first chief executive.

President James Madison (1809-1817) committed the original Declaration of Independence and other priceless documents for safe-keeping during the War of 1812 to John Littlejohn, a Methodist minister. His grave has recently been located in Russellville, Kentucky, and appropriately marked. He died in 1836.

President Madison received Robert R. Roberts in the White House, apparently more than once. Roberts was asked to pray for the president and he consented. Roberts was then stationed in nearby Georgetown and was later elected a bishop at the death of Bishop Asbury in 1816.

President Abraham Lincoln contributed \$100.00 to help start Baker University at Baldwin, Kansas. The Methodist school, chartered in 1859, is the oldest four-year college in Kansas and the oldest on the famous Santa Fe Trail.

President Lincoln and Bishop Andrew Simpson were friends. Simpson was summoned to Washington after Lincoln's assassination and delivered the final funeral oration in Springfield, Illinois, in 1865. His final words: "martyr, friend, farewell."

Theodore Roosevelt, running for President William McKinley, Methodist, spoke "these warning words" of . . . "the most representative church in America . . ." at the Methodist Episcopal Church General Conference in 1900: "The Methodist Church plays a great part in many lands yet I think I can say that in none has it played so great and peculiar a part as here in the United States. Our history is indissolubly interwoven with the history of our country for the score years since the constitution was made us really a nation. Methodism in America entered a period of rapid growth just about the time of Washington's first presidency. Its essential democracy, its fiery and restless energy of spirit, and the vital play that it gave to individual initiative, all tended to make it peculiarly congenial to a hardy and virile democracy to the core, prizing individual independence above all earthly possessions, and engaged in the patient and stern work of conquering a continent."

—GRADY L. E. CARR

NORTH CAROLINA christian advocate

Vol. 114 Greensboro, N. C., January 30, 1969 No. 5



Our Cover

The 18 young men and women pictured on our front cover are beginning a new role in the mission of the church as they stand at the altar rail before a congregation that fills the sanctuary of St. Luke's United Methodist Church in Oklahoma City.

From this point on, they are deaconesses and missionaries of The United Methodist Church, having just been so commissioned by Bishop Lloyd C. Wicke (right, in robe), episcopal leader of United Methodism's New York Area and president of the United Methodist Board of Missions. The group participated in a Service of Celebration and Commissioning January 12 that was the climax of the annual meeting of the board.

The two new deaconesses join the ranks of more than 300 United Methodist deaconesses in the United States, and the 16 new missionaries join almost 1,500 United Methodist missionaries serving in 33 countries around the world.

Bishop Wicke was the liturgist for a new style of commissioning service, symbolizing the fact of "a new church for a new world." Sharing in leading the service was the Rev. Dr. M. O. Williams (left, in robe), New York, senior missionary personnel secretary of the Board.

Another new facet of the service was that the missionary and deaconess candidates did not wear robes, this intended to symbolize that they are sent on mission in and to the world.

For further information on the Board of Missions' meeting see Gene Carroll's article on page 15.

NORTH CAROLINA

christian advocate

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CALENDAR OF COMING EVENTS

ce: If any of the meeting dates or places are in error, please inform the **ADVOCATE** immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

- 7- 9: National Workshop for Conference Lay Leaders, Associate Conference Lay Leaders of Lay Life and Work, Associate Conference Lay Leaders of Stewardship and Finance and Conference Directors of Stewardship, Pick-Congress Hotel, Chicago, Ill.
- 11-13: Retreat for Chaplains, Lake Junaluska
- 14-15: Annual Meeting, Commission on Public Relations and Methodist Information, Chicago, Ill.
- 14-16: Plan of Union Commission, COCU, Atlanta, Ga.

NORTH CAROLINA CONFERENCE

- 30 : Raleigh District Lay Rally, Edenton Street Church, Raleigh
- 2 : Sanford District Conference, 2:30 p.m.
- 3-4 : UMRF Retreat, Williamston Church, Williamston
- 3 : Goldsboro District Rally, St. Paul Church, Goldsboro
- 4 : Bishop's Dialogue on Evangelism, St. Paul, Goldsboro, 12:30 p.m.
- 5-6 : UMRF Retreat, Salem Church, near Fayetteville
- 6 : Wilmington District Lay Rally, Sunset Park Church, Wilmington
- 7-8 : UMRF Retreat, Warsaw Church, Warsaw
- 10 : Elizabeth City District Lay Rally, First Church, Elizabeth City
- 11 : Rocky Mount District Lay Rally, First Church, Rocky Mount
- 12 : Durham District Lay Rally, Durham Civic Center
- 13 : Burlington District Lay Rally, Davis Street Church, Burlington
- 16 : Fayetteville District Conference, Christ Church, Fayetteville, 2:30 p.m.
- 17 : New Bern District Lay Rally, Centenary Church, New Bern
- 17-18: State Legislative Seminar, White Memorial Presbyterian Church, Raleigh, 10 a.m.
- 18 : Greenville District Lay Rally, First Church, Washington
- 19 : Sanford District Lay Rally, First Church, Rockingham
- 22 : Music Workshop, Methodist College, Fayetteville, 10:30-4:30
- 25-26: Methodist Rural Fellowship Retreat

WESTERN NORTH CAROLINA CONFERENCE

- 31 : Executive Committee, Board of Education, Methodist Building, Statesville, 10:30 a.m.
- 4 : Camp Tekoa Trustees, Methodist Building, Statesville, 10:30 a.m.
- 7 : Executive Committee, Conference Board of Lay Activities
- 7-8 : Vocations Testing and Guidance Clinic, Greensboro College
- 9-13: Charlotte District Christian Workers' School
- 16-20: Albemarle District Christian Workers' School
- 18 : Methodist Information Annual Meeting, Wesley Memorial, High Point, 12 to 3 p.m.
- 2-3 : Consultation on Dialogue Sessions, Waynesville, Asheville, Marion Districts, Lake Junaluska, Lambuth Inn
- 3 : Annual Joint Meeting of Bishops' Committee on Church Architecture and Leaders of Rural Church, Duke University
- 4 : Board of Trustees, Institute for Homiletical Studies
- 4 : Consultation on Dialogue Sessions, Gastonia, North Wilkesboro, Statesville and Charlotte Districts

SOME REFLECTIONS ON CONFIRMATION-RECEPTION CLASSES

by HARVEY LANGILL WATSON

It would probably be a corporate embarrassment if a survey were taken concerning membership training class practices. Such a survey would reveal not only wide variety of practice but also a question as to their value and place in evangelical communions. The following comments are neither an orderly treatise nor a restricted pattern for such classes but simply some reflections of experience and conviction.

RECRUITMENT

It is rather easy to recruit children for a Confirmation-Reception class. A visit to Sunday School classes by the pastor, encouragement on the part of teachers, a letter to parents from the pastor, and an announcement from the pulpit will usually result in an impressive turnout.

A more difficult job in recruitment is to convey the meaning of what they are doing to those who have responded by herd instinct; and—perhaps most important of all—is to find out the reasons involved for those who did not respond to the invitation. These reasons can vary from simple shyness to parental objection, and finding some way of showing to these persons the importance and meaning of participation in such a class is a real part of evangelism.

Therefore it is important to state that enrollment in class sessions does not mean decision about Church membership,

but that such decision properly comes after the meaning of Church membership has been explored.

At what age to enroll for training is an open question. Prevailing practice would indicate from the fourth grade up. If this seems too young, it might be well to consider that seriousness of purpose is really more important than age. One way to determine this is to graduate the kind of invitation issued with a very casual invitation to fourth graders, becoming more precise and pointed with each succeeding grade. If the fourth-grader responds to the casual invitation, it may well indicate a great seriousness of purpose.

If the age span in a membership class exceeds four or five years, effectiveness in communication will be sorely hampered. A separate class session for those past the seventh or eighth grade would be far more effective for both age groups.

CLASS SESSIONS

The Membership Manual for Boys and Girls is designed for thirteen sessions. Our Conference Boards of Evangelism and Education have been recommending this as a minimum program for many years. To do less is to indicate a lack of conviction about the importance of such classes. The manual is adaptable to a smaller number of sessions, but it certainly would result in skipping of material as well as denying class members a more leisurely pace in which to absorb and understand the meaning of Church membership.

The Rev. Mr. Watson is pastor of the University United Methodist Church, Chapel Hill.

ship. In this regard, class sessions spread over a thirteen week period on weekday afternoons or Saturdays would be helpful, although sessions on successive days would be preferable to not having them at all. To have class sessions during the Sunday School hour is to follow the path of least resistance. In addition to the Membership Manual, material from the pastor's library, Church School literature, audio-visual aids, Bible passages to be read and discussed, the *Hymnal*, the *Book of Worship* will all provide not only variety for class sessions, but deepen the meaning possible in them. A period of class discussion and review of previous material at each class session will deepen the pupil's understanding of Church membership. A mimeographed syllabus with questions for which to seek answers in reading the manual at home, suggested Bible readings, other supplementary readings, explanations of parts of the Order of Worship, the Apostles' Creed, and the like, will be helpful in strengthening the pupil's purpose and deepening his study.

Several sessions in the Church nave, studying the Services of Divine Worship, of Holy Communion, of Baptism, and Confirmation-Reception — these would seem absolutely essential if any young person is to enter into a "full and responsible membership in the Church" and enjoy "happy and holy communion with God." And mention of experiences and progress in the "Concerns of the Congregation" sharpens the interest and anticipation of all. Two special events will contribute greatly to the total meaning of the class experience. First, have a class session with parents present, either on a Sunday morning or at a night session with or without a meal together; second, have some kind of outing together—an overnight retreat, a picnic

trip, a trip to the Bishop's Meeting with Young Methodists. These contribute greatly to creating a group consciousness and retention of meaning regarding the total class experience. The overnight retreat affords a wonderful opportunity for a review of the entire course, to be followed by an examination, which should include a written statement from each pupil as to whether or not he wishes to join the church and why. After the examination papers are turned in, the pastor should then have individual conferences with each pupil to discuss his paper.

Prior to confirming children into full membership, a visit in the home with the parents provides a tremendous opportunity to convey the importance of the family in realizing the meanings of which "joining the Church" is merely the first step. At best, Confirmation is for a child a bare beginning in Christian discipleship. Whether or not its potential is realized is in direct proportion to the kind of interest and attitude afforded by the home.

THE CONFIRMATION-RECEPTION SERVICE

A Service of Confirmation with the entire worship hour directed toward that objective will provide climactic meaning for the entire class experience. In this regard, much can be said for receiving a class after Easter rather than before. In the New Testament Church great things began to happen after Easter, not before. A great Service of Confirmation after Easter can make this point with telling effectiveness. The hymns, the prayers, the Scriptures, the sermon can all be directed toward that climactic moment when we ask Almighty God to defend these persons "with his heavenly grace and by his spirit confirm them in the

(Continued on page 13)

Two Giants Pass from the Scene

Two men who made a tremendous impact upon Christianity in our day died last month. They are Dr. Karl Barth of Switzerland and Dr. Kenneth S. Latourette, long-term professor at Yale. The former was possibly the greatest theologian so far produced by the twentieth century. The latter was, up to his death on December 26, widely recognized as the greatest living church historian.

However, such titles and labels do not fully circumscribe their greatness.

Barth broke in upon the theological scene when in 1919 he published "The Epistle to the Romans." It challenged all humanistic and sentimental theology, and re-emphasized the basic concepts of Paul as delineated in Romans, and as reaffirmed by Augustine and the 16th century Reformers, Martin Luther and John Calvin.

While Barth's theological star was eclipsed by a series of succeeding theologians, he never really fell from the heavens. The impact of his influence will continue through the continued study of the more than 200 books which he wrote. Chief among these are his *Church Dogmatics* contained in 17 volumes, which he was bringing to completion when he died on December 10 at the age of 82.

A French Protestant, Georges Casalis has well summarized his impact upon the church in these words: "Barth is

and will remain the theologian who discovered the message of the sovereign grace of God in Jesus Christ and forced the church to hear that message at a crucial moment in its life. He stressed the inevitable implications that flow from that message for the life of the Christian who is called by the Lord to be a true man, fully involved in the world and acutely conscious of all the problems that are posed for men by the troublesome questions of their earthly destiny."

He himself once described his idea of the God-man relationship thus: "We must understand that the theme of the church cannot be man's morals and feeling but God's encounter with man. It must be God for man; God with man; and always in this sequence, with God first."

Dr. Kenneth S. Latourette began his career as a missionary to China. Then after he taught at the Yale Divinity School. Before retirement he spent thirty-six years as a distinguished teacher and as a careful and perceptive historian.

It was while visiting a sister in Clatsop City, Oregon, that he was struck by an automobile and died on December 26. His monumental achievement was the writing of a seven-volume *History of the Expansion of Christianity*. This work will probably stand for a long time as the definitive account

Christian missions from the beginning of the Christian era up into the twentieth century.

Latourette was an indefatigable researcher, ferreting out facts and tapping sources which were ignored by others. Moreover, he possessed a remarkable ability to delve into the meaning of the facts with which he dealt. His perceptions were remark-

able and his capability in marshalling a body of information into orderly conclusions placed him in a unique category.

His work as a historian was carried out within the framework of a profound personal faith in God. With all of his greatness, he was a gracious and kindly person, with simple tastes and a fine human touch.

Rallies Represent Unusual Opportunity

The district lay rallies now being held in the North Carolina Conference are of more than ordinary importance. For one thing, they give a large cross-section of the two hundred thousand members of the conference an opportunity to meet and hear Bishop William R. Cannon. Then, the lay rallies will highlight the Quadrennial Emphasis.

The other main speaker in addition to Bishop Cannon is Walter Anderson. A member of the Quadrennial Emphasis Committee for The United Methodist Church, Mr. Anderson is unusually well equipped to speak at these rallies. Mr. Anderson is one of those authentic Christian laymen who has been equipped by nature and by the Holy Spirit to bear an inspiring witness to Christ.

We doubt if two more dynamic speakers could be brought together from anywhere in the country than are Bishop Cannon and Walter Anderson. Therefore, the attending of these rallies should not in any sense represent a "doing of one's duty;" they should be thought of as seizing hold of a unique opportunity.

This is the sixteenth consecutive year for the rallies. They have grown steadily in size and significance under the

guidance of a series of able conference lay leaders. The present lay leader is James T. Patrick of Durham, who is in his first year. He brings to the position qualifications which will insure that the outstanding lay movement in the conference will continue to grow.

FAVORABLE RESPONSE TO NEW FORMAT

The response to our change in format has been overwhelmingly favorable. In fact, we have yet to receive a letter deploring the change. We greatly appreciate the large number of letters of approbation which we have received.

The *North Carolina Christian Advocate* is a servant agency of United Methodism in North Carolina. We have a mission to fulfill, and we are pleased when you tell us that we are doing a good job.

However, we are not resting upon any laurels, real or imagined. We shall continue to work to improve the *Advocate*, and only ask that you give us the support and sponsorship which will make our ministry increasingly effective.

METHODIST NEWS ROUND-UP

TRAFKO RECEIVES VARIETY AWARD

For its production of *Night Call*, TRAFKO was cited by *Variety* magazine for significant broadcasting achievements in 1968.



ALBERTSON OF WORLD OUTLOOK DIES

The circulation manager of *World Outlook*, Rev. Clifford P. Albertson, died in New York Jan. 20 after suffering a heart attack. Fifty-five years of age at the time, he had held pastorates in the New York Conference.



SWAN, ILIFF HEAD, KILLED

The Rev. Dr. Lowell B. Swan, president of Iliff School of Theology in Denver, Colo., was one of 38 persons killed Jan. 18 in the crash of a United Air Lines jetliner in Los Angeles, Calif. Dr. Swan had headed the seminary since 1962 after serving pastorates in the Rocky Mountain Conference and service as a chaplain. He was 58 years of age.



INTERPRETERS HOUSE HAS CONVOCATION

The second annual convocation of fellows of Interpreters House, Lake Junaluska, took place Jan. 13-14. Among the speakers were Dr. Krister Stendahl, dean of the Harvard Divinity School, and Bill Moyers, publisher of *Newsday* and one-time press secretary of former President Johnson.



RECORD SUM FOR MISSIONS

A record total of \$48,643,573 has been appropriated by the Board of

Missions for its work at home and 53 other countries.

The breakdown of allocations is as follows: World Division, \$22,409,000; National Division, \$12,020,618; and the Woman's Division, \$14,213,934.

The funds will support about 1,100 missionaries. Among the grants \$534,000 to help businesses and housing enterprises in ghetto communities; \$25,000 for Project HOPE, a black community organization in Houston, Texas; \$1,100,000 during the next five years for purchase of church sites in Alaska, Hawaii and Puerto Rico; and \$65,000 for Goodwill Industries leadership recruitment and training.



DECLINE CALLS FOR "SHAKE-UP"

A record like Methodism's growth, giving and ministerial preparation would "have caused a shake-up in administration" if it happened in business or education, a bishop told educators at Pittsburgh Jan. 22.

Bishop Richard C. Raines added that the most important single factor in the "slow but steady and continuing decline of effectiveness in Methodism is, I believe, our failure to recruit and train an adequate number of youth for the ordained ministry." He spoke to the annual meeting of the National Association of Schools of Theology of the United Methodist Church.

The association named as president the Rev. Dr. J. Richard Paloutzian of Sioux City, Iowa, succeeding the Rev. Dr. Stanley H. Martin of West Virginia Wesleyan College.

CAROLINA BRIEFS

¶ The Alpha and Omega Players from Hollywood, Calif., will present *Saint Jan* Feb. 8, at 8:15 p.m., in Grace United Methodist Church, Charlotte.

¶ Ardmore Church, Winston-Salem, began on Jan. 12 a series of Sunday evening forums on current social issues. The subjects to be discussed on consecutive Sunday nights are: Medical Developments and the Question of life and Death; Needs and Answers in Human Welfare; Open Housing: What and Why?; Drugs and the Modern Disease.

¶ Saint Paul United Methodist Church in Goldsboro has launched an attendance crusade for the spring months. Frank Cuthrell and Dick Auger are chairmen of the crusade. Children, youth and adults are competing for the best attendance from Jan. 1 through May 31. Perfect attendance includes both the church school hour for study and the eleven o'clock hour for worship each Sunday. The chairmen report that attendance is soaring already and there is a spirit of anticipation and interest.

¶ Mrs. Effie Ross Avett, 91, died at Wesley Nursing Center, Charlotte, Jan. 2. Funeral services were conducted from the United Methodist Church in Norwood by Rev. J. P. Hornbuckle and Rev. Glenn McCulley. Mrs. Avett is survived by five daughters: Mrs. Robert Carpenter, Norwood; Mrs. W. M. Hendley, Hamlet; Mrs. G. C. Stewart, Mooresville; Mrs. Roy Swaringen, Winston-Salem; and Miss Louise Avett, Hong Kong; two sons, James Avett, Norwood, and Rev. Clegg W. Avett, pastor of First United Methodist Church, Liberty.

¶ Grace United Methodist Church, Greensboro, will have a Lay Witness Mission Jan. 31 through Feb. 2. Mr. Tap Hanson of Columbus, Ga., will be the leader of the Mission.

¶ Rev. P. E. Bingham, pastor of Bethea United Methodist Church, Bessemer City, writes that six new members were received on profession of faith in December; in January two more members were received on profession of faith and one by transfer. The membership of Bethea Church as listed in the 1968 WNC Conference *Journal* was 86 so this represents a sizeable increase in membership.

¶ Mrs. Kenneth Johnson of Winston-Salem had an article, "The Source of the Non-Violent Revolutions in America and India," printed in the October issue of *Gandhi Marg*, a magazine published in New Delhi, India. Mrs. Johnson, wife of the pastor of Green Street United Methodist Church, originally wrote the article as a research project in the Asian Studies Program at Wake Forest University.

¶ City-wide Youth Breakfasts will be held in Albemarle Feb. 3-7 in the First Presbyterian Church Fellowship Hall. Sponsoring churches are First Presbyterian, First Lutheran, Central United Methodist, Christ Episcopal and First Baptist. This is the third year that a city-wide breakfast week has been held in Albemarle. Last year some 400 young people attended. Speakers include Miss Alabama 1968; Gayle Bomar, a quarterback for the UNC-CH football team, and Rev. Donald J. Welch, assistant dean of students at Duke Divinity School.

Religion and the Student

By Steve Shu

Well, here it is, Sunday morning again. Ych! Wonder what I'm doing here? That's the question which concerns many high school and college students every Sunday morning. They want to know why they come to church or, to be blunt, they ask, "What's in it for me?"

Sadly, far too many intelligent, inquisitive students — high school and college — are answering that question with a resounding "Nothing!"

I feel that there are two reasons why many young adults are becoming frustrated and moving away from the church. The two reasons are: lack of sincere, intellectual inquiry and lack of relevance to everyday life. They are closely related ideas, for only after an honest discussion on beliefs and principles can they be made real to everyday life.

Let's examine the question of the place intellectual inquiry has in the church. God created homo sapiens: the thinking man. That's you and me. God

gave something to man which He gave to no other animal: reason. He intended that man use this reason and man has put it to pretty good use so far.

Scientific man has come a long way since Aristotle, but the problems he posed and the ones posed by modern technology are the same, namely: how to reconcile reason with religion. How many times every week do your teachers say, "question the books, form your own ideas, make your own judgments." If you listen at all it must sound like a broken record.

The key to creating a vibrant, living, meaningful faith is honest intellectual inquiry. Man has achieved this intensity of open search in other fields. In science, physical principles like the movement of the planets or Newton's second law, are subject to constant revision.

Newton's second law, long thought absolute truth, was shown by Einstein to be false when applied to high speed atomic particles. There are no absolutes in science or religion. Religion, like literature, is subject to constant re-interpretation. Shakespeare has remained viable for 400 years because each new generation sees something different in Hamlet or Macbeth or

Excerpts from a talk given by Mr. Shu, a student at UNC-Chapel Hill, on Student Recognition Sunday at Belmont Park United Methodist Church, Charlotte.

Falstaff. Judging from the volume of writing on Shakespeare, he will continue to be studied and thought about.

This should be true of religion as well. Five days a week the student discusses and forms his own ideas in school. On Sunday, he comes to church and is *told* what is what. We are told that we must never stop our secular education. Neither must we stop our religious education. Only in church there are no teachers, just students. So let's have an academic atmosphere in church. Let us be able to debate scripture, to question tradition, to kick around ideas, but with respect.

To the "under thirties," I would say, "An idea is not good because it's new, neither is an idea bad because it is old." Conversely, to the "over thirties," I would say, "No innovations are worthless because they came from the young, nor are all traditions good because they are old." Ideas, innovations

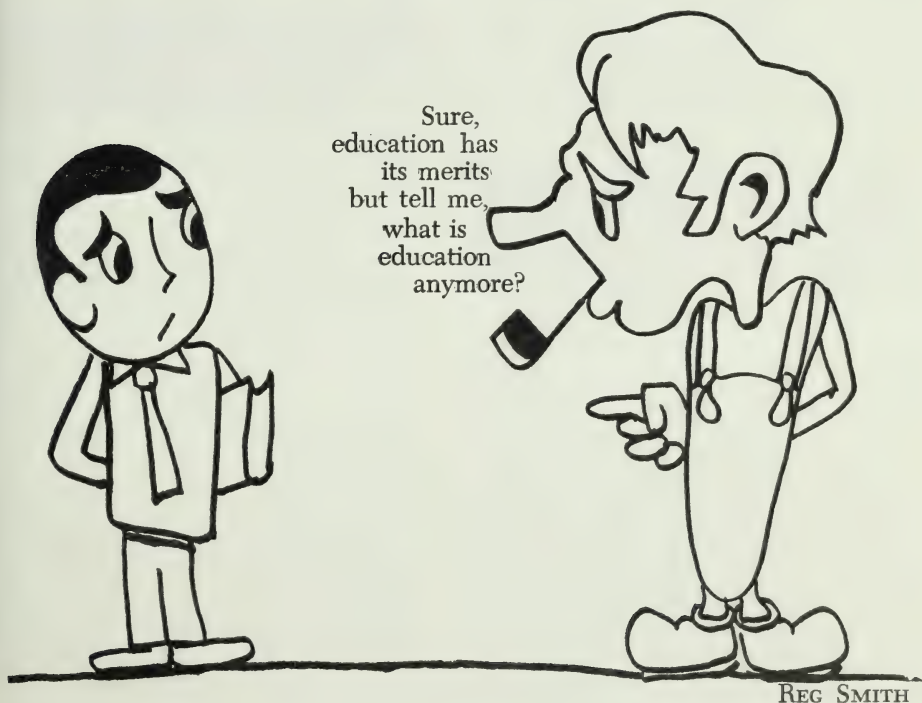
and traditions are only good as long as they have meaning.

If you get up, dress, go to church, sit through the worship and go home *automatically* every Sunday, you might as well *stay* at home. God did not give us free will and reasons so we could act like robots. So let's use them, lest the truth escape us.

As many of you know, I'm a freshman at Carolina. I would like to report that, contrary to the local papers, the Anarchists, the Commies, and the hippies have not yet taken over in Chapel Hill. Those of us with short hair, clean clothes and shined shoes still run rampant on the campus.

And would you believe that in the Methodist church in Chapel Hill there is standing room only *every* Sunday?

Back in September, the pastor of the Chapel Hill church asked all the college students to stand so the regular congregation could greet them. When



three-fourths of the congregation stood up, he said, "Better yet, let the regular congregation stand up and you college students greet them." The point is, there are no empty churches in Chapel Hill. *Why?* Because somebody in those churches is making religion relevant to the student.

Although Chapel Hill is a special community in that most of its populace is seasonal and under 25 years old, an evident change has taken place in the churches. The key word here is *change*—not a change in basic beliefs, but a change in attitude. The churches and pastors are passing over purely theological questions in favor of sex, drinking, war and race. Problems which the student must face every day. They are treating these problems within the framework of the church and when there are no guidelines, they build some. They put religion to the test.

This is something we must not be afraid to do. We must see if our religion is up to the task posed by these problems, and if it isn't, then we must do something about it. But what? Do we do like they say in the Navy? "When in danger, when in doubt, run in circles, yell and shout." Or do we sit back and lament our fate like Hamlet, "The time is out of joint. O cursed spite that ever I was born to set it right." Or do we get off our *cushioned complacency* and put some of our intelligence, free will and reason to work keeping our religion relevant?

Religion is like any other idea or commodity: it must be sold. Nobody knew they needed an electric can opener until they used one and stopped cutting their thumbs on can tops. Then it became a necessity. Likewise with religion. Religion *needs* salesmen.

We have here in this building the makings of the greatest advertising, sales and service force in the world.

By our actions we can sell ourselves, sell religion and sell God. And we can provide service after the sale to keep converts coming back because religion has become relevant to their lives. That's what *witnessing* is all about.

You may be tempted to ask where God fits into this changing academic picture. To answer that we must first answer, "What's in it for the student?" What the student, or anyone, gets out of religion is directly proportional to what he wants and is willing to put into it. God's position is constant. It is man's relation to God, as determined by his free will and reason, which is the variable. Man is free to rise or fall by his own will. God gave man free will because he desires obedience by free-thinking, free-reasoning man.

This church is a church of friends. As friends, we must work together to *sell* our religion, but above all, we must reason together to keep it relevant to our lives.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

WANT A CHANGE? Great challenge for D. C. E. Apply First United Methodist Church, P. O. Box 926, Newton, North Carolina 28658.

METHODIST MEN, WSCS, Church School Classes, Non-Profit Organizations — Raise needed funds by selling Magnetic Frost Shields, 36" x 60." Five magnets hold strong plastic in place. Keeps off frost and snow. Make 60¢ profit each sale. Also bottles of 300 FDA approved Aspirins. Fast dissolving formula. Sell for \$1.00. Make 45¢ profit. None better. For details write Fund Raising Products Company, R-10, Winston-Salem, N. C. 27107.

WANTED—Supervisor for Day Care Center, Cherokee United Methodist Indian Mission, Cherokee, North Carolina. Qualifications: Church orientation and Teacher's Certificate with experience in elementary or kindergarten. Salary: \$6500-\$7000. Employer: Community Action Program, Cherokee. Begin immediately. If interested, contact District Superintendent, Box 426, Lake Junaluska.

UNITED METHODISTS POINT TO FEB. 13

A million United Methodists are expected to sit down together at some 5,000 "reconciliation dinners" that will blanket the United States on the evening of February 13.

The Rev. Dr. J. Lem Stokes II, executive secretary of the denomination's Quadrennial Emphasis Committee, announced plans for the nation-wide observance will include a special taped radio program for use over local area stations.

Featured on the radio program will be Bishop James K. Mathews of Boston, Mass., president of the Quadrennial Emphasis, Bishop W. Ralph Ward of Syracuse, N. Y., national chairman of the Fund for Reconciliation, and each of the church's 45 active bishops in his own respective area.

Joining the episcopal leaders will be nationally-known figures who will give spot testimonials or provide musical entertainment.

Dr. Stokes said it is believed that the simultaneous dinners will involve the largest number of participants in such an event in the history of the church.

The broadcasts will begin at 8:05 p.m. in each time zone and will be concluded by 8:30 to allow ample time for local programming at each of the centers.

Chief purpose of the dinners will be "to express and demonstrate the role of the church in the contemporary crisis as an agent of reconciliation."

Bishop Ward reported that practically all of the bishops have launched plans for full participation in the program in their areas on the Feb. 13 date. In a few instances the program will be held at a later date.

The church's Division of Television, Radio and Film Communication (TR-AFCO) is in charge of producing the special radio program. Tentative commitments have been received for its use on some 70 radio stations across the country.

While the program is being prepared especially for the Feb. 13 dinners, it is being packaged in such a way as to make it available for other occasions, Dr. Stokes explained. These might include Sunday services, church night events, youth assemblies, women's society meetings, church school programs, etc.

The church's Quadrennial Emphasis includes a church-wide study of the Sermon on the Mount, use of youth volunteers in service projects and the raising of a \$20,000,000 Fund for Reconciliation to be used largely in underprivileged areas and with minority groups. General theme of the program is a "New Church for a New World."



Some Reflections on Confirmation-Reception Classes

(Continued from page 5)

faith and fellowship of all true disciples of Jesus Christ."

Then, after giving the right hand of fellowship and commending the young people to the standing congregation, what pastor can fail to hear in the answering renewal of vows the interest and gratitude of God's people? He will therefore climax this peak experience with a prayer of thanksgiving to "the Father of our Lord Jesus Christ from whom every family in heaven and on earth derives its name and nature."

Pfeiffer College President Named

Dr. Jack J. Early, 43-year-old Methodist educator and president of Dakota Wesleyan University, has been named president of Pfeiffer College at Misenheimer. He will assume his responsibilities at the end of the college's academic year.

Paul R. Ervin, Charlotte, chairman of the Pfeiffer Board of Trustees, described Dr. Early as "a young man who will bring Pfeiffer not only the exuberance of youth, but the wisdom of maturity as well. His illustrious career and leadership at Dakota Wesleyan, his deep roots in the institutions, customs and ministry of The Methodist Church, and his concern for civic and governmental affairs all combined to lead the trustees to select Dr. Early as the college's next president."

President of Dakota Wesleyan, Mit-

chell, S. D., since 1958, Dr. Early is Methodist minister and is widely known in educational and civic circles of the north central states.

Upon appointment as president of Dakota Wesleyan in 1958, Dr. Early became the youngest president of an accredited college in the United States. At that time it had an enrollment of 300 and a faculty of 20. Today it has an enrollment of 825, and a faculty of 55, and a campus which has undergone major physical expansion.

Dr. Early holds the A.B. degree from Union College, the B.D. degree from Lexington Theological Seminary, and a M.A. and D. Ed. from the University of Kentucky. He served as a dean of Iowa Wesleyan College before assuming the presidency of Dakota Wesleyan.

A native of Corbin, Ky., Dr. Early taught high school and served as a minister there. He was elected to the Kentucky State Legislature in 1952, serving as assistant minority leader.

Dr. Early succeeds Dr. J. Lem Stokes II, who announced his resignation last May and accepted a top administrative post with The United Methodist Church Oct. 1. Dr. John O. Gross, veteran Methodist educator, has served as acting president since Oct. 1.

The newly-named president made the following statement in connection with his appointment:

"It is a challenging opportunity to accept the presidency of Pfeiffer College . . . It is my belief that Pfeiffer College, today, stands on the threshold of even greater academic service to this generation and future generations of students. With God's help I will devote my energies to this task."

Dr. Early is married to the former Nancye Whaley, also of Kentucky, and they have three girls, ages four, seven, and eleven. His family expects to move to the Pfeiffer campus July 1.



Church Considers New Missions Forms

by GENE CARROLL

United Methodists representing 51 nations spent a week developing new missions programs at Oklahoma City which will cost the church \$50 million in the next year. Emphasis in the programs is on "new" and how the church might better deal with the world's problems.

Programs will range from anticipated "post-war" projects in Vietnam to Arab refugee relief in the Middle East. Included, too, will be support of 1,500 missionaries in the 51 nations.

Dr. Tracey Jones Jr. of New York City, chief executive of the board, said that the United Methodist Church must be willing to change many of its old attitudes and work harder to get where the people are.

Dr. Jones and Bishop Lloyd C. Wicke, also of New York and president of the board, told the 600 members present at the annual meeting of the Board of Missions that the church must be more involved in current social and political change.

Bishop Wicke in his annual report said Christians must dedicate themselves fully to the heart of Christianity—Jesus Christ—if they are to succeed in their mission.

In a report to the board's World Division, Dr. John Schaefer of New York, executive secretary of the division, echoed the feeling of "change and experimentation" which was dominant in the meeting.

"Experiments in new forms of wit-

ness and service must be encouraged" he declared. "Initiative for such experimentation may come from any quarter but should, where possible, be carried through joint consultations and strategy."

Most mission officials seemed to agree during the meeting that old ideas of helping "those improvident other folk over there" must be changed in a day of emerging young nations which are becoming increasingly urbanized and independent.

Dr. Schaefer addressed himself to the idea that "maturity in missions demands that we respect the right of overseas churches to interpret the will of God for their own situation. It demands, too, that we use the same freedom in interpreting the purpose and will of God for our own situation also."

Missions leaders were told by a research specialist that the recent downward trend to the number of new churches organized would likely be reversed in the 1970's in all denominations. Dr. Ralph T. Mirse of New York, executive secretary of the Department of New Church Development, said surveys indicate "a boom in church activity in the mid-1970s."

The board's treasurer, George I. Hergesheimer of New York, said United Methodists had \$48,573,000 in 1968 for missions work in the United States and throughout the world.

(Reprinted from the *Wesleyan Christian Advocate*).

New Hope Church, Winston-Salem

HAS BIG DAY

The congregation of New Hope United Methodist Church, Winston-Salem, joined in dedication services for their sanctuary at 3:30 p.m., January 19. On hand for the climactic experience in the life of the church were Bishop Earl G. Hunt, Jr., and Dr. James C. Peters, district superintendent.

Bishop Hunt spoke at the service and was assisted in the dedication ceremonies by Dr. Peters. Former pastors who participated are R. J. Cooke and G. F. Houck. The present pastor, Douglas R. Beard, and the

church lay leader, Bill Edwards, also were participants.

The sanctuary was begun in 1959 and completed the next year at a cost of over \$100,000. Furnishings cost an additional \$25,000. The entire debt was liquidated by last November. Ministers who have been involved in originating and carrying through the project are as follows: Edwin Carter, John Sills, Clyde Faulkner, Reginald Cooke, Grady Barringer, and Douglas Beard.

After the service of dedication, all former pastors, their wives and the



Taking part in the dedication ceremony for the sanctuary are, from left to right: Bishop Earl G. Hunt, Jr.; Rev. R. J. Cooke of Winston-Salem, a former pastor; Dr. James C. Peters, district superintendent; Rev. D. R. Beard, present pastor; Bill Edwards, church lay leader; Rev. G. F. Houck of Winston-Salem, a former pastor, and Rev. S. B. Moss of Lewisville.



New Hope United Methodist Church parsonage.

congregation were invited to a reception for Bishop and Mrs. Hunt and for Dr. and Mrs. Peters in the Fellowship Hall.

Following the reception, Bishop

Hunt, together with Dr. Peters and Mr. Beard, led the congregation in a service of consecration for the new parsonage, which had been purchased two months ago at a cost of \$25,700.

GC CHOIR TO GIVE FOLK WORSHIP SERVICE

"The Winds of God," a contemporary folk worship service, will be conducted by the Greensboro College Chapel Choir at Dilworth United Methodist Church in Charlotte Sunday evening, February 2, at 7:30 o'clock. The service will be repeated Sunday afternoon, March 2, in the Raleigh District, at a place to be announced.

Major portion of the service was compiled by Dr. James E. Hull, chairman of the Department of Religion and Philosophy at GC. It is based in part on a communion service first conducted in California. Dr. Hull explained

that the service "cuts across all lines and is designed to allow the Winds of God, the Holy Spirit, to blow through our lives with spontaneous joy."

This folk service, previously conducted at West Market Street United Methodist Church in Greensboro, includes an eight-minute film sermon with a shattering impact. The Old Testament Word, Psalm 8, will be sung by the choir, and the New Testament Word will be spoken, while the contemporary word will be based on today's headlines, reflecting modern man's problems.



WOMEN'S NEWS

north carolina conference

MRS. IVAN E. WELBORN

SCHOLARSHIPS

The following scholarships are offered by the Women's Society of Christian Service of the North Carolina Conference:

The Undergraduate Scholarships

Three scholarships of \$500.00 are awarded each year to single Methodist women who reside within the bounds of the North Carolina Conference and who have been accepted by one of our colleges within the conference. Preference is given to students who plan to enter a church-related occupation.

Application should be made before March 1 to the Conference Chairman on Scholarships, Mrs. Edgar B. Fisher, 503 Tarleton Avenue, Burlington, N. C. 27215.

The Scarritt Scholarship

This scholarship is in the amount of \$1,000 annually. It is given for graduate study at Scarritt College in preparation for a church-related occupation.

The standards and requirements for this scholarship are the same as for the undergraduate scholarships. Applications should be made to Mrs. Fisher before March 1.

Lay Rally Scholarships

These scholarships are available to students preparing for a church-related

occupation. For information concerning them, contact the District Director of Christian Vocations. If you do not know who this person is, ask your minister.

If you know a person in your district who might be interested in one of these scholarships, notify your district president of the Women's Society of Christian Service. She will send the applications and more information to them. Please do this soon for these applications have to be back to Mrs. Fisher by March 1.

Scholarship Standards

1. There shall be three scholarships given annually in the amount of \$500 each for undergraduate study.
2. The money shall be paid directly to the college, half the amount (\$250) in November and the other half in February.
3. These scholarships are available to single Methodist girls in the North Carolina Conference.
4. The scholarships are awarded to students who will attend, as a resident student, Louisburg College, Methodist College or North Carolina Wesleyan.
5. The student is free to make her own choice of college within this group.
6. Preference will be given to those girls who plan to enter a church-related occupation.

7. The scholarship is granted for one year with the privilege of re-applying in writing for each of the following three years.

8. Application blanks will be dispensed by the college president and/or the Conference Chairman of Scholarships.

9. The Conference Scholarship Committee will make the final selection of the recipients.

10. A copy of these Standards and Requirements will be placed in the hands of each applicant each year as part of the application.

11. A scholarship of \$1,000 shall be given annually to a young woman of the North Carolina Conference for graduate study at Scarritt College in preparation for a church-related occupation.

12. No application will be considered until all requirements are met.

Requirements for Scholarship Applications

1. Scholarships are made available to single women who establish the need for financial assistance and who:

- a. are members of a United Methodist church in the N. C. Conference.
- b. reside within the bounds of the N. C. Conference.
- c. can show active participation in

the program and service activities of the church.

d. have a satisfactory record in high school with not lower than a "C" average.

e. have been accepted, as a resident student, by a Methodist-supported college in the North Carolina Conference.

2. Good references are required. These would include references from the applicant's pastor, the president of the local Women's Society of Christian Service, the school principal and/or teacher explaining the need and telling something about the applicant.

3. Applicants must secure recommendations from the district president of the Women's Society of Christian Service.

4. When re-applying in succeeding years, college records and recommendations must be furnished and an overall average of "C" must be shown.

5. Application with references must be in the hands of the Conference Scholarship Committee not later than March 1.

6. The applicants shall appear in person each year before the Scholarship Committee at its spring meeting.

7. The stated requirements apply also to the applicants for the Scarritt Scholarship, with the substitution of "college" for "high school" and "dean" for "principal."

MARS HILL COLLEGE

Mars Hill, North Carolina



Classroom — Administration Building

Fully accredited liberal arts senior college . . .
B.S., B.A., B.M., B.M.E. degrees; majors in art,
biology, business, chemistry, classical languages,
drama & speech, education, English, French, German,
Spanish, home economics, mathematics, history &
political science, physical education, music, religion
& philosophy . . . Beautiful campus, 1300 students
. . . For catalog write Director of Admissions.



WOMEN'S NEWS

Western North Carolina Conference

MRS. JOHN C. WRIGHT

CHARTER MEMBERS

There is still time for a Methodist woman to sign the roll as a *charter member* of the new Women's Society of Christian Service.

This announcement was made by Mrs. W. Frank Redding, Jr., Conference president, when she returned from the national meeting of the Women's Division of the Board of Missions in Oklahoma City, Okla. The extension of time was made in a resolution passed at the meeting that the Division "extend the time for Service of Celebration and Charter signing to June 1, 1969."

The original time limit set was Jan. 1, 1969, but due to the fact that many local societies did not receive their charters in time to plan a service, the Women's Division granted their request for an extension.

A special effort should be made in every church in the Conference to have *every* woman in the church become a member of the Women's Society.

EVALUATION REPORTS ARE DUE

The president of every local Women's Society in the United States is asked to fill out an evaluation report of her society for the period ending December 31, 1968.

These presidents received from Service Center the forms to be used in re-

porting. It is an entirely new form, an evaluation analysis of the organization and its scope of work. It is to be filled by the president, with the assistance of her Executive Committee.

Three copies are to be made, one to be sent to the *District President* in which the society is located; one returned to the Service Center, and one kept on file by the local president.

Mrs. Frank Redding, Jr., Conference president, requests that the local presidents send their reports to the *district* presidents, and not to her. She explains that many churches have the same name as churches in other districts, and it is confusing to try to determine which district president should have each report . . . and there are almost a thousand local societies in the Western North Carolina Conference, plus the local units of the Wesleyan Service Guild!

GUILD EXECUTIVE MEETING

What's new in Wesleyan Service Guild work was the subject of study of the members of the executive committee of the Wesleyan Service Guild at its mid-year meeting held in Charlotte Jan. 11, 12.

The Guilders fashioned their own agenda, for at the beginning of the meeting, they divided into four small groups to outline the problems they wanted to discuss at the executive meeting. From these findings, the agenda was made.

Mrs. Carl M. Worthy of Charlotte,

conference Guild chairman, led the discussion in relating the new guidelines to the local Guilds in the Conference. She shared with her fellow workers the ideas and ideals presented at a national convocation of all Conference Guild chairmen held in New York in December.

She gave to each a copy of *Guidelines*, based on the Bylaws of the Wesleyan Service Guild, and *To Feel or Not to Feel*, a leaflet prepared by the national Guild committee for the individual Guilders to use in carrying out their personal goals of service.

Miss Mary Floyd of Pfeiffer College, conference chairman of Christian Social Concerns, spoke on the new material available in interpreting the concerns of church women.

Mrs. Fletcher Nelson of Morganton, conference vice-president, discussed the meeting of the World Council of Churches.

A calendar of coming events was arranged for the Guilders: the Annual Guild Weekend at Lake Junaluska, June 13-15; a four-state Workshop on World Understanding, Charlotte, in April; a Conference workshop in Winston-Salem later; the Spiritual Life Retreat at Lake Junaluska the weekends of October 3 and October 10.

The Guilders were the guests of the Wesleyan Service Guild of Hawthorne and the United Methodist Church for dinner on Saturday evening and they had Sunday dinner at Bethlehem Center. They attended morning worship

service at the Hawthorne Lane Church on Sunday.

Mrs. Carl Worthy was honored at the church service, when the president of the local Guild presented to the church a check to be used for a gift honoring Mrs. Worthy.

The district Guild chairmen honored Mrs. Worthy and Mrs. June Key, Guild secretary, by presenting to each a silver bracelet with the Guild emblem attached.

Eighteen Guild officers and five Conference officers of the Women's Society attended the meeting.

FOUR WNC WOMEN ATTEND NATIONAL BOARD MEET

Four women from the Women's Society of the Western North Carolina Conference attended the national meeting of the Women's Division and the Board of Missions of the United Methodist Church held in Oklahoma City, Okla., this month.

They were Mrs. Carl King of Charlotte and Mrs. Alvin Morrison of Statesville, both members of the national Board of Missions; Mrs. W. Frank Redding, Jr., of Asheboro, Conference president; and Miss Mary Bethea, administrative assistant at Brooks-Howell Home, Asheville. Miss Bethea was a guest at the Women's Division and the Board of Missions.

ST. MARY'S JUNIOR COLLEGE RALEIGH, N. C.

A small liberal arts college for women. The program enriched by specialized courses in Art, Expression, and Music. Two years of college preparatory work also available.

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The Mighty Power of Jesus

Background Scripture: Mark 4:35 through 6:6

Lesson Scripture: Mark 4:35-41; 5:25-28, 34

As we begin to write this lesson we are reminded of a report in this morning's newspaper. It tells the story of a group of clergymen and scientists at one of our universities discussing snake-handling as a religious practice. A minister who said he had been handling poisonous snakes for twenty years, and had never been bitten, argued that if a man had sufficient faith such a thing as this was entirely possible. A social scientist, on the other hand, offered various natural reasons for these occurrences, concluding that there was nothing in the minister's report that could not be explained by science.

The above incident is cited merely to illustrate the fact that the same event, viewed by different people, can be explained in different ways. There is, of course, nothing new about this. But it is related to our lesson for this date because of the fact that reports of miracles, far from being proofs of the presence and power of God, are really a cause of offense and rejection by many people of our time. This is possibly because they have been trained to think miracles belong to "the age of faith" whereas we now are said to live in an age dominated by scientific ways of thinking.

It has been said that the minimum definition of a miracle is: "Something

you can't understand." This sort of definition would mean that what is a miracle to one man may not be so to another; for example, television is a miracle to many of us, but presumably not to an electronics engineer. If we adopted this view of miracles we should see that as the area of understanding grows larger and larger the area of the miraculous would grow smaller and smaller.

In the Bible, however, there is no apparent assumption of what we have come to call "natural law." The view found there is that God might choose to reveal his presence and power at any time, anywhere and in many ways not possible for man to experience or to understand. The exodus of the Hebrews, for example, was viewed by the Hebrews as a miracle performed by their God to enable them to escape; but from the Egyptian point of view it might have been an unfortunate occurrence by which they lost a lot of valuable slaves. But we need to keep in mind that many events reported in the Bible were seen as divine interventions in behalf of those who made up the community of faith, while those outside that community might attribute the same events to other causes.

We have already seen (in an earlier lesson) that Mark's Gospel is filled with examples of the power of Jesus

over the forces of nature and the powers of evil. In today's lesson we have two such instances—one showing power over the storm and another over disease.

In the story of the stilling of the storm Jesus was with his disciples in a boat when a sudden squall threatened to overturn them. The terrified men who were with him cried out: "Master, do you not care if we perish?" The words of Jesus' reply are: "Peace! Be still! Why are you afraid? Have you no faith?" Rhoda C. Edmeston (see International Lesson Annual, p. 59) writes concerning this incident: "As a nature miracle it is farther beyond our range of understanding than are some of Jesus' healing miracles. For this reason it has been suggested that Jesus' words were really addressed to the disciples, and not to the waves, and the calming of the sea was merely a coincidence. But our lack of understanding is not sufficient for rejecting the account. We do not even know the limits of what we may understand some day."

The other story in our Scripture lesson is one about a woman who had been sick for twelve years, and had spent all she had for treatments, but still had not been cured. In the crowd she was trying to get close enough to Jesus to touch his clothing. It was a common belief in some parts of the ancient world that illness could be cured by touching the robe of a king, or some other very unusual person. But notice that Jesus (as if to discourage belief in magic) reminded the woman that it was *her faith* that had effected the cure. That faith can be a powerful factor in human experience, scarcely anyone will deny. Read Hebrews, chapter 11, for an illustration of the way faith was regarded by one of the outstanding writers of the New Testament.

IN MEMORIAM

MRS. W. J. SQUIRES

We, the members of the Women's Society of Christian Service, First United Methodist Church, Eden, wish to pay tribute and respect to one of our beloved members, Mrs. W. J. Squires, who passed away on November 21, 1968.

Mrs. Squires was a charter member of the Woman's Society of Christian Service and held nearly every office in the local society. She also served on the district level several years, having served as chairman of Subdistrict No. 1.

She was loyal to her church and was interested in every phase of its work. She taught the Junior Girls' Class in the church school for many years, retiring only a year before her death, due to failing health. She was a member of the choir, which her husband directs. She served on the parsonage furnishings committee, helping to plan and secure furniture for the church's new parsonage that was recently built. She was also a devoted wife and mother.

Therefore, be it resolved:

First, that we thank God for her life and devotion to her church.

Second, that we extend our deepest sympathy to her family.

Third, that a copy of these resolutions be sent to her family, the *North Carolina Christian Advocate*, the *Eden News*, and a copy be recorded in the minutes of the Women's Society of Christian Service.

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GOLDSBORO METHODISTS CALL FOR RENEWAL

Methodists from the Goldsboro District sounded the call for renewal at their district conference held at historic Providence United Methodist Church Jan. 19.

In an eloquent plea in behalf of the new quadrennial emphasis, Rev. N. W. Grant, program director of the North Carolina Conference, warned against the Church's business-as-usual attitude. Pointing to the "rejected, angry, and depersonalized" humanity of the age, he declared, "We have just simply ignored them." He urged that Methodists strive to rise above self-interest to assume an active role in the reconciliation of man. "Let the Word send us out to minister," he said.

J. G. White, pastor of the Mt. Olive United Methodist Church, repeated the theme of renewal in a sermon delivered to the conference. Basing his thoughts upon Gallio's refusal to become involved in the Jews' controversy with St. Paul, he suggested that a portion of humanity regards the church as a meaningless institution. "The world has been petitioning us to be concerned," said White. He likened the concern for the preservation of religious forms to "...a 1919 operator's manual for a 1969 automobile." He urged that Methodists heed current criticism of the Church and aim toward a ministry which does not sacrifice contemporary need for the preservation of historic forms.

In a review of various Methodist

causes, district officers reported on progress made in their areas of responsibility. P. D. Midgette III, district director of Camping, reported that Goldsboro District Methodists had contributed over \$15,000 for the repair and improvement of Camp Don-Lee. Milton Mann, secretary of Missions, reported that \$1,700 in cash contributions has been received for the Mutambara Canal Project in Rhodesia. Pastors' reports indicated that the predominantly rural district had enjoyed a net gain of 134 new Methodists to date.

District Superintendent Leon Russell presided over the conference. Ralph E. Jinnette welcomed delegates and members; Barney L. Davidson, pastor of the St. Paul United Methodist Church, responded with a statement of appreciation. Guests included J. L. Coble, superintendent of the Methodist Retirement Home; Howard M. McLamb, director of the N. C. Conference Board of Evangelism, and J. M. Wagoner, chaplain of the Methodist Home for Children. Mt. Olive United Methodist Church was chosen as the site of the 1970 conference.

J. C. Loy

District Director, UMI

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Farrow to Head NAHWM In 1970

Willard S. Farrow, 53-year-old administrator of the Methodist Home-Wesley Nursing Center complex in Charlotte, is the new president-elect of the National Association of Health and Welfare Ministries of the United Methodist Church.

The United Methodist organization is composed of representatives from 76 hospitals, 160 homes for the aging, 55 facilities for children and youth, and two homes for business women, housing some 55,000 persons and having cared for 2.5 million people during 1968.

Mr. Farrow will become the new president during the 1970 meeting in January in Washington, D. C., succeeding Dr. Vernon Stutzman, Brooklyn, N. Y., who was installed as president during the Jan. 14-16 meeting in New Orleans, La.

Mr. Farrow, who served as vice president of the national association during 1968, is a native of Washington, D. C., and came to the Methodist Home in 1952 as the business manager. He was promoted to administrator in 1960.

He is a graduate of Black Mountain High School and Cecil's Business College in Asheville. He has furthered his education during institutes, workshops and conferences on geriatrics. He is a member of Memorial United Methodist Church of Charlotte.

Mr. Farrow is married to the former Lois McDougale and they have two sons.



SMITH-DAVENPORT Engagement Told

Mr. and Mrs. William Jennings Smith of Kannapolis announce the engagement of their daughter, Angela Dee, to the Rev. John Paul Davenport, son of Mr. and Mrs. Ernest Roger Davenport of Newland.

Miss Smith is a graduate of High Point College and is presently the educational assistant at Trinity United Methodist Church in Kannapolis. Mr. Davenport is a graduate of Appalachian State University and of Duke University Divinity School. He is the minister of Oteen United Methodist Church, Oteen.

The wedding will be April 26 at Trinity United Methodist Church in Kannapolis.

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THE CHILDREN'S PAGE

MRS. CATHARINE VICK

Dear Girls and Boys:

One of the most active of United States presidents, Theodore Roosevelt, once prayed: "O God, I pray that you will allow me to wear out, not rust out." What do you think he meant?

God has given us our bodies and our minds that we might use them in service to others. There are often those who spend their lives seeking a "get-rich-quick" scheme. They want to coast along and let others do their share of the work.

God didn't mean that everyone must become a preacher or a missionary or give his life to some branch of the work in the church. There is an opportunity for Christian service in every type of work or vocation. How you choose to use your abilities is the important factor.

Often the way we spend our money tells what we really feel is important. The money we earn with hours of our time is *us*. What we do with it shows what we think is most important. Many of us want to have more money than we have. The real question is *why* we want to have more. If unselfish reasons are behind our desires, it is possible that these ambitions may be a useful force in our lives.

We should ask God to guide us in determining how we will invest our lives—in our work, in our play, and in all things.

AUNT CAY



Paul's Friend

Timothy slowly climbed to the roof of the little house in Palestine where he lived with his mother, Eunice, and his grandmother, Lois. He wanted to be alone for a while. He had a big decision to make. In the room below his mother and grandmother were visiting with Paul, the great missionary, who had returned to their village. Only a few moments ago he had invited Timothy to travel with him as he went from place to place telling the story of Jesus.

As Timothy settled himself comfortably where he could watch the stars come out, he remembered how his mother had told him of God's plan here on this very roof top. God's plan for the world included the sun, the moon, the stars, and above all, man.

He thought of the many things he had learned at the synagogue school. There were the rules for daily living and for honoring God. He liked to hear the stories about people who learned to know God. The kindly rabbi had told him about Abraham who left

his home to worship God the way he thought he should; about Moses who led his people to the land where God promised they should live; about David, the shepherd boy who sang for a king, and who later became a king. As he heard about these men, Timothy had wanted to be like them. He had wanted to know more about God.

Timothy recalled, too, how one day there had been great excitement in the village. The great missionary, Paul, had come. Timothy went with his mother and grandmother to hear him. Paul had a wonderful story to tell. It was about Jesus. He told how Jesus loved all people: the sick, the lonely, the sad, and the children. As he listened, Timothy knew that he wanted most of all to be a follower of Jesus.

Now, Paul was here again and he had asked Timothy to be his companion. Timothy was glad for the stories his mother and grandmother had told him. He was glad that Paul had come to tell the story of Jesus. All these

A HELPER

I am my mother's helper
Around our house each day.
I pick up all the papers
And put my toys away.

I dust the chairs and tables
Or help to make the bed.
I smooth the sheets and pillows
And then pull up the spread.

I often dry the dishes;
I even help to cook.
And then there's time left over
To read my favorite book.

It's fun to be a helper,
There are many things to do
That help you say to mother,
"I really do love you."

things helped him know what decision he would make.

Quickly he arose and ran down the stairs. He burst into the room and said to Paul, "I will gladly go with you. I, too, want to become a missionary and tell the wonderful story of Jesus to others. It shows people a new way of life and if they will listen and follow his teachings, they will find joy. Thank you for asking me to be a part of God's great plan."



WHO ARE THEY?

The name of this month begins with J. There are several people in the Old Testament whose names begin with the same letter. Arrange the following letters to find out who they are.

A book of the Bible	Jbo
He went to Nineveh	Jnhao
He deceived his father	Jobca
A good friend	Jhespo
A prophet	Jnatahno
A son of Jacob	Jmehiear
He helped his brothers	Jhadu
A wicked queen	Jleezbe
A boy king	Jashio
A spy	Jauhso



JOKES

Teacher: "If I lay one egg here and another there, how many eggs will there be?"

Johnny: "None."

Teacher: "Why not?"

Johnny: "Because you can't lay eggs."

Sue: "Does your watch tell the time?"

Nan: "No, it never tells the time. I have to look at it."



ANSWERS FOR LAST WEEK

James; Simon; Joseph; Judah.

HERE and THERE

COMMENT FROM BISHOP HARDIN

Here in North Carolina we are gratified at the progress which is being made in improved race relations. This is reflected in every area of public life. In The United Methodist Church, blacks and whites are now a part of the same annual conference structure, in both the North Carolina and the Western North Carolina Conference. This does not, of course, mean that there are not misunderstandings and voids which need to be bridged.

Moreover, it is good to hear of progress being made in other states. Bishop Paul Hardin, Jr., whom we still recognize as belonging to us because of his long and distinguished ministry in the Western North Carolina Conference, recently made an interesting statement about progress in South Carolina.

In writing about a recent series of district meetings on the Fund for Reconciliation, he said: "During the past week, I have seen more white and black people talking together in South Carolina than I have ever seen before in my life . . . It's going to take a great deal more of this to dispel the fears that are held by both races . . . In such gatherings mingled emotions are apparent—suspicion, timidity (on the

part of both races), hurt, goodwill, and a surprising amount of humor! . . . I sincerely hope that our United Methodist people throughout the state will make very definite efforts to keep open the lines of communication . . . It's time now to go back to what we used to do in the years gone by—have ministers of other races invited into our pulpits for special occasions . . . And the laymen should suggest to the minister that this be done . . . Don't make your pastor carry the whole load of better race relations." (Quoted from *South Carolina United Methodist Advocate*).



A LETTER FROM RHODESIA

Seavy Carroll has brought us up to date in a letter from Rhodesia. He points out that progress is being made in spite of difficulties.

The United Methodist Church in that land now has a membership of about 18,000, with an additional 10,000 preparatory members. More than 200 schools are reaching 50,000 students. Yet of the thousands who finished primary school recently, only a small percentage will have the opportunity to enter high school.

"There are so many who would like a better way of life, but who do not know about Christianity," he writes.

Director of all Methodist Publications in Rhodesia, Carroll is in the fourth year of his second term as a missionary to Rhodesia. The past year has brought "the worst drought on record," he states. "There are hungry people in Rhodesia" even as in other places.

"We're not expecting to solve these problems, but we are thankful for the opportunities we're having to try to help in an approach to solutions. It's so simple to say that Christianity is the



A group gathers for discussion at the First Rhodesia Urban Church Consultation held at Ranche House College, Salisbury, in early December. The Consultation was sponsored by the Christian Council of Rhodesia and attended by 133 delegates from 20 denominations and five Southern Africa countries. Pictured in this group are United Methodists, Anglicans, Evangelical Lutherans and Roman Catholics.

answer! Yet, it's true, and we believe it is the only answer.

"Our experiences in this outreach of the Church have been rich," he continues, "and we are thankful for the missions programs which enable us to be a part of this worldwide effort to make Christ known. The messages of concern and support have meant much to us as missionaries, and to this element of the Church in Rhodesia, which is struggling to find the right path in an atmosphere of extreme tensions (worldwide and Rhodesia). Your prayers can be helpful."

He sends Christmas and New Year's greetings from all of the Carrolls: himself and wife Virginia; and their five children, Carrie, Catherine, Wesley, Martha, and Ernest.

Brown's View Starts Building Program

The Official Board of Brown's View United Methodist Church, Candler, launched a \$45,000 effort to construct a church school building and a parsonage, and adopted a pledge-envelope system for offerings in a meeting Jan. 20.

A committee, with Dale Penland as chairman, was named to direct the effort for funds. Mrs. Mary Netherton was elected secretary and Mrs. Rubv Guy, treasurer. Other committee members are Sonny Guy and Edgar Netherton. Rev. John Emory Jones, pastor of the church, will be an ex-officio member of the building fund committee.

Methodist Health and Welfare Leaders Discuss Vital Issues

Among the concerns discussed at a meeting of 700 United Methodist health and welfare leaders was whether or not a hopelessly ill person should be allowed to "die with dignity." A theologian and a physician agreed that he should. Dr. Edward Rynearson, of Rochester, Minn., termed as "nonsense" many of the extreme measures used to keep people merely alive in a "vegetable" condition.

Agreeing with him, Bishop Roy Nichols of Pittsburgh said, "I believe a man has the right to die. We have a fetish about keeping people alive even after they have technically died." The bishop urged that there be more dialogue in depth between physicians and ministers. He also called upon modern medical men to extend the benefits of medicine to the world community, es-

pecially to those living in poverty and ignorance.

Another physician, Dr. Leroy G. Augenstein of East Lansing, Mich., urged church members to become involved in such questions as abortion, who receives a heart transplant, and the use of drugs that may control one disease but have damaging side-effects. "The only way the church's impact will be felt in these areas is when members get involved;" otherwise, he said, "the church will not be heard."

The population explosion came in for scrutiny. Paul B. Edwards, information director for UNICEF, termed it the most dangerous problem facing the world today. He pointed out that there are 800 million children lacking nutritional foods and 500 million that are hungry.

Registration Urged for UMRF Retreats

Time is growing short to register for one of the three United Methodist Rural Fellowship Retreats to be held in the North Carolina Conference during early February.

Ministers and laymen are urged to send their registration forms to their district directors of the UMRF so that host churches can make adequate arrangements.

These retreats will begin at 1:00 p.m. Feb. 3 at Williamston United Methodist Church, Feb. 5 at Salem United Methodist Church, and Feb. 7 at Warsaw United Methodist Church. Salem Church is in the Eastover community

on old highway 301 five miles out of Fayetteville toward Dunn. Adjournment will come the following day after lunch.

"New Forms of Mission and Ministry" will be the theme of the retreats. One main concern will be the ministerial decline, i. e., the empty pulpits, and what steps can be taken to strengthen churches in eastern North Carolina, both rural and urban.

Resource persons on the program include Dr. Wilson Nesbitt, Dr. Harold McSwain, Rev. Hank Wilkinson, Rev. Robert Mangum and Professor Walter McDonald.

HONOR ROLL CHURCHES

Listed below are churches which are on the Every-Family Plan or the All-Administrative Board Plan in subscribing to the *North Carolina Christian Advocate*. As others are added to the number, they will be carried in subsequent issues of the *Advocate*. If there are any inaccuracies or omissions, please let us know.

We think that if these churches can do what they have done that almost every other United Methodist Church in North Carolina can do equally as well—that is, provided somebody really gets behind the effort.

Please contact us for additional promotional supplies needed in February.

ALL-ADMINISTRATIVE BOARD CHURCHES

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Hickory Grove, Greensboro
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Memorial, Thomasville
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Prospect-Smithtown, East Bend
Sulphur Springs
West Chapel, Asheboro

North Carolina Conference

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Cedar Grove
Concord-Oak Grove, Roxboro
First, Mt. Gilead
Jarvis Memorial, Greenville
Jenkins Memorial, Raleigh
Kinston Circuit, Grifton
Lebanon, Graham
Lillington
Mebane
Norman
Shocco-Warren

Spring Lake
St. James, Newport
St. Paul, Durham
Swepsonville
United, Ocracoke

EVERY-FAMILY CHURCHES

Western North Carolina Conference

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Barnardsville
Bethany-Cotton Grove
Bethel, Hickory
Boger City
Catawba
Center Grove-Stanfield
Concord-Hopewell, Catawba
Friendship Charge, Statesville
First, Hendersonville
First, Wadesboro
Gethsemane, Greensboro
Gold Hill
Harrison-Marvin
Hopewell-Trinity
Iron Station
Mt. Hebron, Marion District
Mt. Olivet, Lexington
Palm Tree, Lawndale
Pisgah, Lincolnton
Piney Grove-Haywood-Canton
Rougemont

North Carolina Conference

Candor
Chadbourn
Eagle Springs, Sandhills Circuit
Hope Mills
Macon, Warrenton
Plymouth
Red Oak-Yorks
Regan, Lumberton Circuit
Union-Newbegun

QUIET MOMENTS

IN THE solitude and solace of this chapel we come face to face with a very real fact of life. Each of us is busy each day — every minute of every hour is filled to capacity with *something* for most of us. In the quiet and peace of this moment let us ask ourselves what this “something” was or is. Does it have meaning for us? Are our lives richer because of what we have done today? Are we a blessing and a responsible influence for those with whom we have contact?

Who or what is our *real* source of strength? Too often we act as though “the blessings of life” we enjoy are a result of our individual efforts. We become so smug that we begin to think that by our intellect, ingenuity and diligence we can achieve whatsoever we will in our minds.

What we so often forget is that nothing is ours except through the grace of God — even life itself. God gave us the talents we possess and only because we are able to exercise these talents are we able to gain in material possessions.

Any success and happiness that we enjoy can be so only because we make wise use of those things willed us by God. We are stewards of God—to act for him—and to him we are accountable. It is our duty as Christians to develop to their fullest any capabilities we have at our disposal.

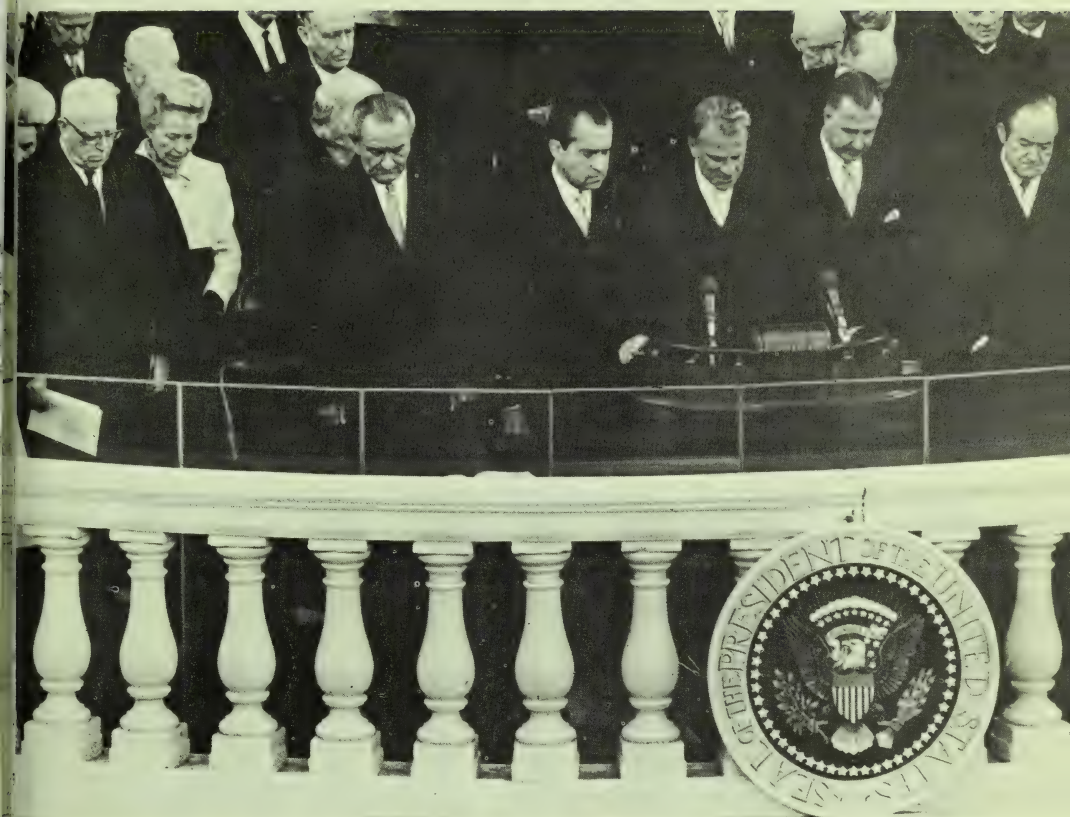
Fundamentally a man’s religion is his concern for the meaning and purpose of his universe and for his role in relation to that purpose. How do we express this concern? Do we act as if we have a special right to God’s blessings? God loves all creatures — so let us not for one moment think that we are different in this aspect. This is a likeness which each of us can truly share. Love is a common bond that can bring all persons to an understanding.

There is something in each individual that is lovely and each of us likes to be loved. God doesn’t give his love only to that which is pleasing to the senses. There is a place for even the unloveliest of things in the sight of God. One great comfort for the Christian is his knowing that God’s love is ever present and always available.

So, in the quiet of this hour may we feel the presence of God’s power through love. May we go forward during these busy days with love in our hearts. But let us not be content to hold this love in our hearts — let us show this love by our concerns at home and in the community in which we dwell.

Let us embrace all humanity as we develop and use the talents which God gave us in trust. Let us remain faithful to God as we minister to the world through the blessings of God. Our prayer would be that others see God living in us daily.

Prepared by Mrs. Rosalynd F. Stallings, using as resource materials publications for “Call to Prayer and Self-Denial” services. Mrs. Stallings is a member of Gibson Memorial United Methodist Church, Spring Hope.



NORTH CAROLINA
christian
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Vol. 114

Greensboro, N. C., February 6, 1969

No. 6

Our Cover

The scene depicted upon our cover occurred during the inauguration of Richard M. Nixon as 37th president of the United States on Jan. 20. Dr. Billy Graham had come to the podium to offer prayer, and heads were bowed as the picture was taken.

From left to right on the front are Mrs. Nixon, Chief Justice Earl Warren, President Lyndon B. Johnson, President-elect Nixon, Vice President-elect Spiro T. Agnew, and Vice President Hubert H. Humphrey.

In his prayer Dr. Graham spoke of our heritage of faith in God. "The whole world is watching to see if the faith of our fathers will stand the trials and tests of the hour."

He confessed to man's turning away from God and added "Help us this day to turn from our sins and to turn by simple faith to the One who said, 'Ye must be born again.' So we pray, O God, as we enter a new era, that we as a nation may experience a moral and spiritual restoration."

Graham prayed on behalf of the new president, "O God, our new President needs Thee as no man ever needed Thee in leading a people! There will be times when he will be overwhelmed by the problems at home and abroad that have been building up to the breaking point for many years.

"Protect him from physical danger. And in the lonely moments of decision grant him an uncompromising courage to do what is morally right. Give him a cool head and a warm heart. Give him a compassion for those in physical, moral, and spiritual need. We pray that Thou wilt so guide Richard Nixon in handling the affairs of state that the whole world will marvel and glorify Thee."

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CALENDAR OF COMING EVENTS

NOTE: If any of the meeting dates or places are in error, please inform the **ADVOCATE** immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

- Feb. 7- 9: National Workshop for Conference Lay Leaders, Associate Conference Lay Leaders of Lay Life and Work, Associate Conference Lay Leaders of Stewardship and Finance and Conference Directors of Stewardship, Pick-Congress Hotel, Chicago, Ill.
- Feb. 11-13: Retreat for Chaplains, Lake Junaluska
- Feb. 14-15: Annual Meeting, Commission on Public Relations and Methodist Information, Chicago, Ill.
- Feb. 14-16: Plan of Union Commission, COCU, Atlanta, Ga.

NORTH CAROLINA CONFERENCE

- Feb. 7-8 : UMRP Retreat, Warsaw Church, Warsaw
- Feb. 10 : Elizabeth City District Lay Rally, First Church, Elizabeth City
- Feb. 11 : Rocky Mount District Lay Rally, First Church, Rocky Mount
- Feb. 12 : Durham District Lay Rally, Durham Civic Center
- Feb. 13 : Burlington District Lay Rally, Davis Street Church, Burlington
- Feb. 16 : Fayetteville District Conference, Christ Church, Fayetteville, 2:30 p.m.
- Feb. 17 : New Bern District Lay Rally, Centenary Church, New Bern
- Feb. 17-18: State Legislative Seminar, White Memorial Presbyterian Church, Raleigh, 10 a.m.
- Feb. 18 : Greenville District Lay Rally, First Church, Washington
- Feb. 19 : Sanford District Lay Rally, First Church, Rockingham
- Feb. 20 : Program Council, Methodist Building, Raleigh
- Feb. 22 : Music Workshop, Methodist College, Fayetteville, 10:30-4:30
- Feb. 25-26: Methodist Rural Fellowship Retreat
- Mar. 2 : Sanford District Conference, Sanford, Steele Street Church, 2:30 p.m.
- Mar. 2 : Raleigh District Conference
- Mar. 4 : Spring Meeting, Board of Evangelism, Methodist Building, 10 a.m.
- Mar. 5- 6: Board of Education Planning Conference, Camp Chestnut Ridge, Efland

WESTERN NORTH CAROLINA CONFERENCE

- Feb. 7 : Executive Committee, Conference Board of Lay Activities
- Feb. 7-8 : Vocations Testing and Guidance Clinic, Greensboro College
- Feb. 9-13: Charlotte District Christian Workers' School
- Feb. 16-20: Albemarle District Christian Workers' School
- Feb. 18 : Methodist Information Annual Meeting, Wesley Memorial, High Point, 12 to 3 p.m.
- Feb. 19 : College Coordinating Council, Greensboro College, 10:30 a.m.
- Mar. 2-3 : Consultation on Dialogue Sessions, Waynesville, Asheville, Marion Districts, Lake Junaluska, Lambuth Inn
- Mar. 3 : Annual Joint Meeting of Bishops' Committee on Church Architecture and Leaders of Rural Church, Duke University
- Mar. 4 : Board of Trustees, Institute for Homiletical Studies
- Mar. 4 : Consultation on Dialogue Sessions, Gastonia, North Wilkesboro, Statesville and Charlotte Districts
- Mar. 5 : Consultation on Dialogue Sessions, Albemarle, Thomasville, Salisbury Districts
- Mar. 6 : Consultation on Dialogue Sessions, High Point, Greensboro, Winston-Salem/Forsyth, Winston-Salem/Northeast Districts

Social Concerns In The New Structure

by ORION N. HUTCHINSON, JR.

In an almost ideal way the new church structure affords a workable plan for a congregation to invest and involve itself in the area of social concerns. Furthermore, the new structure testifies by its mandatory provision for a Work Area of Social Concerns the indispensability of this area for any congregation who wishes to accurately fulfill her Christian mission and live out her Christian experience, making a witness to the same.

In the past the sheer vastness of the areas of responsibility entrusted to the Commission on Christian Social Concerns in its establishment frequently paralyzed a commission or its chairman. They were overwhelmed by the forest and couldn't see the trees. Although some commissions plunged as adventurers into the forest and made significant contributions to their church's program and the world's need, others stood on edge not really knowing how or what to do. Some commissions became merely names on a Quarterly Conference record or a handful of socially-concerned members who talked mostly to each other.

Now the new plan affords a workable option through which more churchwide participation in social con-

cerns can take place. Let us trace this through the new structure.

First, remember that the core group of a church's program and outreach now is the Council on Ministries consisting of certain general church officers, age-level coordinators, group representatives, and Work Area chairmen. One of these required Work Area chairmen is for social concerns and is elected by the Charge Conference annually upon nomination by the Committee on Nominations and Personnel. The Charge Conference may set a limit on the term of office for this and all other church officers.

Then at this point the Council on Ministries must make a basic decision—shall there be or not be commissions under each Work Area chairman to carry out the work of that commission? Here is a part of the flexibility of the new plan. In small churches there will probably only be the chairman, whereas most larger churches will feel the need for commissions to broaden both the work load and personal involvement.

In order to help expedite the mission of the church in social concerns, it is suggested that even where it is decided not to have commissions, there be at least three persons appointed to work with the Social Concerns Work Area chairman. Each of these three persons would assume or be assigned responsibility for one of the three main areas of social concern: Human Rela-

The Rev. Mr. Hutchinson, pastor of Ardmore United Methodist Church in Winston-Salem, is chairman of the Board of Social Concerns for the WNC Conference.

ions, General Welfare, Peace and World Order. (Of course, committees may be appointed by the Council on Ministries for each of these aspects, working under the three Work Area assistants and the Social Concerns Area chairman). It will be up to these persons to carry out projects in the area of social concerns or to bring matters to the attention of the Council on Ministries for action. Also at least annually he or they will bring to the Council recommended projects for the year for the Council to consider for inclusion among the program and goals; it presents to the Annual Charge Conference for adoption.

Now we have come to the point where we can see how more church-wide participation may be created or assistance obtained in the area of social concerns. Let us suppose that there is a certain community problem which has pricked the Christian conscience (e. g., rising youth crime rate, increase in alcoholism, prevalence of pornography, more effective ministry to the poor, racial tension or polarization, impending legislation, etc.). An individual Work Area chairman may feel completely inadequate and ignorant in knowing what to do, but he feels that something should be done. This chairman (and his assistants or commission) brings the matter to the Council on Ministries. The Council then may appoint a Task Force to deal with this specific issue. This Task Force can be composed of members from any and all ages and segments of the congregation. Persons may be selected who have special abilities or expertise in the concern to be considered. Persons outside the church who have contributions to make on this problem (e. g., community leaders or specialists, teachers, office-holders, etc.) may also be invited to assist the Task Force.

This Task Force then applies itself

to the assigned task, brings back recommendations for action to the Council on Ministries, carries out instructions from the Council, and then dissolves. Yes, this is important to note: a Task Force is set up to do a specific task and when it is over, this particular Task Force goes out of existence. You do not continue to carry committees which serve no useful function.

It would be hoped that annually as a minimum a special project, perhaps involving a Task Force, would be carried out in each of the areas of Human Relations, General Welfare, Peace and World Order.

So these are means for our church to make her witness known and her influence felt in our community and world. It remains now for us to use them, to transform paralysis into performance.

Sam Jones, famed Methodist evangelist, put it bluntly in his style in one of his sermons:

"Moral courage! . . . There are a great many things in this world that stand looking a fellow in the face and shake their fist at him, and if he ain't got the grit he will run, no doubt about it. And I say tonight every man that walks out before this world and would make it purer and better, that man shall, like his Lord, have his Gethsemane, and his Pilate's bar, and his Judas Iscariot and his Simon Peter and his cross . . . Right is right, and stand to it, and when the last storm of passion has swept over, God is with you. That is more than be against you, and that is all that you need."

So may indeed one of the hallmarks of "A New Church for a New World" be moral courage and the willingness to stand to it!

Christ Must Be Central

The church today is involved in dialogue about our times and circumstances. It is speaking out as never before about our world. With unprecedented bluntness it is pointing out the flaws and failures of a secularized, materialistic way of life which has divided the world into armed camps, set brother against brother, race against race and generation against generation.

In almost every denomination, structures are being reorganized and theological presuppositions are being challenged. If one reads over what the church was saying thirty years ago and compares it with pronouncements which are evolved today he would hardly imagine that both are talking about the same world.

Actually, in a sense, we do not today have the same world which existed thirty years ago. Three decades on the calendar have taken us about three centuries into a strange new world.

The church is to be commended for the way in which it is examining itself and its world today. It has given uncounted hours and the labors of its most talented thinkers to research, consultation and study into what is wrong with us. It has advanced imaginative schemes and ambitious programs for the solving of our problems.

We like much of what is being planned and proposed in The United Methodist Church. We like the frank self-criticism, the unrationalized honesty, the go-go-now emphasis, the willingness to experiment with new ideas

and techniques which is evidenced by what came out of Dallas last spring and in subsequent proposals. We think that The United Methodist Church, in every generation, needs to adapt itself to structures, emphases, and techniques which will meet the needs of that particular day.

But there is one aspect of our church's present stance which gives this editor concern. This is the predominance of a humanistic coloration. This is evident in position papers, in the way we interpret goals and the mission of the church.

In the year 2069—one hundred years from now—a young Methodist theologian or historian will sit down to a study of the documents, records and literature of The United Methodist Church as it existed in 1969. As he studies these records, he will note a remarkable absence of talk about God and His will, His plans; about Christ, His saviorhood and lordship; about our mission as obedience to God. He will find a close affinity between the perspective and goals of social and governmental agencies and those of The United Methodist Church.

He will read official United Methodist Church documents which deal with God's people and God's world and never offer a word about what God wants done with them—only what we want done. If this young Methodist in the year 2069 is a student of the New Testament, he will be impressed with the contrast between the spirit, the thinking, the experience of the

early apostles and that of their successors of 1969. He will note that in the time of Christian beginnings, as witnessed to in the New Testament and other early documents, the proclamation of the Gospel was the telling of the story about Jesus Christ—His life, His death upon the Cross, His resurrection and Lordship; especially the latter.

In contrast to this, some leaders of the church today seem to feel that man's only problems are poverty, ignorance, disease and prejudice. Having very strong humanitarian convictions, they seem to feel no urge to lift up Christ as our risen Lord. Some even seem to consider the interdiction of a Christ-appeal into their social welfare service, or teaching ministry, or pastoral duties as an impertinence; as irrelevant to the real human situation before them.

If we do not enrich the thin soup of our social welfare-humanistic perspective with the meat of a more solid theological diet, The United Methodist Church will move from spiritual malnutrition to spiritual starvation. The proclamation of Christ as God's definitive self-revelation, as the supreme means of grace and reconciliation, must remain central.

A church which was founded upon Jesus Christ, as uniquely God's Son, offered as a propitiation for man's sins, will not survive on a merely humanistic foundation. Ultimately such a church is through, unless it corrects its misdirected emphases.

There is much in The United Methodist Church which is good and right. It numbers among its members a countless assembly of men and women—both clergy and laity—who are humble and grateful witnesses to the living Christ. There are signs of hunger for a closer walk with God, for a return to the primary faith of the first Chris-

tians. These signs auger well for the renewal of the church.

We pray God that The United Methodist Church may in the years ahead do all it can to heal the sick, to feed the poor, to bring light to darkened minds, and to support justice and righteousness. These are vital ways in which the Christian expresses the new life into which he has entered. His participation in the mission of servanthood is the sign that his faith and discipleship are genuine.

But let us keep Christ central, knowing that man's deepest need, out of which all others arise, is to know Him as Lord; and through Him to be reconciled to God and to one another.

Race Relations

Sunday, Feb. 9

Methodists have been observing Race Relations Day on the second Sunday in February for so many years that it hardly needs a reminder. In a way, however, the setting aside of a special Sunday could become a liability. If we knock ourselves out to show courtesy to minority races on this one Sunday, and then demonstrate a vast indifference on all of the other days, we could be doing more harm than good.

What the Negro really wants is not a once-a-year handout—even of sympathy and kindness, but a steady, day by day recognition that he is as fully a human being as anyone else, and entitled to the respect and consideration of his fellow men.

The church, whose founder, Jesus Christ, was in no degree a respecter of persons, must stand firmly true to the teachings and example which He gave us. In obedience to Him, let us make our witness on next Sunday. But let it not merely be a one-day-a-year matter.

METHODIST NEWS ROUND-UP

1972 JURISDICTIONAL CONFERENCE DATES SET

The Southeastern Jurisdiction is to meet in 1972 during the second full week in July. All five jurisdictions will be meeting at this same time. The main business of the conferences will be the election of bishops, choosing of memberships to general boards and agencies, and taking other actions to implement the general program of the church. Announcement of the selected date was made by Bishop Roy H. Short, secretary of the Council of Bishops.



METHODISTS ATTAIN 84% OF BENEVOLENCE GOAL

During the seven months closing on Dec. 31, 1968, World Service giving from the former Methodist Church totaled \$11,460,584, which represented 84% of the goal. Receipts for December, however, were a whopping 31% over the final month of the last fiscal period—May, 1968.

The shift of the fiscal year from June 1 through May 30 to the calendar year called for the seven-month year which has just closed, and led to some understandable confusion on the part of some churches. The new fiscal year was launched on Jan. 1, 1969, and will run throughout the calendar year.

During the seven-months fiscal pe-

riod, United Methodists — including former EUB churches — gave \$14,553,135 to the basic benevolence fund, plus \$5,760,960 for special offerings.



BISHOP CHEN DIES IN CHINA

The last of the Methodist bishops to serve the Chinese mainland, Bishop W. Y. Chen, died in Chungking last Nov. 8, according to word received in January. Widely known in the United States, especially in the 1940's, he had been imprisoned by the Communists from 1950 to 1959, when he was released to house arrest because of severe illness.

Other Methodist bishops who had previously died in China were Carleton H. Lacy in 1951, and Z. T. Kaung and Ralph A. Ward in 1958.

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CAROLINA BRIEFS

Dr. Lee F. Tuttle of Lake Junaluska will be guest preacher during "Days of Spiritual Renewal" at Leaksville United Methodist Church, Eden, Feb. 23-25.

Rev. Vernon Tyson, pastor of the Oxford United Methodist Church, will preach at Jackson Park United Methodist Church, Kannapolis, during revival services to be held Feb. 23-26.

The Rev. and Mrs. Cleveland S. Duke, Jr. announce the birth of their first child, a son, Patrick Cleveland Duke, on January 31 in Albemarle. Mr. Duke is pastor of the Norwood United Methodist Circuit, Norwood.

The people of Concord and Hopewell United Methodist Churches in the Statesville District are giving their pastor, Rev. William C. Cockman, a paid trip to the Holy Land. Rev. Mr. Cockman will travel with Dr. Ford Philpot on his tour beginning Feb. 24.

The Raleigh School of Religion will be held Feb. 10, 13, 17, and 20 at Highland United Methodist Church, 7:30-9:30 p.m. This will be an ecumenical endeavor open to anyone. The following courses will be taught: The Church and the Creative Arts, Christian Responsibility in Contemporary Society, and Weekly Nurture and Education for Pre-school Children.



TO PREACH AT GRACE

Dr. Ralph Sockman of New York City will be at Grace United Methodist Church, Greensboro, the weekend of Feb. 14-16. He will be preaching Friday and Saturday nights at 8 and on Sunday morning at the 8:45 and 11:00 a.m. worship services. All interested persons are invited to these preaching services. In a poll conducted by the Christian Century, Dr. Sockman was named one of the six foremost clergymen of all denominations in the U. S. today.

Mr. and Mrs. W. E. Marley of Ramseur are celebrating their fiftieth wedding anniversary with a reception in the Fellowship Hall of Jordan Memorial United Methodist Church in Ramseur on Feb. 16.

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THE WORK AREA OF WORSHIP

by H. GLEN LANIER

The Crisis In Worship

NO Work Area in the local church of The United Methodist Church can benefit more from a well-functioning Council on Ministries than that of Worship. This statement stands without refutation, because the worship of God marks the uniqueness of the Church. Many of the other services which the church becomes involved in are performed also by other agencies; but the Church alone can bring people to the worship of Him who is the Lord of the Church and of history.

To be the Church, any local congregation must be, first and foremost, a worshipping community, with at least three aspects of worship:

(1) Worship is an offering that men bring to God, of their time, their attention, their minds, hearts and wills. Therefore, we are under obligation to make it in the best form we can offer. There is no place in the worship of God for casualness, slovenliness, mediocrity, or ugliness.

(2) Worship is a "means of grace." When men worship in "spirit and truth" something happens to them. There must be a reawakened sense of such expectancy and reality. Too many people confess that the hour they spend in worship is the dulllest hour of the week. But how can the

The Rev. Mr. Lanier, pastor of St. Paul's United Methodist Church, Charlotte, is chairman of the Conference Commission on Worship of the Western North Carolina Conference.

worship of the living God, and the remembrance of God's action in Christ for man's salvation be dull? The only plausible answer would be, (a) because there is no sense of the immediacy of the presence of God, and (b) nothing really happens to the man who finds worship dull.

(3) Worship, especially public worship, is a witness men give to the "faith that is in them," a witness that is desperately needed today.

Suggestions For Curing The Crisis In Worship

In the United Methodist Church structure, allowance has been made for a Work Area Chairman for Worship on The Council on Ministries. It is also suggested, that where a local church deems it advisable, there may be a Commission or Task Force on Worship.

In the Legislation For The Local Church, the duties of The Work Area On Worship are given as follows:

"The Commission on Worship shall aid the congregation to become increasingly aware of the meaning, purpose, and practice of worship. In keeping with the standards and guidance material supplied by The General Conference Commission on Worship, the local church commission shall recommend plans for the study by individuals and groups of the art of worship; shall cooperate with the pastor in caring for music, ushering, furnishings, appointments and sacramental elements for congregational worship; and

shall recommend standards for the placement in the church of memorial gifts as aids to worship."

Perennial Concerns By The Commission For Worship

An appropriate initial step for The Work Area Chairman or Commission on Worship to take is to plan for a year ahead by orienting itself securely in the progression of The Christian Year, so that it may help to make the congregation familiar with its purposes, its terminology and symbols, and the spiritual value to be derived by following The Christian Year in its worship.

Many churches have found new meaning and vitality both to personal and congregational experience in a fuller observance of the ecclesiastical calendar beyond that of its traditionally universal and most conspicuous festivals. As Bishop Frank E. Wilson has stated, "The observance of the recurrent seasons of The Christian Year guarantees a rounded balance of Christian faith remembrance. Each year each part of the Christian faith receives its due weight of emphasis . . ."

This emphasis can be greatly enhanced by the use of the various liturgical colors, (and these need not be of the most expensive variety); however, we should not "cheaply" adorn the House of God, if we can do otherwise as finances will allow. (Perhaps the W.S.C.S. or the women of the Worship Commission could make the liturgical scarves and paraments, and the symbols can be ordered and sewed on).

The Christian Year may be further emphasized by a change in color or design of the church bulletins, and in the selection of hymns and choir music according to the seasonal emphasis.

Some Helpful Suggestions of Action and Resources

Some time should be devoted by the Commission to the study of the meaning of worship and of the practices which are a vital part of our Christian and our Methodist heritage. Encourage such study in various classes and groups within the church. Provide a shelf of books and other materials on worship. Foster attendance at public worship, and active participation in the services through hymns, prayers, and responses.

Be aware of the guidance given through Music Ministry in all musical expressions in the worship services. Encourage the formation of junior and youth choirs, and give serious attention to the selection of the leadership of these choirs. Encourage the learning of new hymns in all of the Church School classes.

Let the responsibility for ushering and greeting be organized on a rotating basis, so that more persons will be involved in the worship experience. Arrange for workshop training and demonstration for ushers. Use the older children and youth as acolytes and ushers, and in other functions within their abilities, that they may develop a genuine appreciation for the worship services.

Have copies of the *Book of Worship* available for those who will need to prepare to lead worship services in groups or in the congregational worship services. Other worship helps should also be made available, such as *Christ And The Fine Arts, Worship Resources For The Christian Year*, and other suitable books.

The Commission should make periodic inventory of the articles associated with the setting and conduct of worship and see that these are in

proper condition, as befits the worship of God. Here is a checklist:

● Hymnals — are there enough copies to go around? Are there any that need repair?

● Offering Plates.

● Communion Ware.

● Altar Paraments.

● Bulletins, and equipment for producing these, if done by the church.

● Public address systems (and hearing aids for any who might need them).

● Vestments for choirs and acolytes.

Begin a collection of suitable Christian art for various areas of the church building. Aim at purchasing each year one or more good prints of great religious art for framing.

A helpful guide in many of the suggestions above may be found in *Methodist Altars*. Also in this is a glossary explaining some unfamiliar terms and a suggestive bibliography. Commissions should be aware that this little booklet, valuable as it is, does not represent official directions of The United Methodist Church.

Other Worship Resources (Order from Cokesbury)

Manual For The Commission on Worship, .25 or 12 for \$2.00.

The Book of Worship, \$2.25.

The Methodist Minister and The Music of The Church, .30

Methodist Altars (New Ed.) by D. A. Arnett and L. R. Clark, \$1.50

Christian Worship, by Horton Davies (Abingdon)

Methodist Worship, by John Bishop
Christian Symbolism, by Thomas A. Stafford.

An Outline of The Christian Year, by F. E. Wilson.



Rev. I. L. Roberts Dies

The Rev. Ivon L. Roberts, 70, retired Methodist minister of the Western North Carolina Conference, died Jan. 22 in Leesburg, Fla., after an illness of three weeks.

A native of Shelby, he attended Davidson College and Duke University, received his B.D. degree at Duke and was admitted to the WNC Conference in 1926. He held pastorates in Ruffin, Hickory, Concord, Dallas, Franklin, Randleman, Granite Falls, Salisbury, Mt. Holly, Canton and Statesville prior to his retirement in 1966.

Mr. Roberts and his wife, Mrs. Lillian Smith Roberts, have owned and operated Sunset Inn at Lake Junaluska for the past ten years. Surviving with his wife are one son, Ivon Elwood Roberts of Weirsdale, Fla.; three daughters, Mrs. Osteen R. Cosgrove, of Lake Junaluska; Mrs. B. R. Cato of Williamsburg, Va., and Mrs. David Wright of Shelby; three sisters, and two brothers, of Shelby.

Services were held Jan. 24 at Memorial Chapel, Lake Junaluska, with the Rev. Dr. Herman Nicholson officiating. Interment was in Crawford Memorial Gardens near Clyde.

Memorials may be made to the Ivon Roberts Scholarship Fund at Brevard College, Brevard, N. C.

FUND FOR RECONCILIATION BROADCASTS

Among the plans made in the North Carolina Conference for promotion of the Fund for Reconciliation on the evening of February 13 are broadcasts over three radio stations within the area. These stations and the exact times for the broadcasts are:

WPTF, Raleigh: 8:05 p.m. to 8:30 p.m.

WFMA-FM, Rocky Mount: 8:30 p.m. to 8:55 p.m.

WNCT-FM, Greenville: 8:05 p.m. to 8:30 p.m.

Other stations may later be added to the list of those carrying the broadcast, and pastors should be on the watch for possible announcements of such.

Bishop William R. Cannon, through Methodist Information Director Bili

Quick, has requested all pastors in the above signal areas to announce this program from their pulpits and to emphasize it in their church bulletins.

Some one million Methodists in 5,000 dinners across the country are expected to hear this national boardcast on the night of Feb. 13. The last five minutes of the program will be a presentation by Bishop Cannon.

Mrs. C. L. Grant Taken by Death

Mrs. C. L. Grant, who had suffered a stroke on September 10, and was confined to the Wesley Nursing Center at Charlotte for more than three months, died there on Jan. 23. Funeral services and burial took place at Brower's Chapel United Methodist Church, Asheboro, on Sunday, Jan. 26, at 3 p.m.

The Grants retired from the active ministry in 1963 after more than thirty-five years of service, and had made their home in Asheboro.

BISHOP PREACHES AT ST. PAUL

Bishop Earl G. Hunt, Jr., center, preached at St. Paul United Methodist Church, Winston-Salem, Sunday morning, Jan. 19. Dr. James C. Peters, left, superintendent of the Winston-Salem/Forsyth District, introduced Bishop Hunt, and Dr. J. W. Gwyn, Jr., right, minister of St. Paul, conducted the service of worship. Following the service, Bishop and Mrs. Hunt, and Dr. and Mrs. Peters were luncheon guests of Dr. and Mrs. Gwyn, the Administrative Board and officials of the congregation. Bishop Hunt preached on the reconciliation emphasis of the Quadrennial Program of The United Methodist Church.



Methodist College Adds Two Buildings

Methodist College, Fayetteville, will soon add a chapel and amphitheatre to its list of completed campus buildings.

Construction is now under way on the J. W. Hensdale Chapel for which ground was broken in early January, 1969. Completion of the structure is expected by September 1, 1969.

Named in honor of Hensdale, secretary of Methodist College's board of trustees and Fayetteville business executive, the chapel will rise at the east end of the Fine Arts Building along the central mall of the campus. Hensdale was instrumental in raising funds necessary to erect the building.

The Fayetteville construction firm of Player, Incorporated is building the structure at a total cost of \$71,650. Design of the chapel features a brick and concrete exterior for the square, one-story building.

Also under construction and nearing completion is the Michael Terrence O'Hanlon Memorial Amphitheatre for which funds were given by Mr. and Mrs. I. H. O'Hanlon, Fayetteville, in memory of their son.

Located on the shores of a sylvan-set mini-lake near the main campus, the amphitheatre will seat about 500. The facility will make possible outdoor dramatic and musical productions and religious programs such as Easter services.

At present, Methodist College has seventeen completed structures estimated at a value of \$5,123,260.22. Buildings still to be constructed are the permanent gymnasium, maintenance and repair building and field house. The college opened with one building, the Trustees Classroom Building, in 1960.

Women's Gym to Be Built at Brevard

Brevard College officials have announced plans for the construction of an addition to Boshamer Gymnasium to house women's physical education facilities.

The new structure will consist of a new women's gymnasium, classroom, four offices, conference room, and varsity dressing room, and will occupy approximately 13,700 square feet.

Contract for the facility was let to Bryant Construction Company of Brevard for \$231,700. In addition to the gymnasium addition, the contract calls for the paving of the parking lot in front of Boshamer Gymnasium to provide parking for 88 automobiles.

The new facility will feature a large women's gymnasium with a hardwood floor measuring 114 feet by 71 feet. The playing floor will be 84 feet by 46 feet.

"The expansion of physical education facilities will enable us to provide one of the most comprehensive programs of health and physical education offered anywhere at the junior college level," said Grady H. Whicker, dean of the college.

The women's gymnasium is the eighth new building in the current expansion program at the Methodist-related college. Completed facilities include a science building, the present gymnasium, administration building, coeducational dormitory, library, and a dining hall. A new classroom building is scheduled for occupancy in early summer. Total cost of the expansion program, including the women's gymnasium, has totaled \$3,167,000.

The new gymnasium facilities are expected to be ready for student use by November 1, 1969.

New Bern District Conference HEARS COFFEE HOUSE PLANS

The New Bern District Conference met at Trinity United Methodist Church, Jacksonville, Jan. 12, with the Rev. Charles H. Mercer, district superintendent, presiding. The Rev. Ellis J. Bedsworth, Trinity Church, New Bern, was elected secretary of the conference.

Dr. John T. Maides, host pastor, welcomed those present and gave special words of welcome to the new district superintendent, Mr. Mercer, and Mrs. Mercer.

Brief oral reports were given by the District Directors and Secretaries. Some of the statistical highlights of these reports are:

- Seven charges reported receiving 20 or more persons into the church. Northwoods, Jacksonville, again led the district with 87 additions—20 by profession of faith and 67 otherwise. They also show the largest net gain with 37. Rev. Everette Eason is pastor.

- Seventeen charges reported pledging their goal for the Conference Camp Crusade.

- Eleven charges have paid 50% or more on their Single Figure Apportionments. St. Paul, Jacksonville, with 80% and St. James, Newport, with 75.11%, were the leaders.

The report that seemed of most interest to the delegates was the presentation of plans for the Koinonia Coffeehouse to be established at Atlantic Beach this summer. In his report, the Rev. Denny C. Wise, Trinity Church, Marshallberg, spoke of the venture as

a "challenging ministry now under way." He continued, "Plans, though not final, include a folk group, led by a Duke Endowment student along with other conscientious Christian colleagues, a surfing workshop, and special Saturday night folk worship services." The facility will be operated by volunteer youth workers from throughout the district. The Rev. A. P. Hill, Jr., First Church, Morehead City, speaking of why such a facility was needed said: "The past few years with its affluence has given the American people more time for recreation, which allows them to be away from their home church on the weekends. Therefore, it is of great interest that the church seek ways to minister to the people in our resort areas." He added, "The purpose of the Koinonia House is to provide the young people a place of their own with the Christian atmosphere where they can enjoy their summer lesiure and find Christian fellowship, and make a Christian witness."

The District Conference unanimously approved the District Committee on Atlantic Beach Ministry nominated by the District Superintendent. It is as follows: Rev. A. P. Hill, Jr., chairman; Billy Corey, vice-chairman; Dr. Austin Williams, treasurer; Rev. D. C. Wise, program coordinator; W. B. Chalk and Rev. C. H. Mercer as the Executive Committee plus six ex-officio members and six members at large, of which at least two will be youth.

The Conference closed with an interesting and challenging sermon on "A New Church For A New World" by the Rev. J. H. McCallum, Administrative Assistant to the Cabinet.

The Conference will be held at Centenary United Methodist Church, New Bern, next year.

ELLIS J. BEDSWORTH

NEW LOOK IN CUB SCOUTING

NEW YORK (NAPS)—Aquanaut, geologist, naturalist, traveler, scholar, showman, outdoorsman and engineer. Time was when these words described grown-ups' activities. But not any longer—thanks to a new, greatly enriched program of Cub Scouting.

Scouting is a continuous experience which began at the turn of the century, when Lieutenant-General Robert S. S. Baden-Powell, who was training recruits from England in Africa, found the men lacking in resourcefulness. His resourceful idea was to extend the training of men to the education and development of boys — and in 1910 Scouting came to America through William D. Boyce, an American editor who had met with Powell a year earlier. Today, Scouting covers everything from Cubs to Explorers, and provides leadership experience for young people.

A new program in Cub Scouting makes advancement and outdoor activities more interesting — and accessible — than ever. Previously, a boy had to be eight in order to join. But five years of intensive study and preparation led to a new program which is, according to Kenneth A. Wells, Director of Research, Boy Scouts of America, "... designed to keep boys in ... longer and to graduate more into Boy Scouting when they become eleven." Now any young adventurer in the third grade can be a Cub Scout—even if he's only seven years old!

The study pointed out that certain Cub Scout activities were not as popular as they used to be. Originally, as

the youngsters grew older, their advancement requirements stayed the same. Cub Scouts were supposed to improve their performance, and after three years on the same kinds of projects, there were a lot of experts—and bored boys!

Now the program changes. Eight-year-olds were found to have their own interests, nine-year-olds, and so on. As a result, each age group is expected to do *different*, more challenging things. The program for eight-year-olds now includes Conservation and Religious Activities, and two previous requirements have been combined to form an achievement called Your Home and Community.

Nine-year-old Bear Cub Scouts take on 12 new achievements to learn skills ranging from Wildlife Conservation to writing!

One program is entirely new: the Webelos Scouts for ten-year-olds. Designed to prepare the youngster for Boy Scouting, Webelos covers 15 skill-building fields called activity areas. The action is outdoors—and now *Dad* can get into the act (move over, Den Mother!). Webelos Scout dens meet under the leadership of a man, and are held in early evenings or on Saturdays (instead of the traditional after-school hours). Dad and Webelos son also have the opportunity to take to the hills on one or two overnight campsouts a year.

Mom's role is also bigger than ever! There are new positions open for assistant Den Mothers and Den Leader coaches (for men or women). The

coaches will give assistance and training to new Den Mothers.

Family togetherness has always been a major part of Cub Scouting—and the new program strengthens the family's role. Says director Wells, "Cub Scouting contributes to healthy family relationships because parents are involved in its activities. High on its priority list is the goal of improving communications and understanding with the family."

There's a new look in Cub Scouting, and from aquanaut to zoologist, youngsters are yearning to be grown-ups—through fun and achievement!

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Women's Activities

Western North Carolina Conference

MRS. JOHN C. WRIGHT

NEW TREND IN SCHOOL OF CHRISTIAN MISSION

A new emphasis for the Schools of Christian Mission emerged at the meeting of the School Committee held in Statesville in December — the Women's Society and the Wesleyan Service Guild will endeavor to stress the fact that BOTH Schools are open to the members of either group.

The Women's Society plans a five day school and the Guild plans a mission study weekend. If it is more convenient for a Guild member to attend the five day school, she will be most welcome, says Mrs. Minnie B. Smith, dean. If it is more convenient for a busy young mother to be away from home during the weekend, when her husband is available to stay with the family, she is VERY welcome at the Guild weekend, says Mrs. Willis Campbell, dean of the Guild school.

This trend to have BOTH schools open to members of either organization has been in the thinking of Methodist women of Western Carolina for some time. It had been suggested on the brochures about the Schools, but this year there will be a definite emphasis, that BOTH schools are sponsored by BOTH organizations.

Now, by the unanimous vote of the Conference School Committee, it is hoped that the two organizations will cross the traditional lines and that each

woman will choose the school that best fits her schedule.

The main objective, said the committee, is to have as many people as possible study the mission program of the United Methodist Church and delve more deeply in to the Bible studies offered at the summer sessions.

STATEVILLE DISTRICT COMMITTEE MEETS

The Executive Committee of the Statesville District Women's Society of Christian Service met on Jan. 20 at First United Methodist Church, Newton, with Mrs. Garland Stafford, president, presiding.

Plans were made for the Annual District Meeting to be held in Hickory, the date to be set later.

Mrs. Stafford announced that the District now has 92 local Women's Societies and that the pledge to missions for the year is \$21,700. She stressed the use of the new Program book, "The Now Prophets" in the local societies.

Arrangements were made for several women from the District to attend the Leadership Development Day at First United Methodist Church, Charlotte, on March 29.

Mrs. John Walker of Lenoir, District Chairman of Spiritual Growth, presented a devotional message and a calendar of coming events was given to the officers.

—Mrs. Lloyd Hunsucker
Dis. Ch. Public Relations

FIRST CHURCH, GASTONIA

Mrs. Fred Pfisterer of Louisville, Ky., former Secretary of Spiritual Life Cultivation in the Southeastern Jurisdiction Women's Society, was the featured speaker at a joint dinner meeting of three units of the Wesleyan Service Guild and the Women's Society of First United Methodist Church, Gastonia, on Jan. 6.

Mrs. Pfisterer spoke on the subject, "His Tent in Our Camp," emphasizing four C'S through which we grow in the knowledge and experience of God. She said, "In **confidence** in God we grow spiritually . . . In **challenge**, we must recognize and have a sense of challenge in His work in His kingdom . . . There is **comfort**, which comes from confidence in God. We must find comfort in our service, as we find comfort in the presence of God in our tent, knowing that we are utterly dependent on God who is utterly dependable. . . . We must have **Commitment**, as we surrender ourselves to His leading and move our tent to His command."

The speaker was introduced by Mrs. C. C. Hudson, vice-president and program chairman. Officers of the Guild presented the invocation and read the Scripture lessons.

Mrs. Albert Myser, Jr., president of the Women's Society, presided over the annual event held in recognition of January as Guild Month.

—Mrs. Charles W. Gunter
Gastonia

COOKBOOKS ARE POPULAR

The Women's Society at Centenary United Methodist Church, Winston-Salem, has proved again that cookbooks are popular, both with men and women!

Last year the women of the church had a wonderful time together assembling their favorite recipes into a

"Centenary Cookbook." "It is strictly non-profit and was a project primarily to bring fellowship opportunities for women to work together in the Church 'for fun,'" said Mrs. Jack Millar, president.

When the cookbooks came out, 3,000 copies were sold in eight months. Then came a second printing, with equal success. Now a third is in the offing.

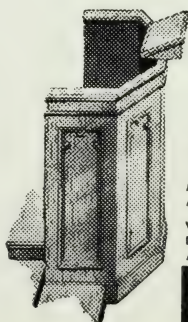
Mrs. Millar said, "We hoped out of the friendships made during the cookbook construction, there would grow a more vital and meaningful Christian fellowship in our Church. We have over 600 WSCS members and need more fellowship."

The cookbook contains recipes from some of the Methodist missionaries, and also the recipe for Communion Bread used for over 50 years by the women who still make the bread for Centenary Church. One of these women is 92.

TWO FORMER OFFICERS DIE

News of the death of two former Conference officers reached Western Carolina this month, that of Mrs. Walter Allred in Greensboro and Miss Lottie Duncan in Rome, Ga.

Mrs. Allred (Sallie) was Secretary of Supply Work in the Conference Woman's Society 1964-68. Miss Duncan was Conference Secretary of the Wesleyan Service Guild 1949-50.



Page

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Women's Activities

north carolina conference

MRS. IVAN E. WELBORN

ANNUAL MEETING

Below is a tentative program of the annual meeting Women's Society of Christian Service, First United Methodist Church, Rocky Mount, March 25-26. Each local Society is allowed one delegate. Visitors are welcome for each session. Each local president will soon be getting registration cards from her district president.

MORNING SESSION, MARCH 25

8:00 A.M. Registration

10:00 A.M. Opening Session

SPEAKER: Bishop William Cannon,
Raleigh.

PRESIDENT'S MESSAGE:

Mrs. Harold Mann.

AFTERNOON SESSION, MARCH 25

2:00 P. M.

SPEAKER: Miss Gene Maxwell, Area
Secretary Women's Division
Tour of Wesleyan College and Tea
at President's Home.

EVENING SESSION, MARCH 25

7:30 P. M.

SPEAKER: Dr. J. B. Holt, Dean Per-
kins School of Theology, Southern
Methodist University, Dallas, Texas

SACRAMENT OF HOLY COMMUNION

MUSIC: Wesleyan Chamber Music
Singers.

MORNING SESSION, MARCH 26

8:00 A.M. Fellowship Breakfast
Overton's Restaurant

SPEAKERS: Mr. and Mrs. Malcolm
Hulslander, Raleigh Inner City Work-
ers.

MUSIC: The Now Generation Sing-
ers.

10:00 A. M. Morning Session in Sanc-
tuary of First United Methodist
Church.

SPEAKERS: Dr. J. B. Holt
Miss Gene Maxwell

AFTERNOON SESSION, MARCH 26

2:00 P. M.

SPEAKER: Miss Theressa Hoover,
Associate General Secretary,
Women's Division, Board of
Missions, New York.

PLEDGE SERVICE

CHARTER SERVICE

Mr. Philip Cartwright, Baritone,
Maplewood, N. J., will be with us at
all sessions.

Miss Doris Peterson, Drama De-
partment, Baker University, Baldwin,
Kansas, will be with us at most ses-
sions. Miss Peterson will do interpre-
tative worship.

Mrs. R. L. Bame, N. C. Conference
Secretary of Spiritual Life, will be Li-
turgist and will conduct some of the
Meditations.

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The most informed person of any organization should be the chairman of the Committee of Nominations. In her hands, as no other, rests the future of the organization.

The N. C. Conference Women's Society of Christian Service has a most qualified person in Mrs. Edgar Fisher (Ruth) serving as chairman of its Committee on Nominations.

Born Ruth Knight in Jefferson, S. C., she was educated at Columbia College, S. C.

While teaching second grade in Gibson, Ruth met and married the Rev. Edgar Fisher who was a preacher in Gibson.

The Fishers have two children, Ruth Ann, wife of a physician in Hendersonville, and Edgar, Jr., a lawyer in Greensboro. They have six grandchildren.

Ruth has served The Methodist Church and the Women's Society of Christian Service for many years with her talents. She was conference secretary for Campus Ministry for four



MRS. EDGAR FISHER

years, and conference secretary of Missionary Personnel for two years. She has been registrar for the School of Christian Mission the past four years.

At the present time in addition to being chairman of Committee on Nominations for the Conference W.S.C.S., she is chairman of Committee on Scholarships. She is a member of the United Methodist Conference Commission on Christian Higher Education and Campus Ministry.

At the present time the Fishers live in Burlington, where Dr. Fisher is district superintendent.

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Disciplines for Disciples

Background Scripture: Mark 6:7-56

Lesson Scripture: Mark 6:7-34

Any reader of a newspaper knows that the problem of discipline looms large upon the horizon of American life these days. We hear much of "freedom" but little of discipline; much about liberty but little about responsibility. So far has this tendency gone in some places that we are now getting a strong reaction to it. Liberty abused can end in suppression.

In today's lesson we are to think about a small group of men who were about to undertake a mission. In a sense they were revolutionaries. Later it was to be said of them: "These men who have turned the world upside down have come here also." In spite of this, these men willingly accepted a stern and hard way of life for the sake of the work they were to do. We are, of course, speaking of Jesus and the inauguration of the preaching and healing mission of his followers.

Jesus sent out the twelve "two by two." This plan has been proved effective in mission work throughout the Christian centuries. One who undertakes a dangerous and difficult task craves the support, not only of divine power, but the warm and human help of his fellow-workers.

We are told that they were given authority over unclean spirits. Many people in ancient times believed that

illness was the result of the possession of a person by demonic powers. The disciples were to minister to these people by driving out these spirits.

Furthermore, these first missionaries were to "travel light." They were to carry no excess clothing and no "bag" for the reception of gifts. They were to eat what was offered them and stay with those who invited them; not to try to "shop around" for the best home in town to stay in. To maintain this way of life was to render them independent of too many obligations to anyone. To put it another way, they had to be in the position of "having nothing to lose but their lives."

The way of life described above was tried in the Middle Ages by men like St. Francis and his followers. However, in the course of time, the Franciscan order developed a strong organization and considerable property. Whatever disciplines we are able to practice in this twentieth century of the Christian era, we do not necessarily have to imitate precisely those of Jesus or of St. Francis. However, we need to remember that this fact does not excuse us from the need of disciplined living!

Earl Barr, writing in the "Adult Leader" lists four areas in which we must practice self-control and self-denial if we are to be responsible Chris-

tians. These are (1) in the use of our time (2) in the use of our possessions (3) the discipline of listening and (4) the discipline of participation. Our time is not our own to use as fancy may dictate. To say "I don't have time to give to the Church" could sometimes mean, "I don't want to give time to the Church." As for possessions, there are few of us who can truthfully say we give as much as we can afford to good causes. But we might give more if we simplified our way of living. A friend has said to the writer: "I am rich in the fewness of my wants." Regarding disciplined conversation, too many of us are so busy thinking what we are going to say next that we don't hear what is being said to us! There is such a thing as "the ministry of listening." Finally, Dr. Barr mentions participation. We cannot be good Americans unless we participate actively in civic affairs, nor can we be good Christians if we constantly avoid being involved in the program of the Church.

It has been said that for every one who rejects the Christian way because he can't understand it, there are ten who reject it because they understand it too well—that is, they know it is a call to a disciplined and selfless life. Once in a long while one will encounter a person who is honest enough to say: "I know the Church and religion are important, but I don't believe it's 'my dish'." There are far more of us who prefer to be identified with the Church in a merely formal sort of way, so long as it doesn't have to be taken seriously.

The last four verses of our lesson

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Scripture show that our Lord recognized the need for periods of restoration. There is not space available to discuss this. We may observe however, that there's no particular virtue in simply feeling tired. Disciplined living allows for rest and recreation.

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CONSIDER MYSELF an American. But the big question is: What does America consider me? Here's why I ask.

Back at the time when I graduated from grammar school in New York City, I was the only black boy in my class. But I wasn't unknown. I had been honored for turning out the best English composition.

My folks weren't rich, but at graduation time I convinced them I had to have a new suit and new shoes for the big graduation dance. Seems I was near-sighted.

Two days before it was to come off, the principal called me to his office for what I thought would be congratulations of some sort. He had something else in mind. Without preamble, he "requested" me not to attend the dance. "Some of the parents might not like it," he said. "I'm sure you understand." Understand what?

A few months later, at a high school in Arizona, I was again "requested"—this time not to go in the new swimming pool at the time scheduled for freshman boys. Instead, I was asked to join a dozen black boys I didn't know and take swimming at a special time—after school.

I never did swim in that pool. And it left a scar. The fact that I did win the job of editor of the high school weekly didn't cushion the hurt.

There may be worse things than being barred from a graduation dance, or kept from swimming with classmates. Losing both arms, maybe. Or having a bank fail with all your money in it. Or being told you've got cancer.

But you couldn't have proved it to

Mr. Boynton, a native New Yorker, is a staff writer for the United Methodist Board of Missions in New York City and managing editor of the Associated Negro Press.

WHY A BLACK MAN IS BITTER

by ERNEST BOYNTON
for Kerygma Features

a teen-ager who had read the Constitution and believed what it said, who had often stood at attention in the school assembly to "pledge allegiance to the flag . . . and to the Republic for which it stands . . . with liberty and justice for all." It shook me.

And after many, many years it still shakes me. I don't go around breathing fire about it, but can anybody imagine I've forgotten? I can't. Not ever.

And I'm not alone. Roughly 25 million native-born Americans are like me—carrying unhealed scars that should not be there. They're not visible, but they're there, deeply ingrained; and they carry their own built-in, unpredictable fuse.

Such scars are not congenital. Nobody's born with them, and white kids don't get them. But if you're black, they simply start coming at an early age and you have to live with what they do to your nervous system. And once they start festering you're a walking bomb, dangerous to yourself and everyone around you.

The American way of life makes these scars—the American way of "We don't serve colored, hire colored, loan money to colored, cut colored hair,

want colored next door, in our church, school club, swimming pool, home and not even in our town."

And because this is the American way, one of two things will happen soon: The American way will get rid of what causes scars, or the nation will have a bloodbath. There are no two ways about it. No alternative.

The most frightening thing about all this is that millions of white Americans do not seem to realize the monumental danger of trying to maintain the status quo, doing business as usual and not only ignoring the old scars, but adding fresh ones every day. In aggrieved tones they ask: "What's wrong with these people? What do they want?"

Any black kid over 10—in or out of the ghetto—can give the answer in a few words: "The same things you want—equal opportunity, equal justice, equal enjoyment of the things our ancestors worked for."

But nobody listens to black kids. The usual bromide is, "Whack them over the head. Shoot them."

I'm not alone in being scarred. I'm not alone in my willingness to bury a past in which black hands helped to make a rich nation—and haven't been paid off. Millions like me want a better future for *all* Americans.

But the question is, are there millions of white Americans who feel the same? Enough to avert catastrophe? Enough to convince black kids—already scarred—that from here on they will get a fair shake?

They, too, want to be Americans.

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MRS. CATHARINE VICK

THE CHILDREN'S PAGE

Dear Girls and Boys:

One of the hardest lessons we have to learn is how to be forgiving. So many things happen to offend us in so many ways, that is good for us to stop and think about this important matter in the life of a Christian. The Bible says, "So if you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift."

God expects us to maintain good fellowship with the people around us; and we cannot really worship him when we let anything stand between us and them. When they seek our forgiveness, we find guidance for the way we should act in the Bible. Paul wrote these words to the church at Ephesus, "be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you." As God has forgiven us, we are to forgive all who offend us. We remember that God forgives us only as we forgive those who have done us wrong. This is an important thing to remember.

AUNT CAY



A SONG FOR TOM

There was nothing that Gerald and June and Barby liked better than to spend an afternoon at Aunt Bessie's house. For Aunt Bessie knew how to tell the best stories, sing the best songs

and make the best candy of anyone they knew. Besides, Aunt Bessie was just as glad to see them come as they were to get there. Now and then she would telephone and say she needed a nephew and two little nieces to keep her company, and could they please come to spend the afternoon? Of course that was a signal for hurriedly putting on coats and caps and boots and mittens. Mother was almost always willing that they should go.

Aunt Bessie had called up that very day, and Gerald and June and Barby were tramping through the snow down the back lane to Aunt Bessie's house. Gerald had under one arm his new Christmas book of songs, for Aunt Bessie had promised to help them learn some of the funny little songs in it. The air was cold, and made them hurry so fast to keep warm that Barby, who was the smallest, had to skip sometimes to keep up.

As they trudged down the lane, they passed the house where Mr. and Mrs. Dallas lived. They had moved there a short time before. "Wonder if those people are nice?" June said, as they were about to go by.

"Wish there were some boys there," said Gerald, for there were no other children living near by and he often wished for a boy to play with.

"I don't s'pose there are," answered June; "we'd have known it by this time."

"Why, why, yes there is! There's one now!" cried Barby, and she pointed

her chubby finger at the window where sat a boy about the size of Gerald.

"Oh Barby, you mustn't point!" declared June; but then they all smiled, for the little boy was laughing and waving his hand.

"He's sitting in a chair with pillows all around him. I guess he's sick," said Gerald, as they all waved back; "I don't believe he can play."

"But he must be getting well," June comforted, "or he would be in bed."

By this time they were past the house and almost to Aunt Bessie's. They soon forgot the little boy at the Dallas house in their fun with the new song-book, as Aunt Bessie helped them learn some of the rollicking tunes. Afterward they made peanut molasses candy, and it was while they were waiting for it to cool that June remembered to tell Aunt Bessie about the boy at the window.

"Why, yes, I know about Tom," she said. "He's been in bed with a broken ankle ever since they moved here two weeks ago. No one knew until a short time ago that there was a little boy there. I went to see Mrs. Dallas one day last week and discovered Tom then. He's a fine boy and I know you will soon want to get acquainted."

With their pockets full of molasses candy-they had wrapped it in waxed paper-they were trudging home when a happy idea came to Barby.

"Let's surprise Tom," she broke out, "singing some of our songs from the new book."

"Oh, let's!" agreed Gerald. "We can creep up under the window, and then stand up and sing the funny one about the 'Jumping Jack.'"

You couldn't imagine a more surprised and pleased little boy than Tom was when suddenly he saw Gerald and June and Barby pop up outside his window and heard the funny

"Jumping Jack" song. He laughed and laughed, because they looked just like jumping jacks themselves. That was only the beginning, for soon they were inside getting acquainted and enjoying the peanut molasses candy together. And when they left they promised to come often-until Tom himself could come out to play. "Then," he said, "I want to know your Aune Bessie, too, and learn the 'Jumping Jack' song."

Mary Odell



A FAMILY MATTER

Husbands and sons have it, but wives and daughters don't. Neither fathers nor mothers have it. Uncles have it once. Aunts have it. So do nieces and nephews. Grandfather has it; so does grandmother. Cousins have it, but brothers and sisters don't. Neither do babies, boys, or girls. What is it?



JOKES

Mother saw John fall into the lake and came to get him out. "How did you come to fall in," she asked. John replied, "I didn't come to fall in. I came to fish."

Mother: "Put your shoes on." So Beth put them on.

Mother: "Look, you did not put your shoes on the right feet!"

Beth: "But, Mother, I do not have any other feet to put them on."

Tom: "Would you be mad at me for something I didn't do?"

Teacher: "Why no."

Tom: "That's good, because I didn't do my homework."



ANSWERS FOR LAST WEEK:

Job; Jonah; Jacob; Jonathan; Jeremiah; Judah, Joseph, Jezebel, Josiah, Joshua.

BOY SCOUT WEEK BEGINS FRIDAY

Boy Scout Week, Feb. 7-13, marks more than the 59th anniversary of the Boy Scouts of America. It's the launching of an important long-range *Boy-power '76* program.

As sponsors of more than half of the nation's 150,000 Scout units, religious institutions play an important part in this far-reaching program.

During 1967 there were 16,015 Scout units sponsored by United Methodist Churches, the largest number of units

sponsored by any religious group in the United States. In 1967, 4,780 Methodist boys in Scouting qualified for the God and Country emblem of the God and Country program.

Boy Scout Week will include many activities. On the national level, 15 top Scouts and Explorers will report to President Richard Nixon and other government officials on the new *Boy-power '76* program. Each of these boys has not only been active in Scouting, but also active in their churches. Nearly all of the boys have earned the highest Scouting religious award presented by their particular church.

An important part of Boy Scout



EAGLE SCOUT

Kenneth Baker was raised to the rank of Eagle Scout during the Sunday morning worship service at Epworth United Methodist Church, Concord. Kenneth, the son of Mr. and Mrs. Clyde Baker, is the first scout at Epworth to begin in the cub program, go through the Webelos program, and achieve the rank of Eagle Scout. Participating in the service were his mother and father; his scoutmaster, Norman Alston, Jr.; assistant scoutmaster, Hal Scott, and his pastor, Rev. G. H. Allred.



GOD AND COUNTRY AWARD

Scout Bobby Spencer is being congratulated by his pastor, Rev. Clay Manning, while his parents, Mr. and Mrs. Gordon Spencer, and his scoutmaster, Darrell Griffin, look on. He recently received his God and Country Award at Mt. Lebanon United Methodist Church in Randleman.

Week is Boy Scout Sunday, Feb. 9, when Cub Packs, Boy Scout troops, and Explorer Posts will be attending churches and synagogues across the country.

With the *Boypower '76* theme of "America's manpower begins with *boy-power*," the new eight-year program has several goals. At present, one in every four boys is a Cub Scout, Boy Scout or Explorer. By 1976, one in every three boys should be involved in an active, contemporary Scouting program.

A strong effort will be made to reach every layer of American society, with special emphasis toward disadvantaged areas of the inner-city and low-opportunity rural areas.



GOD AND COUNTRY AWARD

Six Scouts recently received their God and Country Awards at the Mount Pleasant United Methodist Church, Winston-Salem. They are, front row, left to right: Barron Church, Chris Mitchell and Gary Scott; back row, left to right: Dale Walker, Randy Walker, and Joe Bleckley. Rev. G. Fielder Houck is minister of Mount Pleasant and Clifford Schlotfeldt is scoutmaster.



SCOUTS RECEIVE AWARDS

God and Country Awards were presented to Boy Scouts at a ceremony during a Sunday morning service at Trinity United Methodist Church in New Bern. Pictured above following the ceremony are: Carmi Winters, Scoutmaster of Troop 299; Jimmy Eller and his parents, Mr. and Mrs. L. J. Eller; Rob Shields and his parents, Mr. and Mrs. Robert Shields; and the Rev. Ellis J. Bedsworth, pastor of Trinity Church. Also receiving the Award but not present for the picture was Randy Guptill, son of Mr. and Mrs. C. W. Guptill.

Greenville District Conference Hears Anderson

"Wherever a layman has an invested interest, he will see that the investment is productive," Walter Anderson told the 200 delegates to the Greenville District Conference Sunday, Jan. 26.

Anderson, former head of the SBI and a member of the Quadrennial Committee of The United Methodist Church, was the featured speaker at the district session held at Saint James United Methodist Church in Greenville. He told of the denomination's quadrennial emphasis, "A New Church for a New World," and spoke of the Fund for Reconciliation.

"We have 300 doctors, nurses and agriculturists waiting now to go to Vietnam," Anderson told the group. They will receive transportation costs and subsistence as they work among the three and one-half million refugees and the Vietnamese. Methodist work, as well as that of eleven other denominations, will be under the direction of the Mennonites "who are trusted by the Southeast Asians because of their long-time interest in the area," Anderson declared.

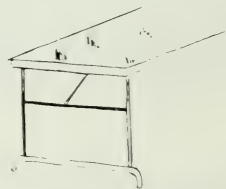
Various reports were given to the conference by ministers and laymen representing the different facets of the Methodist work in the six-county area embraced by the district.

Jack L. Tyler, chairman of the St. James Administrative Board, welcomed the delegates to the conference. The Rev. Willis R. Stevens, district superintendent, presided over the session. He noted that 461 new members had been received since conference with a net gain of 69. Churches with the largest net gains were Saint James, 66; Hookerton-Rainbow, 27; Jarvis Memorial, 25; and Farmville, 22. Church school enrollment showed a net loss of about 300. The 70 churches of the district showed a total raised of \$612,363 with Jarvis Memorial, in an extensive remodeling program, raising \$123,667 of the amount.

Highest percentages paid on the conference askings were by these charges: Institute, 100; Woodington-Webb, 83.5; Saint James, 76; Hookerton-Rainbow, 74.5; and Mattamuskeet, 65.

Trustees of the district were authorized to borrow up to \$2,000 to add a carport to the district parsonage and the delegates voted that the district fund apportionment be based on 3.5% of the pastor's total salary and expense fund.

The delegates voted to have the 1969-70 district conference at First United Methodist Church in Washington.



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The Advocate *Campaign This Week*

The *Advocate* Campaign is continuing, with many churches yet to be heard from. It will continue throughout February. A number of pastors have indicated that they will be presenting the All-Administrative Board plan at the February meeting of the body.

Where a church adopts the All-Administrative Board plan, at the special subscription rate of \$2.99, all subsequent subscriptions which are handled by the pastor or through the church office can be placed at this same rate. Individual subscriptions are at the rate of \$3.49 per year.

We are encouraging churches to adopt the Every Family plan in which the *Advocate* goes into every home (or one-sixth of the membership) at the rate of \$2.69.

During the past week the following churches have adopted the Every-Family plan:

Western N. C. Conference:

Blackburn's Chapel, Todd
Ebenezer, Old Fort
Mt. Carmel, Monroe
Brevard's Chapel, Lowesville Ct.

North Carolina Conference:

Bridgeton, Bridgeton

New All-Administrative Board Churches are as follows:

Western N. C. Conference:

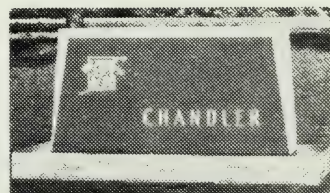
First, Lenoir
Green Street, Winston-Salem
First, Landis
West Side, Asheboro

North Carolina Conference:

White Memorial, Henderson
Conway, Conway
First, Rocky Mount
Jonesboro Heights, Sanford
Shiloh, Burlington District

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THE THORN IN AMERICA'S FLESH

by TOBY LUTZ

Wesley Foundation

Wars and riotings begin in
The souls of men
Long before they are mixed
With blood.

Stimulated by hatred and contempt
They need only the catalyst
Of leadership
To explode into violence.

Man's hatred for man
Is nourished and ripened by time
Amidst the slumber of apathy;
Till it awakens, as a hungry lion,
To reveal itself as
The thorn in America's flesh.

Unless men's spirits are revived
With a sense of loyalty
For the ideals of brotherhood,
A ruthless and persistent
Force, springing from fanaticism,
Will be required to harness the
violence
Which issues from the wedge of
hatred,
Now driven deep into America's
heart.

Is this America's example of democracy
To the free world—
Division by hatred;
Coexistence by force;
Equality by blood?



HOFMANN'S *Sermon on the Mount* (see p. 9)

NORTH CAROLINA
**christian
 advocate**

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NORTH CAROLINA

christian advocate

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CALENDAR OF COMING EVENTS

NOTE: If any of the meeting dates or places are in error, please inform the **ADVOCATE** immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

- Feb. 14-15: Annual Meeting, Commission on Public Relations and Methodist Information, Chicago, Ill.
- Feb. 14-16: Plan of Union Commission, COCU, Atlanta, Ga.
- Feb. 17-19: Regional Workshop for Conference Commissions on Enlistment for Church Occupations, Charlotte

NORTH CAROLINA CONFERENCE

- Feb. 16 : Fayetteville District Conference, Christ Church, Fayetteville, 2:30 p.m.
- Feb. 17 : New Bern District Lay Rally, Centenary Church, New Bern
- Feb. 17-18: State Legislative Seminar, White Memorial Presbyterian Church, Raleigh, 10 a.m.
- Feb. 18 : Greenville District Lay Rally, High School, Washington, 5:30 p.m.
- Feb. 19 : Sanford District Lay Rally, First Church, Rockingham
- Feb. 20 : Program Council, Methodist Building, Raleigh
- Feb. 22 : Music Workshop, Methodist College, Fayetteville, 10:30-4:30
- Feb. 25-26: Methodist Rural Fellowship Retreat
- Mar. 2 : Sanford District Conference, Sanford, Steele Street Church, 2:30 p.m.
- Mar. 2 : Raleigh District Conference
- Mar. 3-5: Belhaven Subdistrict Christian Workers' School
- Mar. 4 : Spring Meeting, Board of Evangelism, Methodist Building, 10 a.m.
- Mar. 7-8: Conference Board of Education Planning Conference, Camp Chestnut Ridge
- Mar. 10 : Commission on Christian Higher Education, Methodist Building, Raleigh, 10 a.m.
- Mar. 10-11: Seminar on Church and Community, N. C. State University, Raleigh
- Mar. 11 : Trustees, Conference Historical Society, Methodist Bldg., Raleigh, 11 a.m.
- Mar. 11 : Committee on Public Relations and Methodist Information, Methodist Bldg., Raleigh, 2 p.m.

WESTERN NORTH CAROLINA CONFERENCE

- Feb. 16-20: Albemarle District Christian Workers' School
- Feb. 18 : Methodist Information Annual Meeting, Wesley Memorial, High Point, 12 to 3 p.m.
- Feb. 19 : College Coordinating Council, Greensboro College, 10:30 a.m.
- Mar. 2-3 : Consultation on Dialogue Sessions, Waynesville, Asheville, Marion Districts, Lake Junaluska, Lambuth Inn
- Mar. 3 : Annual Joint Meeting of Bishops' Committee on Church Architecture and Leaders of Rural Church, Duke University
- Mar. 4 : Board of Trustees, Institute for Homiletical Studies
- Mar. 4 : Consultation on Dialogue Sessions, Gastonia, North Wilkesboro, Statesville and Charlotte Districts
- Mar. 5 : Consultation on Dialogue Sessions, Albemarle, Thomasville, Salisbury Districts
- Mar. 6 : Consultation on Dialogue Sessions, High Point, Greensboro, Winston-Salem/Forsyth, Winston-Salem/Northeast Districts
- Mar. 7-8: Vocations: Testing and Guidance Clinic, Greensboro College
- Mar. 10-11: Group Dynamics Clinic, Town and Country Commission
- Mar. 12 : Board of Education, Methodist Bldg., Statesville, 10:30 a.m.

Reporting to the Charge Conference

by J. ELWOOD CARROLL

THE Charge Conference is now an annual meeting and therefore, carries a greater responsibility. All the business of the former two or three meetings is now put within the single meeting.

The Charge Conference has four responsibilities, which include reports, elections, the setting of goals and the educating of all the people. The last of these is by no means the least. Beyond the Annual Charge Conference additional conferences may be held by the district superintendent, or an elder designated by him, but the purpose of the "special" Charge Conference must be given in its call. It is far better in many respects, therefore, that as near as possible all business of the Charge Conference be transacted in the single annual meeting.

TO EDUCATE THE PEOPLE

The greatest challenge to the Charge Conference leaders is to transact the business in a manner to bring full joy to the people for a good job well done. A sense of success thrills the participants and motivates them in their zeal for tasks ahead. The *Discipline* might spell out clearly the process of reports, the officers to be elected and the financial goals to be desired, but to the imagination of the pastor and lay officials is left the vital issue of how to educate

the people to want to grow through worthy projects completed and desirable goals to be reached.

Various approaches have been tried as to how to educate the total congregation. The policy of duplicating all reports and incorporating them into a booklet to be distributed to each family of the congregation is on the increase. Some churches have an annual congregational dinner meeting with reports being given orally and/or in duplicated form. Some churches use five minutes of the Sunday morning worship hour on each of several Sundays for a layman to lift up a major emphasis, thus over several weeks the total program is presented. Still another approach is to select the major achievement of the year, then have a layman take ten or twelve minutes of the Sunday worship hour to present the story. Whatever the method, to educate the people is to have them as fellow teammates in thrilling projects well done and inspired by hopes for participation in dreams to be achieved.

CONFERENCE MECHANICS

The actual mechanics of the Charge Conference are not too complicated. The secretary of the Administrative Board is the secretary. In case of multiple church situations, one of the church secretaries must be designated as the Charge Conference secretary. The superintendent, or his representative, presides.

The reports should be written, and

The Rev. Dr. Carroll is superintendent of the Albemarle District, WNC Conference.

on proper forms when available, but at least on standard size typewriter paper (8½ x 11 inches). By all means have four copies ready—one for the pastor, one for the superintendent, one for the secretary, and one to be retained by the maker of the report.

The nominations should be presented by the Committee on Nominations and Personnel. The nominations, including addresses where needed, should be entered in a charge directory with a copy for the pastor and a copy for the district superintendent. Remember to nominate your lay member(s), and reserves, to the Annual Conference as you can't wait until "this fall" to do that.

The report from the Finance Committee should be adequate to be clear, though may not be completed until the end of the church year, then turned over to the Audit Committee. The Finance Committee, after consultation with the Pastor-Parish Relations Committee, should be ready to recommend the minimum amount you will pay the pastor the next year. This figure may be increased after the session of the Annual Conference, but the pastoral appointments cannot be fairly made without this figure being established. The church law says the minimum figure must be set, and practical usage demands that the law be observed.

The Pastor-Parish Relations Committee may have a report and a recommendation, but remember the work of this committee to the pastor and to the superintendent is "advisory," hence by

having a formal recommendation you may light a greater fire than you can extinguish at one meeting.

INFORMATIONAL REPORTS

Many reports will be informational, hence go to record without action, for example, the report of the president of the WSCS, the United Methodist Men, the United Youth Fellowship. In preparation, some reports are better combined to avoid duplication and overlapping; for example, the reports of Area chairman of Education and the education assistant. If the pastor proposed "to cover the waterfront" in his report, then let him be considerate and step aside until last to make his report so as not "to take the edge off" the reports of his laymen who, after all, have been the people who have done the work being reported.

The heart of making reports is to have something to report. Even a visitor to a Charge Conference will in about five minutes detect whether he is just hearing words or statements of genuine achievements. Wordy, empty reports fool no one except the persons making them. To have something to report is the daily ongoing of a program during the entire year—a program of study, witness, prayer, service and fellowship. To have good reports is to do something, then write these achievements with imagination.

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EDITORIALS...

Statistics on Giving

Tell a Story

Latest figures on per capita giving by different denominations do not reveal any startling changes. As usual, The United Methodist Church is far down the line with an average giving to the church of \$64.61 during 1967.

In the main, smaller evangelical religious groups registered the highest in giving per member. Heading the list is the 12,000-member United Missionary Church whose members contributed an average of \$369.47. Moreover, this group estimates that one out of every 100 of its members is serving as a foreign missionary.

Among other high givers are the following: Seventh Day Adventists (\$315.62), Wesleyan Methodist (\$289.90), and Pilgrim Holiness (\$247.58). Among larger denominations, the Presbyterian Church in the U. S. had per capita giving of \$140.16. The Episcopalians were just ahead of Methodists, at \$69.94, while giving among Southern Baptists and Lutherans fell below that of The Methodist Church.

The Evangelical United Brethren giving in 1967 was a healthy \$83.27 per member, which means that our recent merger with them should up the overall average of The United Methodist Church. A fuller list of statistics on giving is printed elsewhere in this issue.

Is anything to be gathered from these figures? There is a saying that "money talks." If this is true, then what these figures are saying is that The Methodist Church in 1967 was substantially below the average for giving among Protestant denominations in the United States. Also, we were quite low on benevolence giving. The national average for this figure was 19.21 per cent of all contributions, whereas our average was less than 17 per cent.

A study of the figures for our two North Carolina Conferences, which may be gathered from the *Conference Journals*, would be well worth the effort. Better still, why not look up the figures for your own church?

A Special Word to Laymen

So you are concerned about what is happening in The United Methodist Church! You read about pronouncements coming out of great assemblies and board meetings. You ask yourself "What is The Methodist Church coming to?"

But never forget this. The United Methodist Church is eleven million

people living in uncounted communities all over this great land of ours. It is people just like you who have their names on the membership rolls of local churches.

Most of you belong to small congregations in the open country and in small towns. Most of you work hard five or six days a week and go to church

regularly on Sunday. You try to treat everybody right, to be good neighbors, to offer the best you can for your families.

You are one among eleven million who believe in God and who pray more or less regularly. You don't go around hating people; not really; not enough to hurt anybody badly; at least, not deliberately.

Look! You are the church! You are the church which lives and breathes. If the church has bad breath, it's *your* breath. If the church is all wrong, it's because *you* are wrong. But if you are right—right with God and right with man—then there can't really be much wrong with the church.

Think about this the next time you become upset about what some Methodist leader from far out yonder has said. The vital organs of the church are in its congregations. That's where its strength is, and where its weakness is, if weak it is.

What kind of a Christian are you? What sort of a church do you belong to? What are you doing to make your church more Spirit-filled?

Don't be deceived. You are not the tail that wags the dog. You are the dog! You are not an appendage of the church! You are the church!

Then don't be so upset about "position papers" with which you do not agree; with resolutions which run contrary to your convictions; with policy statements of boards and commissions which leave you cold. Of course, you might consider the possibility that the error might lie with you rather than with them. But in any case, don't lose your cool and become a bitter, discouraged, angry ex-Christian.

Remember this. Christ lives in people; people like you who in simple trust, in quiet dedication, in loving

obedience are trying to be what He wants you to be.

And remember this. Any of you has a right to take exception to opinions and pronouncements — just so you don't take exception to Christ. You may well rule out what any man says; but don't ever throw out what God is saying to you.

The battle for Christ and His kingdom is going to be won or lost on the local church level. Boards and agencies may devise plans and formulate statements. That is their job, and most of them do it well. But the daily life of God's people, lived out in church and community, is what really counts.

And don't you ever forget it!

Something to Think About

What is the most powerful force in this universe? My answer is prayer. Although some will debate the answer, I am committed to the belief that prayer is the most powerful force for enabling any person to grapple with troubles and problems and triumph over them.

If we are to be masters over circumstances, if we are to triumph over our disconsolate and discouraging moments, the first step is to understand that meditation usually preceded mastery. Behind every conquest in noble living lie periods of meditation during which a person permits the spirit of God to transmit spiritual energy.

Prayer needs to be pensive and purposeful and bathed in waters of penitence. Then it will become the channel of God's power.

Try it now!

—Wilson O. Weldon, Editor
The Upper Room

METHODIST NEWS ROUND-UP

JUDICIAL COUNCIL RULINGS

The Judicial Council, in a special session held in Mobile, Ala., handed down two important decisions on Jan. 31.

● It declared that the 1970 special session of the General Conference must be held as scheduled in 1970.

● It held that a bishop cannot be granted early retirement in order "to enter some other line of endeavor."

The possibility of canceling the 1970 special session of the General Conference was raised by the Council of Bishops, and by others, who felt that the highest legislative body of the church could act more wisely on possible needed changes in 1972 than could be done so soon after the Uniting Conference in Dallas last year.

However, the Judicial Council pointed out that the 1968 Uniting Conference had ordered the 1970 special session, and that no one else could change the plans. Only the delegates meeting in an official session—not by a mail vote—could make the change. The special session is scheduled to open April 19 in Baltimore, Md.

The question of possible early retirement of a bishop has come in for wide discussion over the church since Bishop Gerald H. Kennedy of Los Angeles and the Western Jurisdiction Committee on Episcopacy recently raised the issue.

Actually the Committee on Episco-

pacy of the Western Jurisdiction asked for clarification of Par. 395.2 in the 1968 *Discipline* where it reads: "A bishop, at any age and for any reason deemed sufficient by his jurisdictional conference, may be released by that body from the obligation to travel through the connection at large, and from episcopal supervision."

In making its decision the Judicial Council ruled the paragraph in question "void and inoperative" because it violated constitutional requirements for a uniform retirement rule and for life tenure of bishops; and for the "protection of our itinerant general superintendency."

In further explanation of its decision, the Judicial Council stated: "To say that a bishop may be retired 'at any age, for any reason deemed sufficient by his jurisdictional conference' is to leave the jurisdictional conference without guidelines or objective standards to maintain uniformity . . . If it were validated, this section could create a multiplicity of retirement programs and procedures among the several jurisdictions which would patently violate the constitutional requirement of uniformity." The result, it said, could "seriously threaten the connectional system itself."

Bishop Kennedy was elected a bishop in 1948 at the age of 40, at that time the youngest ever named to the Methodist episcopacy.

The council's decision in no way affects other sections of the *Discipline* dealing with retirement of bishops. These provide for normal retirement at the jurisdictional conference next prior to a bishop's 72nd birthday. A bishop

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may retire, of course, for health reasons; or with the permission of fellow bishops at age 65.

Bishop Kennedy will not be 65 until August, 1972, several weeks after the quadrennial jurisdictional conference for that year. Thus, his earliest possible retirement under present regulations would be four years later, in 1976.

Last December Bishop Kennedy assumed a regular preaching schedule at First United Methodist Church, Pasadena, Calif. He and the jurisdictional Committee on Episcopacy affirmed that this was not a pastoral appointment but that he "has agreed to preach two or three times a month in that pulpit until he can retire as a bishop."



COLLEGES, TRUTH STRESSED BY EDUCATION BOARD

An increased need for church-related colleges and universities and the insistence upon truth as the foundation for the church's educational effort was stressed to the United Methodist General Board of Education meeting in Nashville Jan. 27-29.

Discussing higher education, the Rev. Dr. Myron F. Wicke, general secretary of the board's Division of Higher Education, warned that "the church can easily come to regard its work in higher education as a burden, a liability, and not as an opportunity," and "when this occurs the church will lose even more of its strength, for in the colleges much of the future is being inevitably decided." The Rev. Dr. Howard M. Ham, a general secretary of the Division of the Local Church, said that the church "cannot give its support to partial truth, biased truth, half-truths or to outright untruth without denying its commitment and devotion to God."

An expression of United Methodist

educational leaders that the "Sunday school hour is the most needed hour of the week" ran into considerable dissent from some board members over what they believed was an over-emphasis on Sunday morning sessions. In a closing business session, the board took action on a variety of issues and programs ranging from the feasibility of publishing materials for Spanish-speaking Americans to urging an early solution to the question of participation by the Methodist Publishing House in Project Equality.

OUR COVER

We have reproduced on our cover an artist's conception of Jesus teaching his disciples on the side of the mountain. This "Sermon on the Mount" is recorded in Matthew, chapters five, six and seven.

As a part of the Quadrennial Emphasis, the United Methodist Church will be engaged in the study of the content of these three chapters. Even as Jesus taught those first disciples, so would He teach his disciples today.

As United Methodists engage in this Bible Study emphasis in their churches, it is ardently hoped that Christ Himself will stand among us and teach us anew the concepts and principles to be found in the Sermon on the Mount.

It is as we learn these principles and apply them to our daily living that renewal will come to our church and new life to our world.

This is the hour for the church to give something that money cannot buy, that a committee cannot effect, that a study cannot achieve.

THIS ABOVE ALL

by CHARLES V. BRYANT

BISHOP FRED P. CORSON, speaking to over a thousand delegates at a special session of the North Carolina Conference of the United Methodist Church in Goldsboro, declared prophetically: "This is the hour for the church!" His remarks emphasized the critical nature of this hour in the history of civilization. Such an hour, he implied, calls for the greatest healing force in the world—the church and her Christ.

Reconciliation was the theme of the conference. Reconciliation appears to be the most often heard word in church discussions of today's problems. Maybe it is the Church's "thing" to do these days. Anyhow, the delegates at Goldsboro unanimously adopted a quadrennial project of raising \$400,000 of the general church's program calling for \$20 million for A Fund of Reconciliation.

It was encouraging to witness the apparent unity of mind and intentions those thousand lay and clergy delegates professed toward the need to heal some social wounds so long ignored by a major institutional program.

Those of us who have recognized this need for a long time and have worked so hard at getting our conference to

adopt a serious ministry of social reconciliation ought to rejoice. We do in spite of the fact that it was not our doing or the demise of the strong and successful opposition to former social concerns projects, but rather another General Conference program that is fully and optimistically supported and promoted by the bishop. This is always a guarantee of the needed support from the "key" men in the conference who can kill or make any program. We rejoice to see these leaders already at work to make this program a success.

A word of caution, however, may be in order. Already it appears that the heaviest concern expressed by those who have the responsibility of "selling this bill of goods" (to use Bishop Corson's phrase) to the local congregation is mainly the raising of a fund. Here we face a great danger of reducing this program to another fund-raising campaign while we sacrifice the real purpose—the ministry of reconciliation. To be sure, the fund is important; but the substance of a fund is money—reconciliation includes and requires more.

Without a doubt, we are victims of a culture that is dominated by a representative but depersonalizing good—the committee. As Christians and as the Church, we are not immune. We live and breathe, pray and work according to representational systems—be they

Mr. Bryant is pastor of the United Methodist Church, Lillington.

theological, ecclesiastical, economical, or political—which we think and hope will guarantee some utopic condition wherein all will benefit, regardless of personal involvement and participation. We allow someone else to develop a system of theology for us; we hire a pastor to do our ministry for us; we often equate a committee's majority opinion with the will of God; our dollar sent to missions becomes the sole representative of our mission concern; and so often we let our elected leaders determine the direction of issues and events about which we may know far more than they, simply because "that's what they were elected to do."

Bishop Corson may be more right than many of us would like to think when he declared this as "the hour for the church." For if there has ever been a time when alienation has been more threatening and reconciliation more needed than now, one is hard put to it to name the date. But the reconciliation that is needed and the alienation which must be overcome cannot be achieved by more representative methods—the raising of a fund, the decision-making of a committee, or another study "about" the problem.

Let this be a warning to our church and leaders of this new program: the ministry of reconciliation, which we believe to be a clear call of God during this most critical hour when the whole of civilization appears to be bent on its own imminent destruction, cannot be bought off by a mere \$2.00 per member over a four-year period to be dispensed by a committee that will not hear any directions from 98% of the donors—most of whom couldn't care less about where their small contribution may go.

"This is the hour for the church" to give something that money cannot buy, that a committee cannot effect, that a study cannot achieve: personal concern

and creative involvement. In our ultra-modern society, desensitized and depersonalized toward that which is precious and human by the ever-expanding size and ever-increasing speed of mechanical and electronic means of ordering human affairs, the personal touch of the individual with a genuine concern has never been so needed. And unless we have given a new definition to reconciliation, we fool ourselves to think that it can ever be achieved without the individual. This is more than the hour for the church—it is the hour for the individual.

Our new president, Richard M. Nixon, said almost the same thing in his inaugural address: ". . . we are approaching the limits of what government alone can do. Our greatest need now is to reach beyond government, to enlist the legions of the concerned and the committed. What has to be done, has to be done by government and people together or it will not be done at all. The lesson of past agony is that without the people we can do nothing; with the people we can do everything. To match the magnitude of our tasks, we need the energies of our people—enlisted not only in grand enterprises, but more importantly in those small, splendid efforts that make headlines in the neighborhood newspaper instead of the national journal. With these we can build a great cathedral of the spirit—each of us raising it one stone at a time, as he reaches out to his neighbor, helping, caring, doing."

Let us raise the fund. Let us give our money. Let us conduct the study in our local churches. But let us not forget that these alone will never take the place of that which reconciliation demands—the individual church in its own situation and the individual member in his own circumstance doing their "thing," God's "thing" for this hour:

reaching out to the neighbor, helping, caring, doing. This can be done effectively only on the local and individual level.

As President Nixon recognizes the limits of what government alone can do and calls for the dedication of the energies of the people to neighborhood efforts of helping, caring, and doing, surely we also recognize that we must reach beyond a slogan, "A New Church for A New World," beyond a national committee for the quadrennial program, beyond the Bishops' Fund for Reconciliation, beyond the conference and district committees, beyond the local fund-raising campaign, beyond the study of the Sermon on the Mount to a sincere effort toward a revival of the interest and energies, imagination and

dedication of the individual member for those small, splendid ministries which may not make headlines in the neighborhood newspaper, and certainly not in the national journals, or even be called to the attention of the bishop, but are our only hope for the building of a great cathedral of reconciliation wherein all men may know one another, love one another, and serve one another in love.

This shall never be achieved by a representative committee; each must raise his stone one at a time, as he reaches out to his neighbor, helping, caring, doing. This cannot become a reality merely because the church has created a program; what has to be done, has to be done by program and people together or it will not be done at all. A fund, no matter how large and how it is spent, cannot do it; Jesus said, "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."



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Figures on Giving Released

Members of 73 U. S. Protestant denominations gave their churches a total of \$3,612,671,698.00 during fiscal year 1967, according to a report on church financial statistics released by the National Council of Churches.

These and other church financial figures are included in a new booklet, *Report on Church Financial Statistics and Related Data*, published for the National Council's Section on Stewardship and Benevolence.

The 73 church bodies do not, however, include all recognized churches in the U. S. A. Missing from the list are such major groups as the Roman Catholic Church, the Mormons, and the Church of Christ Scientist which do not publicize stewardship figures. Also missing are figures for numerous Eastern Orthodox church bodies, and for the same reason.

Below is a partial listing of these church financial statistics.

REPORT ON PER-MEMBER CONTRIBUTIONS FOR FISCAL 1967

<i>Communion</i>	<i>Benevolences</i>	<i>Congregational Finances</i>	<i>Per Member Total</i>
American Baptist Convention	\$14.55	\$ 68.08	\$ 82.64
American Lutheran Church	10.63	51.34	61.97
Baptist General Conference	37.40	155.33	192.73
Church of the Nazarene	38.90	158.00	196.91
Episcopal Church	11.04	58.91	69.94
Evangelical Covenant Church of America		182.72	221.00
Evangelical United Brethren	16.81	66.46	83.27
Free Methodist Church of NA	97.75	130.66	228.41
General Conference Mennonite Church	70.34	86.09	156.43
Lutheran Church in America	12.91	48.01	60.92
Lutheran Church—Missouri Synod	19.95	61.00	80.94
Methodist Church	10.33	54.27	64.61
Missionary Church Association	68.38		208.54
National Fellowship of Brethren Churches	39.60	207.23	246.83
N. A. Baptist General Conference	33.06	115.88	148.94
Ohio Yearly Meeting of Friends	36.46	115.03	151.48
Oregon Yearly Meeting of Friends	38.13	124.87	163.01
Orthodox Presbyterian Church	28.97	11.73	140.71
Pentecostal Holiness Church, Inc.	14.91	128.86	143.77
Pilgrim Holiness Church	32.64	214.94	247.58
Presbyterian Church in the U. S.	41.58	98.58	140.16
Reformed Episcopal Church	21.11	227.03	248.14
Seventh-day Adventists			315.62
Southern Baptist Convention	10.81	53.03	63.87
United Brethren in Christ	31.08	108.00	139.09
United Missionary Church			369.47
United Presbyterian Church, U. S. A.	27.05	84.32	111.37
Wesleyan Methodist Church in America	52.44	237.45	289.09

DUKE FUND APPROPRIATES \$250,000 FOR RETIRED MINISTERS, WIDOWS

The Duke Endowment provided \$250,000 in 1968 for retired ministers and widows and dependent orphaned children.

Trustees of the Endowment appropriate funds each year to assist in the support of ministers who have retired from the North Carolina or Western North Carolina Conferences of The United Methodist Church and of dependent families of those who were serving in one of these Conferences at the time of death. The appropriation is a part of the Endowment's philanthropy in the area of religion, which includes also assistance in building, maintaining, and operating rural United Methodist churches in North Carolina and a variety of special services to help make the programs of these churches more effective.

There were 593 checks of which 257 went to ministers, 287 to widows, and 49 to children. Retired ministers had 7,892 years of service. Those whose widows received assistance had served 7,435 years, and those whose orphaned children were given help had a total of 842 years.

The largest check was for \$886.37 and went to a minister with 48½ years of service. Fifty-five ministers had served 40 years or more; 117, from 30 to 40 years; 30, from 20 to 30 years; and 55, from one to 20 years. The amount received by ministers amounted to \$144,236. Widows received \$101,917, and children, \$3,847. Although most of the beneficiaries reside in North Carolina, others are residents of 12 other states.

FIVE MINISTERS TO SERVE CASAR CHARGE

Five ministers who are now serving in the Upper Cleveland Group Ministry will take on added responsibility for the Casar United Methodist Charge, in the absence of a full-time minister.

Under the supervision of Dr. Charles D. White, superintendent of the Gastonia District, the following arrangement has been made in keeping with the connexional system and the Group Ministry concept:

Hubert Clinard, pastor of Polkville-Rehobeth United Methodist Churches, and Lee Ellis, pastor of Clover Hill-Oak Grove Charge, will have pastoral responsibility for the Casar United Methodist Church and will preach at the 9:00 o'clock services.

Rayvon White, pastor of Friendship United Methodist Church, will assume the pastoral responsibility for Pleasant Hill United Methodist Church and will preach at the 11:00 o'clock services.

Don Fischer, pastor of Lawndale-Double Shoals United Methodist Charge, and Merrill Perkins, pastor of Palm Tree United Methodist Church, will assume pastoral responsibility for Kistler's Union United Methodist Church and will preach at the 10:00 o'clock services.

This is a temporary arrangement until Annual Conference in June.

The Upper Cleveland Group Ministry was formally organized in 1966. There are nineteen churches, eight ministers, a deaconess, Miss Vera Falls, and an office in Lawndale.

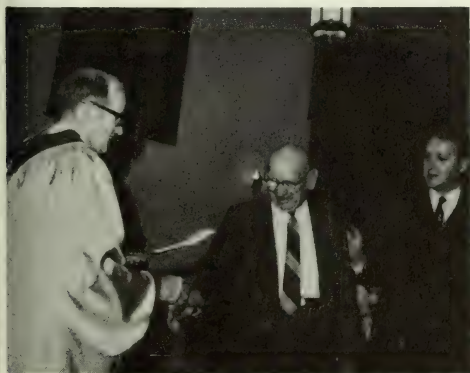
MERRILL PERKINS
District Director, UMI

ST. PAUL HONORS OLDEST MEMBER

During Sunday morning worship service Jan. 26, the congregation of St. Paul United Methodist Church, Rocky Mount, honored its oldest member, J. B. Overby, on the occasion of his 89th birthday.

Charles Ward, chairman of the Administrative Board, presented Mr. Overby with a resolution expressing the joy shared by all the members and praise to God for the work of his servant in the church and community over the years. Mr. Overby is known throughout the Rocky Mount area as an outstanding lay leader and churchman.

Born in Columbus, Ga., he came to Rocky Mount as a young man. Today he never misses an opportunity to take an active part in the church. He is always in worship on Sunday, and is busy during the week visiting and calling members by telephone "to see how they are doing."



Charles Ward of St. Paul United Methodist Church presents its oldest member, J. B. Overby, with birthday wishes. At right is the pastor, Rev. W. C. Simpson, Jr.

CANNON TO TAKE PART IN WORSHIP CONVOCATION

Bishop William R. Cannon of the Raleigh Area has been invited to lead the interest group on "The Theology of the Lord's Supper" at the Convocation on Worship to be held in the Kiel Auditorium, St. Louis, Missouri, April 21-24, 1969.

A number of boards and agencies have united with the Council of Bishops and the Commission on Worship to plan this Convocation around the theme, "Focus on Crisis in Worship."

Denominational and ecumenical leaders who will assist include:

Dr. Don E. Saliers of Yale University, speaking on "The Crisis in the Use of Language;" Dr. E. Stanley Jones on the subject, "The Crisis in Faith;" Bishop Roy C. Nichols, of the Pittsburgh Area, who will speak on "The Crisis of Worship and Christian Action." Bishop Lance Webb will give the keynote address.

Roman Catholic Archbishop John Joseph Carberry of St. Louis will bring an address on "Prayer and the Sacramental Life." Father Gerard Broccolo of the Lady of the Lake Seminary, Mundelein, Illinois, will speak on "Lay Participation in Worship."

To register, send name and address and \$10 registration fee to Rev. Hoyt Hickman, Secretary, Commission on Worship, 1001 W. 21st St., Erie, Pa.

The WNC Conference Commission on Worship has investigated the cost of a chartered plane (40 persons) which would cost \$65.90 per person, round trip (normal round trip fare is \$135.00).

If interested in this chartered flight, write immediately to: Rev. H. Glen Lanier, 2830 Dorchester Pl., Charlotte, N. C. 28209, or call him at 523-0077 or 523-6172.

THEY ARE a charming couple, a wisp of nostalgic romanticism from an era never to be lived again.

Laura Kierle Bond, a teacher, glistening in white organdy over silk, on a wintery day in 1899, married James Alfred Gawthrop, a credit reporter, in the parlor of her home in Waverly, a suburb of Baltimore, Md.

On Sunday, Jan. 19, 1969, with love in their hearts for each other, and for their friends and mankind, they celebrated their 70th wedding anniversary at the Methodist Home in Charlotte, where they have lived since 1962.

They have lived, worshipped and worked in Fayetteville, High Point, Greensboro, Reidsville and Charlotte in North Carolina, as well as in Richmond, Va., Savannah, Ga., and Baltimore.

"I was never ambitious for money," Mr. Gawthrop said. "I welcomed the opportunity to serve people."

"My joy in life has been the meeting of people who have become my friends," she said.

He is 96 and she 92. They didn't say it, but their long lives are probably due as much to their philosophy of service and love for people and work in their church as to their physical disciplines.

"Don't make us out to be more than we are," Mr. Gawthrop said to a reporter. "We are humble and appreciative folk."

"There's got to be a lot of give and take in marriage," he said, adding, with a twinkle in his eye, "you've got to live a long time for one to last as long as this marriage."

He said the divorce rate won't be cured by legislation; only by religion: "only Christianity can straighten it out."

Laura, who has spent her days as a mother and housewife, said the 70

Married for 70 Years and Still in Love

by JOHN L. BORCHERT

years with her husband have been "rewarding and interesting."

The Gawthrops, despite their age, walk around with little assistance and are able to care for themselves at the Wesley Nursing Center of the Methodist Home. They like to read and listen to the radio, receive visitors and communicate with friends and relatives by letter.

Marriage took Laura, who was a graduate of Western Female High School of Baltimore, out of the teaching ranks, a practice which has been abandoned by the modern school system. Jim Gawthrop, a graduate of the Baltimore Law School, didn't take up the practice of law.

Instead he went with Bradstreet Credit Reporting (now the famous Dun and Bradstreet), first in Baltimore, and then in several other cities.

As the Gawthrops have moved about the nation they have remained active in the service of the church and of the community. He has worked with Scouting and Rotary, and in the church has been chairman of official boards, superintendent of church schools and teacher. She has worked with the women's organizations of churches.

Jim Gawthrop, who likes to sit by his radio at Wesley Nursing Center and listen to baseball and other sports, has a Rotary pin with a diamond and while



MR. AND MRS. JAMES A. GAWTHROP

at Reidsville was known across the state as "Mr. Rotary."

Laura was a Baptist, but a week after the marriage joined the Methodist Church.

"My sister played the organ in the Baptist (Huntingdon) Church, and my older sister sang," she said. "When I was married, the sister who played the organ said to me, 'You aren't going to join the Methodist Church, are you? That's where they say, Amen!'"

Mr. Gawthrop's career with Bradstreet reached a fulfillment in Richmond, Va., where he went in 1906, staying 20 years as branch manager.

He left Bradstreet to become secretary of the Greensboro, N. C. Chamber of Commerce, and then went with the North Carolina Employment Security Commission, first in Greensboro, then in High Point, Fayetteville, and finally Reidsville, where he retired at the age of 80.

"As we have moved to other cities," he said, "we have always had our pastor send our letter of transfer ahead of us." They began in Trinity Methodist Church in Baltimore and now have membership in Myers Park United Methodist Church in Charlotte.

Tragedy has stalked the Gawthrops in their personal life, despite a happy marriage. They lost two sons in infancy to childhood diseases. A third son, then 20, was drowned in 1920. And during the 1960s a fourth son, Alan, a Marine officer and a decorated veteran of World War II, died.

Another son, Joseph W. Gawthrop of Greensboro, survives. He is vice-president of Pilot Life Insurance Co.

The Gawthrops have one grandchild, Mrs. Frank Bush of near Philadelphia, Pa., daughter of Mrs. Alan B. Gawthrop of Jacksonville, N. C. And they have one great-grandchild, Laura Brett Bush.

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WOMEN'S NEWS

NORTH CAROLINA CONFERENCE

MRS. IVAN E. WELBORN

ROCKY MOUNT DISTRICT

The Executive Committee of the Rocky Mount District Women's Society of Christian Service met Jan. 25 at the home of Mrs. J. W. Benson, with Mrs. Carey Hunter Banks as co-hostess.

Mrs. J. C. Reynolds, president, presided with all members present.

Mrs. L. G. Hooks gave the devotional, pointing out our responsibility as Christian women to stand at the crossroads where so many stand today, to help guide them down the Christian path of life.

Mrs. Reynolds welcomed Mrs. Otis Lowry as a new member of the committee and recognized Mrs. Paul Caruth, Mrs. Robert Bame, and Mrs. S. A. Dunn. Mrs. Tom Collins announced the annual district meeting would be held at St. James Church, Tarboro, April 10. The theme will be "Send Out Thy Light."

Mrs. Carey Hunter Banks, secretary of Missionary Education, announced that Dr. Gertrude Feely, former missionary to Japan and the Far East, will be in the district the week of Feb. 22-28. Dr. Feely was still available for morning engagements. Mrs. Banks also gave an interesting report of her trip to New York for the Missions Seminar held last October.

Our second annual Spiritual Life Re-

treat will be held in W. Nash Church in Wilson at 10:00 a.m. on Feb. 25. "Seek Ye the Lord" will be the theme, and Mrs. Charles Saunders of Elizabeth City will be the leader.

Attention was called to the new format of the *N. C. Christian Advocate* and the women were asked to encourage and publicize the current subscription campaign for this magazine.

Mrs. Reynolds announced the meeting of the N. C. Church Women United at Rocky Mount on April 20-22. Mrs. S. A. Dunn will be installed as president. All officers and secretaries gave very good reports. The subdistrict leaders hope to prepare a seminar on World Understanding for their spring meetings.

Mrs. Reynolds closed the meeting with this thought: "The season of Lent is a time for heart-searching, of self-study—a time for a good beginning. We look forward to being a 'New Church for a New World.'"

Mrs. Benson and Mrs. Banks served a delicious luncheon.

—MRS. BILL ADLER

Dist. Ch. of Public Relations

EVIDENCE

Commitment is evidence of our faith. Involvement is evidence of our hope. Service is evidence of our love.

—EUNICE HARRINGTON, *President Women's Division*

DATES TO REMEMBER

Wesleyan Service Guild: Annual meeting March 15-16 at Hay Street United Methodist Church in Fayetteville. Spiritual Life Retreat at Camp Rockfish, May 17-18.

FOR TREASURERS

Treasurer's Note: Next report due on Feb. 28. The final report on this pledge period will be April 30. May 1 pledges will be made covering seven months' period ending Nov. 30. Love Offering at the Annual Meeting will go to the Fund for Reconciliation.

WRITE!

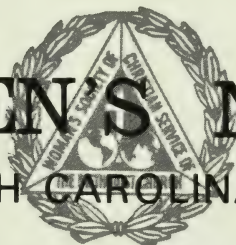
Christian Social Relations: Please study the issues coming up in the State Legislature and Congress. Talk, then act! Write to your state and national legislators, give them your opinion on the issues coming up for vote. They want your opinion.

—Copied from Raleigh District Newsletter

MRS. W. M. BRYAN,
District President

WOMEN'S NEWS

WESTERN NORTH CAROLINA CONFERENCE



MRS. JOHN C. WRIGHT

CALENDAR OF COMING EVENTS

March 21-22: Conference Executive Committee Meeting, Pfeiffer College.

March 29: Leadership Training Day, First United Methodist Church, Charlotte.

April 12-14: Hub City World Understanding Workshop, Charlotte, for eleven Conferences, in Southeast.

April and May: Annual District Meetings, Women's Society of Christian Service.

June 10-12: Annual Meeting Conference Women's Society, Lake Junaluska.

June 13-15: Annual Wesleyan Service Guild Weekend, Lake Junaluska.

THE TREASURER SPEAKS

"Do you believe in miracles?" asks Mrs. Thomas D. Harrell, Jr. of Salisbury, Conference treasurer, in a state-

ment issued this month. "I do," she adds. "When each of you in your own way, give of your service and money you are helping a miracle to take place. What is this miracle? It is the miracle of Missions."

She then quotes: "I am standing here in one place, and yet by the miracle of missions my feet are treading the path of mercy around the world. I have two unskilled hands and yet by the miracle of missions these hands are performing delicate operations in many hospitals and doing deeds of kindness everywhere at this hour. I have one tongue and that tongue can speak only one language, and yet by the miracle of missions, I am telling the story of Jesus Christ in a hundred languages at this hour."

Mrs. Harrell reminds local treasurers that they will receive new remittance blanks from Service Center in February, so that they may send their reports to district treasurers by March

1. Each local society is asked to send three-twelfths of its annual pledge to missions.

She also states that during the coming year the societies and guilds are asked to plan *two* pledge services—a service in April or May for a seven-month period, June through December, and in October or November for gifts pledged for the calendar year of 1970. She explained that 1969 is a year of transition when societies and guilds arrange their pledges to conform with the calendar year.

The *program* year extends from September to September, just as the officers are elected from September to September.

The new magazine *response* will carry suggested material for a pledge service in the March issue.

CHARLOTTE GUILD PLANS ANNUAL MEET

The Wesleyan Service Guild of the Charlotte District will have its Annual Meeting on March 18 at First United Methodist Church, Charlotte, at 6:15 p.m. Mrs. Fred Hall, district president, has announced that an invitation has been extended to all pastors in the district and their wives, to the presidents of the Women's Societies and the Guild coordinators to join the Guilders in this dinner meeting.

Rev. Jerry Murray, superintendent of the Statesville District, will speak on the Yokefellow Movement, a project of

new forms of mission in the Forest City area.

The Hawthorne Lane Guild is planning to undertake a similar project in the near future.

CHARLOTTE DISTRICT EXECUTIVE MEETING

Plans for the Annual Meeting of the Women's Society of the Charlotte District were made at a meeting of the District Executive Committee on Jan. 15 at the Charlottetown Mall.

The District Meeting will be held on May 7 at Dilworth United Methodist Church.

Mrs. John Ramsey announced that a district library had been established at Hawthorne Lane United Methodist Church, where all of the mission materials owned by the district are placed on file, so that local societies may borrow special items for their mission studies.


Mrs. S. M. Springs, Jr., district treasurer, paid tribute to the work of all local treasurers in helping make it possible for the district to pay seven-twelfths of its annual pledge by Dec. 30.

Mrs. John Ramsey, district president, was in charge of the meeting. Mr. and Mrs. Ramsey left on Feb. 8 to join the building team from the Western North Carolina Conference to go to Bayamon Gardens, Puerto Rico. Mrs. Ramsey is serving as nurse for the 21-member team.

—MRS. W. F. MILLER
Dist. Ch. Public Relations

WINSTON-SALEM DISTRICTS TO HOST ANNUAL MEETING

The Winston-Salem/Forsyth and the Winston-Salem/Northeast District Women's Societies will be joint host-



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esses for the Annual Meeting of the Women's Society of the Western North Carolina Conference at Lake Junaluska June 10-12.

Mrs. James Ringley, president of the W-S/Forsyth District, and Mrs. Frank Smith, president of the W-S/ North-east District, have sent a joint letter to each of the societies in their respective

districts, saying, "You and *your* society figure very importantly in the smooth operation of this meeting."

They list the duties of the hostess district and urge each local society to send as many representatives as possible to the meeting, saying, "You are entertaining, *you* are paying, *you* are hostesses."

New Name for Program Journal

Another new name has made its appearance on the masthead of a United Methodist Church magazine.

Beginning with the January issue, the denomination's official monthly program Journal will be *the Interpreter*. It will continue the service of *The Methodist Story*, program journal of the former Methodist Church, and *Spotlight*, counterpart publication of the former Evangelical United Brethren Church.


For a few months since union of the two denominations to form the present United Methodist Church, the combined program journal has carried the name, *Methodist Story-Spotlight*.

Edited by Darrell R. Shamblin, *the*

Interpreter is mailed to some 325,000 pastors and key laymen in the 40,000 local congregations of The United Methodist Church. Editorial offices are at 601 W. Riverview Avenue, Dayton, and the business office is at 1200 Davis Street, Evanston, Ill.

Appropriately named, *the Interpreter* takes its title from the fact that it is published by the Division of Interpretation of the church's Program Council, which was directed by the General Conference "to publish a free program journal for pastors and local church leaders . . . which shall present to the local church for its use the program and promotional materials of the general agencies in a correlated manner."

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Sunday School Lesson

by DR. RAYMOND A. SMITH
(International Lesson Series)

FOR FEBRUARY 23

When Religion Is Vital

Background Scripture: Mark 7:1 through 8:26

Lesson Scripture: Mark 7:1-5, 9-15

In this lesson we are concerned to explore the meaning of the essentials of faith. The most casual survey of the world's religions will reveal an astounding variety of rituals, ceremonies, requirements regarding food and clothing, observance of special days, prohibitions, commandments, holy places, pilgrimages, etc. But how much of it is really vital, and how much of it could be dispensed with and still not damage the inner core of the faith? Arguments about such questions are to be found in the literature of all the religions. The fact that practically all of them have divided into sectarian groups, some of which emphasize one aspect of the faith, and some another, is ample evidence of the tendency of men to disagree about what is important in religion. The inherited faith of our own civilization is no exception to the rule.

In today's lesson we see Jesus in one of the many controversies that marked his contact with the religious establishment of his time. In this particular case it was the Scribes, experts in the Law's requirements, who raised the question as to why Jesus' disciples did not observe the practice of hand-washing before eating. It is important to make a distinction here between sanitation (as it is understood by moderns) and rit-

ual cleanliness, as understood and practiced by the Jews in the time of Jesus. To dip one's hands into the water "up to the knuckles" was sufficient to satisfy the ritual requirement and to render a person ceremonially "clean." Many of the peasants who worked in the fields, often in places where no water was available, did not practice this rite; consequently they were considered "sinners." Now this particular rite was only one of many that were included in the oral tradition, or the commonly accepted interpretation of the meaning of the Law. This is where Jesus most often found himself in disagreement with the Scribes and Pharisees, sometimes contrasting the Law itself with their interpretations of it. An example of this follows.

The Law enjoined the honoring of one's parents, but the practice of "Corban" (meaning the withholding from charity of money which had been dedicated to the Temple), permitted a person to refuse to help his aged parents because his money was "Corban" (that is, already given). In such case the need of the parents was put second to that of a religious practice. Jesus cut through such practices to the central issue which had already been made clear in the Ten Commandments. He saw the action of some people in such

cases as avoiding their clear responsibilities.

In verses 14-15 (also see verses 21-22) Jesus is making it clear that outward forms of religious practice are not so important as a person's inner attitudes and convictions. This is the famous "principle of inwardness" which distinguished the teachings of Jesus from that of many of his contemporaries. For other examples of this read Matthew 5:21-48.

In concluding this brief discussion of vital religion we may observe that much of the disillusionment of our youth with religion can be charged to the failure of us who represent "the establishment" to live up to what we teach. Not long ago a prominent judge wrote an article on the revolt of youth. Among other things, he said, "Young people call us hypocrites because we *are* hypocrites." His article brought criticism from a number of older people who were saying, "Speak for yourself, judge." Of course, not many of us would enjoy being called hypocrites, but it wouldn't hurt to think about the matter a little bit!

In John Wesley's time there was a man named William Law who wrote a book entitled *A Serious Call to a Devout and Holy Life*. Wesley got a copy of the book, read it, and then commented: "When at Oxford, I took it up, expecting to find a dull book, and perhaps to laugh at it. But I found Law quite an overmatch for me; and this was the first occasion of my thinking in earnest of religion after I became capable of religious inquiry." In William Law's writings is found the following, with which we may appropriately close this discussion: "Religion is not ours till we live by it, till it is the religion of our thoughts, words and actions, till it goes, with us into every place and governs our hopes and fears,

our cares and pleasures. We must therefore take it for granted, that if we are not religious in our conversation and common temper, we are not of a religious spirit."

IN MEMORIAM

MRS. GRACE ESTHER STEWART

We wish to pause and pay deep tribute to our godly wife and mother who departed this life Feb. 18, 1938, after a nine-month battle with cancer. She was a devout Christian, a believer in scriptural holiness as taught by John Wesley and the Holy Bible. Her husband, John Lynn Stewart, a real Christian, and three sons—John Thomas, Charles Wesley and Joseph William Stewart now are all serving in God's vineyard in the quest of lost souls.

THE JOHN L. STEWART FAMILY
P. O. Box 5042
Chattanooga, Tenn. 37406



ELIZABETH COATES GITHENS

Early Christmas morning, December 25, 1968, the spirit and life of our dear friend and co-worker moved to a higher sphere; she was promoted to higher endeavors in the kingdom of our Lord.

Serving in many areas in our church and in its supporting organizations, she gave herself splendidly to them all. First of all, however, her loyalty and devotion were ever directed toward her lovely family. But somehow she was able to find time for many other areas of concern, among which was her ministry in the Volunteers for Compassion at Duke Hospital.

Therefore, the members of Epworth United Methodist Church, including particularly the members of the Women's Society of Christian Service, thank God for this great woman of quiet dedication and dependability.

This tribute is submitted by the Women's Society of Christian Service of Epworth United Methodist Church, which unitedly expresses its love and gratitude to God for this vital, active, and consecrated member. We shall be ever grateful for her capable leadership in our church and community. We express to her family our deepest sympathy.

MEMORIAL COMMITTEE
Women's Society of Christian Service
Epworth United Methodist Church
Julis G. Harrison, *Chairman*

RESPONSIBILITIES for the work and program of the local church begin first of all with the Charge Conference which, under our new church structure, is the unit of greatest authority. Next is the Administrative Board which under some circumstances may be the same persons as those constituting the Charge Conference. The Charge Conference and/or the Administrative Board initiates, in conjunction with the total United Methodist Church program, the work of the local church. Then the Council on Ministries implements the projected program. Depending upon the size and need of the local church, the task of getting the job done can devolve upon as many persons and work units as needed. One of these vital work areas is that of stewardship.

It is to be noted that the Committee on Finance is separated from the stewardship area. The purpose of this separation is to emphasize the fact that stewardship is much broader and much more significant than just that of finances. True stewardship claims all of life.

All of the stewardship concerns of a local church *shall* be under the direction of a stewardship work area chairman who is elected by the Charge Conference on nomination by the Committee on Nominations and Personnel. When elected this chairman becomes a member of the Administrative Board. Tenure of office is determined by this Board except when the General Conference or the Annual Conference orders otherwise.

The chairman of the Work Area on Stewardship works in close cooperation

The Rev. Mr. Gibbs is executive secretary of the Board of Lay Activities for the Western North Carolina Conference.

THE WORK AREA CHAIRMAN OF STEWARDSHIP

by ROLLIN P. GIBBS

with his pastor and with the church agencies dealing with stewardship. It is his responsibility to become thoroughly informed on the whole field of stewardship as it relates to the mission of the church. The program agencies of the church must be contacted for resource materials and other helps. These he must be prepared to interpret and use in the local church. He must understand the program of the church and project plans to implement it in stewardship study and action. His recommendations to the Council on Ministries must be interpretative and practical.

All age groups in the church must be included in the stewardship emphasis because the response of our people to the call of God is as important as is the carrying out of the program.

The Work Area chairman of Stewardship also serves as liaison within, as well as beyond, the local church. He may serve as chairman of the age level task group to carry out a stewardship program. His is the over-all responsibility in stewardship. When needed, it is his responsibility to recommend or-

ganizing a Commission on Stewardship.

Working with the chairman, and the commission, may be task groups in such areas as wills and legacies, Christian Family Money Management, Tithing, Time and Abilities, etc. This commission cooperates with the Committee on Finance in implementing the Annual Every Member Commitment program. The chairman should be prepared to give counsel to provide program building materials to all work area chairmen and commissions.

It is the work area chairman and/or the stewardship commission that keeps the Council on Ministries aware of the meaning of the stewardship of life, time, ability and material possessions. In fact, this work is closely related to the Charge Conference, the Administrative Board, the Council on Ministries, the Age-level Councils and the church school.

Further help can be secured from the Division of Stewardship and Finance, General Board Board of the Laity, 1200 Davis Street, Evanston, Illinois 60701.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

WANT A CHANGE? Great challenge for D. C. E. Apply First United Methodist Church, P. O. Box 926, Newton, North Carolina 28658.

WANTED: Disciplines of M. E. Church, South, 1934 edition or earlier, will pay \$1.25 postpaid if in good condition; also will pay \$2.25 postpaid for "The Methodist Armor" published about 1888 by H. T. Hudson. Contact C. B. Holland, P. O. Box 434, Laurens, South Carolina 29360.

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MULLINIX NAMED HIGH POINT COLLEGE CHAPLAIN

The Rev. George Roland Mullinix, pastor of Bethel United Methodist Church in Hickory, has been named chaplain of High Point College, effective this June, according to Dr. Wendell M. Patton, college president.

The appointment has been approved by Bishop Earl G. Hunt, Jr., resident bishop of the Western North Carolina Conference.

"It's the most exciting challenge of my life," said the Rev. Mr. Mullinix from his Hickory home where he lives with his wife, Hilda, and their children, Timothy and John, ages five and two, respectively.

He had visited the campus earlier this year and said he was impressed by what he saw and heard. "I met many students who saw a need for a chaplain, and they think he should counsel, advise, and be available to lend a shoulder and an ear to them," he said.

"He should be available not to the 'good' or 'bad' students, but to the whole crowd," he said. The Rev. Mr. Mullinix expects to teach several courses.

He is a native of Raleigh and received his undergraduate degree from Lenoir Rhyne College in 1960 and his B.D. from Duke University in 1964. Bethel United Methodist Church is his third pastoral appointment.

L H N
F B I R
T
A D C E

THE CHILDREN'S PAGE

Dear Girls and Boys:

This month has several important days and one of them is a day on which we think especially about the people we love very much. It is called Valentine Day in memory of a man who tried to do things to show people that he loved them. Christian living is basically a matter of loving. The Apostle Paul wrote a letter to his friends in Corinth about this matter. The Greek word he used for love was *Agape*, and he meant the sort of love that shows concern for others, a caring that comes because we love God. A man named J. G. Phillips has translated the words of Paul in this way:

"This love of which I speak is slow to lose patience—it looks for a way of being constructive. It is not possessive; it is neither anxious to impress nor does it cherish inflated ideas of its own importance.

"Love has good manners and does not pursue selfish advantage. It is not touchy. It does not keep account of evil or gloat over the wickedness of other people. On the contrary, it is glad with all good men when truth prevails.

"Love knows no limit to its endurance, no end to its trust, no fading of its hope: it can outlast anything. It is, in fact, the one thing that still stands when all else is fallen."

(I Corinthians 13:4-7)

This is the kind of love we need to

MRS. CATHARINE VICK

have in our lives. This is the kind of love that will make our world a better place in which to live. I hope you will remember these words and try to live by them.

AUNT CAY



WHAT THE WORLD NEEDS

Miss Gilhooley hummed softly as she faced her class with the two heart-shaped boxes. Jimmy stopped squirming and gave her the rare gift of his full attention for a change.

"Children," Miss Gilhooley began "we're going to renew an old Valentine custom. Long ago, people drew the names of their Valentine from a big urn. They picked someone and pledged a year of friendship and affection to them."

The girls giggled and the boys looked wary.

"Your names are in these boxes," Miss Gilhooley went on, "the boys' names in one and the girls' in the other. It will be fun and besides," she added with a twinkle, "we can use a little more friendship between you boys and girls."

On Valentine's Day Jimmy ran to catch up with Suzy on the way to

school. "Hey, Suzy, guess what? I know who gotcher name!"

"Was it Brucie Fowler?"

"Naw," Jimmy shook his head.

"Was it Bobby Brand?"

"That sissy?"

"I'll bet it was Chuckie Clark," she cried excitedly. "Oh, I hope so. Last year he gave Janie *flowers*. All the girls were so excited!"

"I sure remember what a big deal you made outta it!" Jimmy muttered. "Flowers!"

"Boys! Don't you want to grow up and be a gentleman like your dad? I'll bet *he* sends Valentine *flowers* to your mom. Doesn't he? Hmmmmmmmm?"

"Well, yeah," Jimmy admitted. "Every year a big box of 'em. Mom always acts surprised and carries on about what a great guy she married and Dad acts kinda sheepish and says he just did it so she would fix his favorite pot roast again."

"My dad always send mom a little bouquet with lace around it," said Suzy. "Daddy says he was so poor back in the olden days that he picked Mom's first Valentine bouquet in the park and wrapped it up in a doily from a candy box."

Jimmy walked on a while before asking, "Would you really feel awful if Chuck didn't get your name, Suzy?"

Suzy sighed wistfully. "But *flowers* would be so nice . . ."

"Sposin' I had your name?"

"You, Jimmy?"

"I gotcha some flowers, Suzy . . ."

"Oh, Jimmy! I'm so glad you got my name!" She paused, then told him shyly, "I know who got your name, too."

"You, Suzy? Honest?"

She nodded. "I swapped Betty Ripley four sticks of bubble gum and a wad of purple modeling clay for it."

He grinned. "Did ya really?"

They walked on. "Hey, Suzy," Jimmy

asked suddenly, "whose name *did* ya have?"

Suzy giggled, "Chuckie Clark's."

—Selected.



HYMN OF THE MONTH

The hymn selected for this month may be new to you. It is a new hymn in our Methodist *Hymnal*. You will find it on page 412. The words are the result of the collaboration of three men who lived at different times. They express the meaning of the Crucifixion and Atonement. They tell us that Christ did nothing wrong. He died for everyone; he died for me. I cannot repay this greatest of all debts, but I can adore, and pray, and praise. The tune of this hymn is one of the greatest of all choral tunes. Have someone help you learn this hymn.

Ah, dearest Jesus, how hast thou
offended,

That men to judge thee hath in
hate pretended?

By foes derided, by thine own
rejected,

O most afflicted!

Therefore, kind Jesus, since I cannot
pay thee,

I do adore thee, and will ever
pray thee,

Think on thy pity and thy love
unswerving,

Not my deserving.



RIDDLES

If Mississ Ippi should lend Miss
Ouri her New Jersey, what would
Dela Ware? *Al-ask-a.*

What happened to the girl who
swallowed a spoon? *She couldn't stir.*



ANSWER FOR LAST WEEK: N

CAROLINA BRIEFS

¶ The Rev. and Mrs. William O. Bigham of Sao Paulo, Brazil, announce the birth of their fourth son, Stephen Eury Bigham. The Rev. Mr. Bigham, a member of the WNC Conference, and Mrs. Bigham are missionaries to Brazil.

¶ The Liberty United Methodist Church will be dedicated by Bishop Earl G. Hunt, Jr., Feb. 16 at 11 o'clock. All former pastors and friends are invited to be present. Liberty Church is on the Liberty-Concord Charge in the Thomasville District. Rev. W. R. Frost is pastor.

¶ Mrs. Jane Taylor Biggers died in Duke Hospital Jan. 31 following a brief illness. The daughter of Mr. and Mrs. J. Robert Taylor of Spindale and the wife of Sherrill B. Biggers, Jr., graduate student in the School of Engineering at Duke, she was a senior at Duke University. The funeral was conducted Feb. 2 at Spindale United Methodist Church by the minister, Rev. John Jordan.

¶ Union Chapel United Methodist Church, Albemarle, has engaged Mr. Ben Sides, architect of Charlotte, to draw plans for a new fellowship hall, which the congregation anticipates building in the near future. Mr. Sides was architect for the church and educational building dedicated at Union Chapel in March of 1968.



Rev. Sid Huggins, approved evangelist of the North Carolina Conference, will preach in revival services on the Friendship Charge, Statesville District, beginning on Feb. 26 and continuing through March 7. The public is invited to these services. John S. Oakley is pastor.

¶ A Service of Consecration, formally opening the new sanctuary, will be held at St. Timothy United Methodist Church, Brevard, Feb. 16 at eleven o'clock. Dr. M. Wilson Nesbitt will be the guest preacher.

¶ The Greenville District Lay Rally in Washington Feb. 18 has been changed from First Church to the high school. The meal will be served from 5:30-6:30 p.m. in the high school gymnasium and the program will begin in the high school auditorium at 7:00 p.m.

For
COLDS
take 666



CENTRAL CHURCH HAS NEW PARSONAGE

Pictured above is the new parsonage of Central United Methodist Church, Laurinburg. Built at the cost of \$25,000, the eight-room parsonage is well over three-fourths paid for even though the church had no building fund when the project was started in Dec., 1967. Included in the parsonage are a living room, dining room, kitchen, three bedrooms, den and a study. Building committee members were Calvin Williams, chairman; E. C. Wright, Grey Sewell and Miss Ruby McFadyen.

—LAURINBURG EXCHANGE PHOTO

DR. SHOCKLEY SPEAKS AT DUKE MISSION MEET

Dr. Grant Shockley, Christian education secretary for the United Methodist Board of Missions, was principal speaker at the annual Duke Divinity School Mission Symposium which opened Feb. 11.

Shockley, a Methodist minister, is responsible for manpower and financial programs supporting the various worldwide Methodist missions' educational activities.

He spoke Wednesday on the topic, "The Church Amid World Revolution."

Also on the program is Dr. M. O. Williams, Jr., perennial visitor to the Duke meetings which are designed to bring current information on Methodist missions to students, faculty, and local church leaders.

Dr. Williams has for eight years

headed Methodist missionary recruitment and training. Officially retired last month, he will retain his position as missionary personnel secretary through June.

Third visiting speaker on the program is the Rev. Jack Courtney Smith, a Duke alumnus (B.D. '57) who now heads the Yuma, Arizona Methodist Indian Mission work.

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ASKED to Share

World needs are staggering.

Reliable sources tell us that there are more than two million refugees in Vietnam. There are more than a thousand children a month being orphaned because of the war in Vietnam.

Reputable figures coming to us out of the Nigeria/Biafra conflict indicate that currently at least a million are starving, and more than 10,000 are dying daily. In 1968 the Christian Church's response to these two situations alone proved once more to the world that we are concerned for the plight of people.

In the past 12 months American churches (through UMCOR and Church World Service) have shipped millions of pounds of food, medical supplies, and blankets to Biafra. The total material value and cash contributed for this one project exceeded \$2,230,000.

Through your gift to the One Great Hour of Sharing you will help to make possible continued refugee relief to Vietnam, Biafra, the Middle East, and wherever an emergency overseas situation may develop. The United Methodist Church joins more than 30 other denominations in supporting the One Great Hour of Sharing offering.

In addition to the portion that goes to the United Methodist Committee for Overseas Relief, we also provide Crusade Scholarships. In its twenty-fifth year, this program assists graduate students to continue their training, looking toward their assuming positions of leadership. The program provides assistance for students from the U. S. who are members of minority groups, as well as deserving young adults from

other lands.

More than 1,540 graduate students have been assisted in the 25-year history of this program. Most of these students are already at work in their homeland in positions of leadership. They are at work, not only in the church, but in every constructive occupation imaginable.

In addition to overseas relief and Crusade Scholarships, the One Great Hour of Sharing offering gives support to a Ministry to Servicemen in the Far East. Servicemen's centers have been established in Korea, Japan, Okinawa, Hong Kong and Bangkok. Here our service personnel learn more about the culture of people in the lands where they are stationed and have a chance to meet other Christian young men and women for social activities.

Unusual church extension projects are also helped by the One Great Hour of Sharing offering. Through the National Division of the Board of Missions, aid will be given this year to the First United Methodist Church of Juneau, Alaska, the Levittown Church in Levittown, Puerto Rico, and the Keolumana United Methodist Church in Kailua, Hawaii. Each of these congregations faces an unusual opportunity. Our assistance will measurably increase their ability to minister in their communities.

These are the interests which the United Methodist Church supports through the One Great Hour of Sharing. Most churches observe the One Great Hour of Sharing on March 16. On circuits and in other special situations any Sunday may be selected. Materials have been mailed to the pastors from the Division of Interpretation, Program Council of the United Methodist Church, 1200 Davis St., Evanston, Ill. 60201. Any person wishing more information may write directly to the Division of Interpretation.

The Advocate

Campaign This Week

The *Advocate* Campaign is continuing and will be in progress throughout February. We have received many individual subscriptions and also have received All-Administrative Board subscription lists from sixteen churches plus one Every-Family list.

The First United Methodist Church of Randleman has been added to the Every-Family plan churches in the Western North Carolina Conference. Rev. Harry G. Long, Jr. is pastor.

New All-Administrative Board Churches are as follows:

North Carolina Conference

Laurel Hill, Laurel Hill
Mt. Zion, Elm City
Salem, Simpson
Vesley Memorial, Warrenton
St. Paul, Goldsboro
Elm Street-Falling Creek, Goldsboro
Whitakers, Whitakers
East Rockingham, East Rockingham

Western North Carolina Conference

West End, Thomasville
First Church, Dallas
Tabernacle, Greensboro
Glenwood, Greensboro
Pinewoods-Riverview, Thomasville
Greer's Chapel, Thomasville District
Providence, Forest City
Epworth, Concord

SECOND TEAM

Now in Puerto Rico

A veteran team of volunteer construction workers from western North Carolina United Methodism left Feb. 22 for Puerto Rico to complete a multi-room church building for Puerto Rican United Methodists. They will return Feb. 22.

The Rev. W. B. A. (Bill) Culp of Charlotte, who led a church-building team to British Honduras in 1968, heads the 24-member team of men and women, including clergy and laity.

Charles Owens of Forest City is serving as construction superintendent of the current team; Mrs. John Ramsey of Charlotte, a registered nurse and president of the Women's Society of Christian Service, Charlotte District, is team nurse, and Mrs. George Boase of Waynesville is dietitian.

Other members of the team are:

From Charlotte: Mrs. W. B. A. Culp, D. R. Mozeley, the Rev. George Auman, John Oates, Noble Whisenant and John Ramsey.

Team members from outside Charlotte are the Rev. Clyde Faulkner, Liberty; Mr. and Mrs. Marvin Culbreth, Waynesville; John McKinney, Harold Stallcup and Cornelius Martin, Forest City; the Rev. George Dalton, Asheville; the Rev. Wayne Hoyle, Hildebran;

Also C. A. Reece, Franklin; the Rev. Don Ashe, Winston-Salem; Mrs. Harold Rhodarmer, Candler; Mrs. Charles Gidney, Clyde; and Miss Virginia Miller, Leicester. Wade Pittillo of Hendersonville, a member of the Jan. 28 team, remained in Puerto Rico and is working with the Feb. 8 team.

THOUGHTS ON THE SERMON ON THE MOUNT

by JEANNE K. DUNCAN

MY first recollection of God, as a Father, came to me when I was a little five year old girl. I remember the event as clearly as if it happened yesterday. It was one of those beautiful summer days, and like most little five-year-old girls, I was in the back yard, "playing house" and making mud pies. Right in the middle of my play, I stopped, lifted my hands to God, and offered a prayer of thanksgiving for my mother and father. That was my first personal encounter with God, the Father. From that moment, God has been part of my life.

Recently, I have been reading and thinking about the Quadrennial Emphasis of our United Methodist Church. I have been particularly drawn to the proposed study of the Sermon on the Mount. When I think of the Sermon on the Mount, I am always drawn to the Beatitudes, those "happy sayings" of Jesus to His disciples. Having learned them as a child, I suppose they have stayed with me more than any other verses of scripture. Their understanding and meaning, which I learned as a child, also have stayed with me.

Until recently, I had always thought of the Beatitudes as "happy sayings," telling of some future reward that would be mine. I thought them to be very pretty and comforting words. I have heard ministers and church school teachers preach and talk about them, and I have always come away saying the same thing: "They are such pretty sayings, so comfortable, but they really do not speak to my present need."

How wrong I have been! Here I am, a Christian since the age of five, a concerned lay woman, a minister's wife, and I have missed the whole meaning of the Beatitudes for me. This revelation has come to me as I have been reading and thinking about not only the Beatitudes, but the whole Sermon on the Mount. Now, I find that the Beatitudes are far from "happy sayings" for me. They are judgmental words. They make me realize that they will remain God's judgment upon me so long as I place security and peace of mind before involvement in the work of the gospel.

I am no longer a little girl, and a "little girl" understanding of God and the church will no longer do. Now I realize that the Beatitudes will be "happy sayings" for me, only when I give my life to the world in concrete Christian action, in concern that is willing to get involved, and in love that is willing to die to itself.

When this happens, I know that I really will need comfort. Perhaps it will be then that the rewards of the Beatitudes will be mine.

I do not believe either I or our church, will realize any kind of "spiritual pilgrimage" unless our actions prove that we have truly encountered the Word.

Mrs. Duncan is the wife of Rev. T. J. Duncan, Jr., pastor of Erlanger United Methodist Church in Lexington.



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This week's *Advocate* contains an added program supplement, giving a roundup of information about what is being planned for the weeks ahead. These extra eight pages should be especially valuable to church officials and pastors. Prepared by key leaders of our conference, the supplement will be issued once a month.

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christian advocate

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CALENDAR OF COMING EVENTS

NOTE: If any of the meeting dates or places are in error, please inform the **ADVOCATE** immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

- Mar. 3 : Annual Joint Meeting of Bishops' Committee on Church Architecture and Leaders of Rural Church, Duke University

NORTH CAROLINA CONFERENCE

- Feb. 20 : Executive Committee, Conference Board of Evangelism, Methodist Bldg., 2 p.m.
 Feb. 20 : Program Council, Methodist Building, Raleigh
 Feb. 22 : Music Workshop, Methodist College, Fayetteville, 10:30-4:30
 Feb. 25-26: Methodist Rural Fellowship Retreat
 Mar. 2 : Sanford District Conference, Sanford, Steele Street Church, 2:30 p.m.
 Mar. 2 : Raleigh District Conference
 Mar. 3 : District Secretaries of Evangelism Workshop, Methodist Bldg., 2:30 p.m.
 Mar. 3-5: Belhaven Subdistrict Christian Workers' School
 Mar. 4 : Spring Meeting, Board of Evangelism, Methodist Building, 10 a.m.
 Mar. 7-8: Conference Board of Education Planning Conference, Camp Chestnut Ridge
 Mar. 10 : Commission on Christian Higher Education, Methodist Building, Raleigh, 10 a.m.
 Mar. 10-11: Seminar on Church and Community, N. C. State University, Raleigh
 Mar. 11 : Trustees, Conference Historical Society, Methodist Bldg., Raleigh, 11 a.m.
 Mar. 11 : Committee on Public Relations and Methodist Information, Methodist Bldg., Raleigh, 2 p.m.
 Mar. 13 : Raleigh District Missionary Rally, Hayes Barton Church, Raleigh, 8 p.m.
 Mar. 15 : Bishop's Meeting with Young Methodists, Greenville for Elizabeth City, Greenville and New Bern Districts
 Mar. 15-21: Senior High United Nations-Washington Study Tour
 Mar. 17 : Committee on Family Life and Committee on Directors of Christian Education and Directors of Music, Methodist Bldg., Raleigh, 10 a.m.
 Mar. 18 : Spring Meeting, Commission on Enlistment for Church Occupations, Methodist Bldg., Raleigh, 10 a.m.
 Mar. 19 : Committee on Camps and Conferences, Methodist Bldg., Raleigh, 10 a.m.
 Mar. 19 : Elizabeth City District Conference, Mann's Harbor, 10 a.m.

WESTERN NORTH CAROLINA CONFERENCE

- Mar. 2-3 : Consultation on Dialogue Sessions, Waynesville, Asheville, Marion Districts, Lake Junaluska, Lambuth Inn
 Mar. 4 : Board of Trustees, Institute for Homiletical Studies
 Mar. 4 : Consultation on Dialogue Sessions, Gastonia, North Wilkesboro, Statesville and Charlotte Districts
 Mar. 5 : Consultation on Dialogue Sessions, Albemarle, Thomasville, Salisbury Districts
 Mar. 6 : Consultation on Dialogue Sessions, High Point, Greensboro, Winston-Salem/Forsyth, Winston-Salem/Northeast Districts
 Mar. 7-8: Vocations: Testing and Guidance Clinic, Greensboro College
 Mar. 10-11: Group Dynamics Clinic, Town and Country Commission
 Mar. 12 : Board of Education, Methodist Bldg., Statesville, 10:30 a.m.
 Mar. 17-18: Training Sessions, District Leaders of Interboard Workshops

LAST OCTOBER's issue of *The Methodist Story-Spotlight* informed us that we were "set free to minister." This statement was not reserved for the pastor, but made for all Christians. In this sense freedom means creativity. To paraphrase a current advertisement: Christians, get out of your rut! It also implies tremendous responsibility. Within the new local church organization of The United Methodist Church, the chairman of Evangelism is one of seven work area chairmen who serve to minister creatively in their community.

Evangelism raises many images in people's minds. Particular attention is now given to creativity, because we are working to bring the old Word of truth to a new secular age. The task is defined in Paragraphs 1125, 1126 of the *Discipline*, 1968. This is one of the work areas where a commission will be needed in the smallest parish and, perhaps, even work area task groups. The chairman of this work area will find much help through his Conference director, his district and/or Conference secretary, his Annual Conference Board of Evangelism and through the General Board of Evangelism. The new Manual for the Work Area of Evangelism will be found on pages 21-28 of the January 1969 issue of *The Interpreter*, successor to *The Methodist Story-Spotlight*.

The chairman's work is not seasonal, but each phase of life within the activity of the church year will bring its own evangelistic emphases. The Work Area of Evangelism will want to utilize the materials available from the General Board, *Tidings*, and *The Upper*

The Rev. Mr. King, minister of Ahsokie United Methodist Church, is president of the Board of Evangelism for the North Carolina Conference.

The Work Area of Evangelism

by KIMSEY KING

Room, 1908 Grand Avenue, Nashville, Tenn. 37203.

When the chairman thinks of his work, he will probably think first of the annual revival which is still in vogue in most of our churches. But evangelism must be creative and when we have a revival, it must be purposefully planned. Perhaps a New Life Mission, a Visitation Revival or a Lay Witness Mission would be good variations. If evangelism is to have the power today our Lord intended and commanded, our evangelistic endeavors must be correct in motivation, positive in proclamation of the full gospel and center on the Incarnation. As we do this, we will find that we can practice in the world that which is suggested in this creative, new quadrennial approach. The Church and the Word will be an evangelistic Word. The Church and its work will be evangelistic work. And the Church and the world will see us creatively witnessing to the living Christ and sharing the "good news" with others.

The chairman of the Work Area of Evangelism will want to have helpers to work in locating and visiting prospective members in the community, helping initiate their entry into the local church and assimilation into its life, locating non-attending members ("drop-outs" brought about by heavy population mobility), starting Church

Attendance Crusades, sponsoring sharing and prayer groups to aid in congregational care and a continuing sense of discipline, organizing groups such as "The Twelve" or "The Ambassadors" which do regular visitation, sponsoring visitation-evangelism campaigns (which are very effective), seeing to it that the church records are kept up to date and that Confirmation Classes are taught regularly, looking into taking a religious census of the community in which the church is located, seeing that new members do not become "lost" in the church but are given an active place in which to serve and, perhaps, most important of all, the providing of adequate literature, so that family devotions and prayer may be practiced in the homes.

Of course, one can go the circuit of the church year and see the need for Confirmation Classes during the Advent season, the possibilities of a Watch Night Service and Covenant

Service for seeing in the new year, a New Year's through Easter Attendance Crusade, a Lenten Confirmation Class, the high celebration of the Day of Pentecost, the summertime for checking on church records and making sure that all members are visited, looking into possibility of a Shepherd's program, looking toward fall and Thanksgiving and Reformation Day: all of these are occasions during which the work of evangelism can be a time to witness and interpret the Church to the secular society.

The Work Area of Evangelism has an impossible job, for it never diminishes. As our population grows, the Macedonian call becomes a din in our ears. We have much work to do. We pray for each who serves as a chairman in this Work Area that special grace of God and power from the Holy Spirit strengthen him in accomplishing his duty and fulfilling his responsibility.

CHILDREN'S WORKERS PLAN FOR VCS INSTITUTES

Pictured below: Some of the Conference Children's Workers meeting in Raleigh recently to plan for the annual Vacation Church School Institutes to be held in April. From left to right they are: Miss Ann Neese, Rev. Lewis Dodson, Mrs. Loris Wimberly, Rev. E. C. Shoaf, Mrs. C. M. Boone, Mrs. W. R. Stevens, Mrs. Seaborn Blair, Jr., Miss Kay Parks, Rev. Keith Glover, Mrs. P. F. Newton, Mrs. C. F. Eakin, Miss Gloria Hogg, and Mrs. Marvin Vick. For additional information concerning the Vacation Church School Institutes, see the article in the Program Supplement Section of this issue of the Advocate.



EDITORIALS...

This, Too, Should Evoke Our Concern

The tragedy of Czechoslovakia continues to stand as a reminder that oppression wears many costumes. No continent is free from its taint. The Russian invasion of its communist bloc satellite occurred over five months ago. Some would say, therefore, "Why bring up again this painful subject? The Russian takeover is long since an accomplished fact. The best thing to do is to forget it. Whatever else, we must not alienate Russia."

But we don't buy the concept that patent wrongs should be allowed to stand unchallenged. On the contrary, we believe that a clatter of indignant protest should be maintained by all who champion the cause of justice and freedom. The United Methodist Church should certainly be numbered among the latter.

We are frankly disappointed that our Board of Missions and our Board of Christian Social Concerns seem to be playing down the tragedy of Czechoslovakia. Both boards have taken strong stands on the situation in Vietnam, in Southern Africa, and in other places where people are oppressed, and suffer under injustice and tyranny.

Then why the "kid glove treatment" of the Czechoslovakian situation? Probably church officials are thinking that it is better to keep quiet about Czechoslovakia as the price for maintaining good relations with Russia. But could it also be that we have become so involved in race-related injustices

that we cannot properly evaluate equally heinous injustices which have no racial overtones? Do we find it "convenient" to vent our indignation upon the weak "sinner" nations, but overlook the misdeeds of the strong?

Some Czechs have recently been trying to refresh our memories. They are doing it at a high personal cost—death by self-immolation. They are telling us that though others may look upon their plight with indifference, it is not a small matter with them.

We note with approbation that the National Council of Churches in its General Board meeting of last month reaffirmed the strong statement on Czechoslovakia which it made last September. In reaffirming this resolution the National Council expressed its "sadness and horror at conditions that produce the terrible desperation of self-immolation." It also assured "our brethren in Czechoslovakia, especially those in the churches, that they are not forgotten but on the contrary have our solidarity and prayers." Then, it directed that the September resolution and its reaffirmation in January be sent "to the appropriate officials of the United States Government."

The United Methodist Church should by all means and in all circumstances maintain a position of patience, of compassion, of humility. But we should not grow soft toward any "cruelty systems" whether they be ours or somebody else's.

Forty Days For God

More and more Methodists are using the period of Lent for spiritual renewal. This would be pleasing to John Wesley, staunch Anglican that he was. He followed the customs and practices of his church when he found such to be good; and he found this to be so.

Most of us know, of course, that the observance of Lent goes far back in the history of the Christian church, though not to the beginnings. The practice involved acts of penance, such as fasting and other special religious disciplines during the period leading up to Easter. Gradually, the number of days devoted to these practices lengthened until in about the seventh century it came to be established that the forty days prior to Easter (except for Sundays) were devoted to fasting and prayer, acts of repentance and religious devotion.

However, there has continued to be considerable diversity within Christendom in the observance of Lent—including no formal observance at all. Methodists have frequently been in the latter category.

The importance that John Wesley attached to a proper observance of Lent is highlighted in a volume by Gordon S. Wakefield called *Lent With John Wesley*. We are indebted to Mr. Grady L. E. Carroll of Raleigh, for mentioning the fact of this work and for sending us some excerpts from it.

Wesley made many suggestions for a proper observance of this important season, and reflected his concern that the people called Methodist should have guidance along this line. The

book reveals that Wesley used Lent to examine carefully his own inner life; he was obviously concerned that others also should do this.

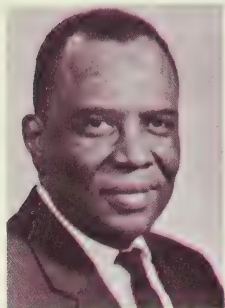
While space does not permit details here, the main thrust of his self-examination was to determine to what extent he was truly and fully committed to pleasing God and doing His will. Moreover, he was concerned about whether his religious devotions were merely routine and formal or truly fervent. In his religious exercises, Wesley also strove mightily for increased humility, faith, hope and love. He sought to evaluate the degree of his self-denial, his thankfulness, his love for his fellow man.

His meticulous devotion to habit and ordered procedures shows through. He asked of himself: "Have I prayed with fervor? At going in and out of Church? In the Church? Morning and evening in private? Monday, Wednesday, and Friday, with my friends, at rising? Before lying down? On Saturday noon? All the time I am engaged in exterior work in private? Before I go into the place of public or private prayer, for help therein? Have I wherever I was, gone to Church morning and evening . . . and spent from one hour to three in private?"

Lent began on Wednesday, Feb. 19. The shallow flow of our lives needs to be deepened. Why should we not use these next forty days, and Sundays too, in a dedicated effort to grow in grace? What needs do we have that are greater than those that lie within ourselves? Needs which can be met only by the healing touch of God?

METHODIST NEWS ROUND-UP

TAYLOR JOINS LAITY BOARD



DR. TAYLOR

Dr. James B. Taylor, Cleveland, Ohio, will join the staff of The United Methodist Church's General Board of the Laity in Evanston, Ill., April 1.

Dr. Taylor will be an associate director in the Division of Lay Life and Work of the board.

A native of Houston, Texas, Dr. Taylor has practiced law in Cleveland for a number of years and holds degrees from Cleveland-Marshall Law School, as well as from Wilberforce (Ohio) University. In March he will receive a Bachelor of Divinity degree from Garrett Theological Seminary.

Dr. Taylor has held a number of posts in Cleveland's 2,300-member Cory United Methodist Church, and he has served as an associate district lay leader, district leader, and vice-chairman of the North-East Ohio and Lexington Conference boards of lay activities in the former Methodist Church.



PROGRESS REPORTED ON QUADRENNIAL EMPHASIS GOALS

Reports from over the United Methodist Church indicate that good progress is being made toward realization of the Quadrennial Emphasis goals. Much initiative is being taken on the area and the conference level, with plenty of room being allowed for pastors and their lay leaders to exercise

freedom in their development of plans in the local churches.

The \$20 million Fund for Reconciliation is coming in for much of the early attention, according to the Rev. Dr. J. Lem Stokes II, executive secretary of the Emphasis.

"I am encouraged," Dr. Stokes says, "by the response that has been coming from United Methodism to the Quadrennial Emphasis program. To date more than half of the twenty million-dollar goal has been accepted by approximately one-third of the areas. Prospects are good for complete acceptance when the remaining areas make their appeal during the Lenten period."



JAPANESE-AMERICANS ASK AID

Faced by an "ethnic identity crisis" growing out of the Black Power emphasis, Japanese-Americans within The United Methodist Church have asked the church to renew its attention to their needs and problems.

Although the congregations are in a wide range of stages of "integration" since their merger into geographic annual conferences in 1964, most representatives to the Consultation on Japanese Work in San Francisco February 3-4 expressed the need for help and guidance for further efforts. Some 70 persons attended the consultation, called by the National Division of the Board of Missions.

The group asked the division to arrange for a "language-ethnic committee" which would conduct varied types of workshops on work involving minority groups, would recruit ministerial leadership, would consult concerning ethnic ministerial appointments and

would conduct fellowship programs; to provide a full-time staff man to "help, guide and coordinate" Japanese work; to provide a yearly budget of \$20,000, and to provide for a yearly convocation of Japanese churchmen in the Western Jurisdiction. They also approved an advisory committee from among their own number to work with the division.



PUBLISHING HOUSE UNDER SCRUTINY

A 17-member committee authorized by the last General Conference has begun to check into the workings of the Methodist Publishing House at Nashville. The committee met at Nashville Feb. 13-14 in a closed meeting at the Nashville Sheraton Hotel. Afterward, Bishop Eugene M. Frank, who is chairman of the committee, stated that the group was still in the preliminary process of collecting information and asking questions. It did, however, set up three sub-committees.

One sub-committee, headed by Rev. William M. James of New York City, is to "clarify the ownership and the financial and administrative relationship of the Methodist Publishing House to The United Methodist Church."

A second sub-committee with Rev. Virgli V. Bjork of Fort Wayne, Ind., and Mr. Torrey A. Kaatz, Toledo, Ohio, as co-chairmen, is to study "the extent of discriminatory practices in the management of the Methodist Publishing House as alleged in floor discussions and in printed articles circulated at the Uniting Conference of the church last April in Dallas," and "the influence, if any, of the Methodist Publishing House over the editorial content of United Methodist Publications." The issue of Project Equality membership was assigned to this sub-committee for further study.

Mr. Roy Fisher of Glencoe, Ill. heads a third sub-committee to look into "rec-

ords pertinent to wages, job classifications, training, advancement and recruitment of employees."

According to Bishop Frank the sub-committee will meet before June 1 and will report to the full committee in Nashville on June 30. He said the final report of the committee with recommendations would be presented at the meeting of the Council of Bishops scheduled for November, 1969. The Council is responsible for reporting the study and recommendations to the church. It is anticipated that such a report will be made by the Council shortly after the November meeting rather than waiting until the General Conference session scheduled for April of 1970.

The Board of Publication, responsible for the operating of the Publishing House, outlined last October a statement of what was termed "good faith compliance with the principles of Project Equality" and stated a "desire to cooperate fully in the attainment" of its objectives. However, the Tennessee Chapter of Project Equality rejected the application because the Publishing House would not open its records to Project personnel.

Project Equality was organized in 1965 by the Catholic Conference for Interracial Justice, and has since become an interfaith, non-denominational organization. Church agencies which are members band together to use their purchasing power to bring about fair employment practices in the business world. They agree not to do business with non-cooperative business firms.

The Uniting Conference endorsed Project Equality at Dallas last April and recommended that annual conferences, local churches, and local and national institutions, agencies and organizations cooperate with the program "both through participation and financial support."

(Continued on page 17)

United Methodist Bishop Earl G. Hunt, Jr., Charlotte, believes a cross-section of Pfeiffer College students are asking "the right questions" on a variety of issues.

The bishop made this comment at the close of his annual trip to the Pfeiffer campus at Misenheimer for an informal conversational exchange with a cross-section of students. "I always enjoy visiting with Pfeiffer students and gaining insight on your current concerns," he told the students.

Danielle Bivins, Charlotte, a junior, summarized the highlights of the conversational exchanges between Bishop Hunt and 32 students who represented a wide spectrum of the student body as follows:

Questions growing out of a campus controversy over whether "Dixie" should be played at Pfeiffer athletic gatherings was raised by senior Britt Hadley, Charlotte. A number of Negro co-eds had issued an objection to the playing of the song, saying that they considered it offensive.

Bishop Hunt expressed the view that it was only good taste and manners to refrain from doing anything that would be continually offensive. He suggested that "this area offers a perfect opportunity for students to learn about the art of reconciliation. If you can solve this campus problem in the spirit of reconciliation, then you should quickly start solving larger problems on larger levels."

The major portion of the hour centered on questions and conversation around the role of the Church today.

Bishop Hunt, in response to a number of student observations, noted it was his feeling that "... the Church finally has come to the point it wants

Bishop Listens To Students

by BILL REASONOVER

to listen to what many are saying, especially youth."

Roger Gramling, a sophomore, Orangeburg, S. C., raised the question of whether the church is really willing to trust his generation to the task of offering answers and attempting to solve problems within the framework of the church.

The bishop responded in part: "The church already is willing to trust responsible youth . . . young people can be radical but responsible, revolutionary and responsible . . . protest that does not destroy and is constructive will be respected . . . the church of today will give responsible youth the reins of leadership."

A senior from Lexington, Jim Fry, asked the bishop to reflect upon the situation where uneducated adults are found teaching young people in church schools.

Bishop Hunt explained in some detail the plan behind new United Methodist church school literature. He explained: "Our new literature and its curriculum plan is designed to put this kind of teacher you refer to out of a job. For the first time, the literature



Bishop Earl G. Hunt, Jr. and Pfeiffer College students exchange ideas.

challenges educated people who have never wanted to teach in the church school to become teachers. The entire idea is to build into the church school experience a 'real' educational experience."

Fry also commented on the problems caused by the fact that today's society has confused views on the role of the church in contemporary society.

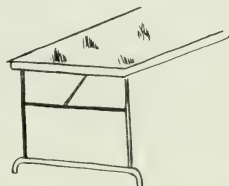
Bishop Hunt in his response noted "the teaching of the Bible is an effective guide and is much simpler than the church's often complicated stand-

ards and seeming dedication to conformity."

In concluding remarks to the Pfeiffer students, the bishop said:

"I'm not sure you have found the right answer, but I do have an idea you are beginning to ask the right questions.

"I would caution you about being better diagnosticians than prescribers . . . and about the danger of being satisfied with just raising questions. Dig in for the answers. That's what education and religion are all about."



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Brevard College President Named

The Rev. Robert Aldine Davis has been appointed president of Brevard College effective June 1.

The announcement was made today by Allen H. Sims of Gastonia, chairman of the board of trustees of the Methodist-affiliated junior college.

Davis will fill the vacancy created by the death of Dr. Emmett K. McLarty, Jr., who had served as president from 1957-1968. He will become the sixth president of Brevard since the college was founded in 1934.

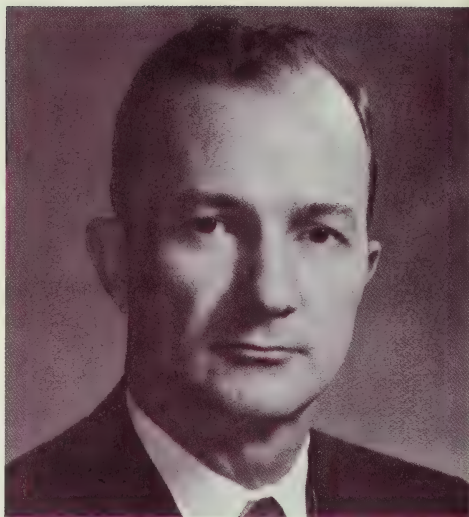
A native of Broxton, Ga., Davis attended South Georgia Junior College and received the B.B.A. degree from the University of Georgia. He was awarded the B.D. degree from Emory University and the Th. M. degree from Yale University.

Davis served from 1952-1958 as director of the Wesley Foundation on the campus of Virginia Polytechnic Institute. During the 1958-59 academic year, he studied at Yale as a Danforth Scholar, returning to Georgia as director of the Wesley Foundation at the Georgia Institute of Technology from 1959-1962.

In 1962 he was appointed an associate director in the Division of Higher Education of The United Methodist Church, with headquarters in Nashville, Tenn., and has remained in that capacity until his acceptance of the Brevard appointment.

The 40-year-old Davis is a member of the South Georgia Conference of The United Methodist Church.

He was an official representative to the World Methodist Conference in Oslo, Norway, in 1961, and has been a



REV. ROBERT A. DAVIS

guest lecturer and teacher in the Duke University Divinity School Summer Clinics and at the Perkins School of Theology at Southern Methodist University.

Davis is married to the former Phyllis Clough of Douglas, Ga. They have three children.

"We feel most fortunate to have secured the services of a man with such outstanding ability," commented Board Chairman Sims. "Bob Davis will provide the type of leadership necessary in the crucial years ahead."

In accepting the Brevard post, Davis said, "It is a distinct honor to be chosen by the board of trustees to serve as president of Brevard College. Brevard's history is one of distinguished service to the cause of church-related higher education.

"My own dream for Brevard is for academic excellence in a Christian context. While public higher education is growing at a great pace, there is even greater need for church-related colleges to continue their service both to church and the larger society."

Davis and his family will move from Nashville to Brevard in early June.

Ministers and Wives Have Retreat

Gaiety, fun and relaxation are not always associated with the role of the minister; and even when he has the opportunity for such there is often the shy feelings that maybe he is in the wrong place. However, on Thursday morning, Jan. 30, a group of fifty ministers and wives left the parish setting in the Salisbury District by bus for a time of fellowship, relaxation and study in the hills of Lake Junaluska. The group stayed at Lambuth Inn.

After three hours of free time, an hour for dinner, it was time for the first encounter with a lecture which turned out to be a very serious and prolonged discussion on "The Kind We Are."

The lecture-discussion was led by Dr. James Fowler III, and throughout the session there were real feelings expressed in regard to the ministers' image in the community and parish. The minister simply does not want to be

placed in the category where he is a non-person or where the laymen expect him to be far better than they.

Other areas explored included the building of intimate relations with others and especially within the parsonage complex. "The minister often feels so busy with the parish," stated Dr. Fowler, "that he is never 'in' while he is at home. His ideas are far from the family, and often he feels guilty that he is neglecting his job when he sits down for a while.

"Ministers and wives, regardless of who they are functionally, are nonetheless persons. This is nothing new, but how to make this practical and to the point where laymen accept the pastor as a person, and at the same time, receive him as the 'man of the cloth' is the real conflict with much of the clergy today."

The retreat, which ended Friday morning, was planned by Salisbury District Superintendent Melton E. Harbin and Mrs. Harbin.

RONALD A. OVERCASH
Dist. Director, UMI



TRINITY HAS NEW PARSONAGE

This new parsonage of Trinity United Methodist Church in Lexington is located at 801 Mitchell Avenue. The house has a living room, dining room, study, three bedrooms, two full baths, large family room, kitchen, utility room, storage room and a two-car garage. Total value of the lot, house and furnishings is approximately \$40,000. Members of the building committee are Bill Kinney, chairman; Sam McBride, Bill Greene, Mrs. Jack Myers, Mrs. Ernest Hamilton, and Rev. Paul M. Dennis.

Methodists are having to get used to a number of new terms these days. Some are the renaming of prior functions and organizations. Some relate to new structures within the church.

One of these new structures is the Annual Conference Program Council. A few Annual Conferences had pioneered in this direction prior to the meeting of our Uniting Conference in Dallas in spring, 1968, and the former E.U.B. Church had utilized such a structure for a number of years. Thus the idea was not entirely a new one as it emerged at Dallas. Merger alone did not bring about such a structure. Our times and our understanding of mission demanded an overhauling of our old structures and methods. We come now to a rather "new approach" to programming on the Annual Conference level, an approach designed to bring about greater coordination, more efficiency, and better use of Conference staff.

The Program Council is required (Par. 841, the *Discipline* of The United Methodist Church). Its purpose is to plan, promote, and coordinate the program of the Annual Conference. It is to receive program recommendations from the boards, agencies, and commissions of the Conference as well as ideas from districts and local churches within the Conference. It has a responsibility for providing adequate staff to direct such a program and is required to give leadership in research to short and long-range programming.

The Program Council is in no way to replace the various boards and

The Annual Conference Program Council

by EDGAR H. NEASE, JR.

agencies within an Annual Conference. Each board or agency is still to initiate program and to help carry the program load. However, it will receive clearance through the Program Council to prevent duplication or overstress by a number of boards on the local church at a given time. Conference programs will be given priorities through the Council so that a smoother, sounder, and more comprehensive program might be effected on the conference and local church level.

Each conference will set up a constitution to govern and regulate the Program Council. It will likewise determine membership on the Council, the constituting of an executive committee, the number on the conference staff and work relations between staff members, and the number of meetings to be held each year by the Council. There are certain disciplinary requirements relating to each of these matters, but there is also much latitude given so that each conference might structure according to its needs.

Let's look at the membership of the Council. It is to be composed of the presiding bishop, the district superintendents, a layman from each district, two representatives each from the Conference youth organization and the Women's Society, the Conference lay leader, the Conference secretary, representatives of Annual Conference Boards and Agencies (representation to be determined by the Conference), and such additional persons as the

The Rev. Dr. Nease, minister of First United Methodist Church in High Point, is chairman of the Coordinating Committee for the Western North Carolina Conference.

Conference may feel wise and necessary to have. The Conference treasurer, a representative of the Commission on World Service and Finance, and all Conference staff are members without vote!

It can be seen that this is a most comprehensive group. Care must be taken to see that all boards and agencies are properly represented and at the same time that the Council not become so large that it becomes unwieldy. It is designed to be a "top-level" body, much as a Board of Directors of a corporation. It should be able to make decisions quickly and for the over-all best interest of the Conference. It is not a "working body" primarily. It is a "decision body," assigning work to Conference Boards and to the staff.

A word of caution should be raised at this point. Since this can and should be a powerful organization, care should be exerted in constituting this organization so that equal representation is effected and that no person or board be in a position to exert too strong an influence. For this reason, both membership on the Council and staff positions should be undergirded and guarded by a system of rotation. In the Western North Carolina Conference Program Council that is soon to be proposed, this is assured.

Staffing is an important part of the Council. Much of the success of the Council is dependent upon adequate and proper staffing. Each Conference Council is to have a Conference Program Council director (Par. 841.6). This person is to serve as the executive officer of the Council. He is to coordinate and supervise the work of the other staff members, to work with and through all agencies and boards of the Annual Conference, and to help interpret the program of the United Methodist Church as well as the conference

program to community and local churches. His task is indeed one of great importance. He is to be elected by the Council upon nomination of the bishop and Cabinet.

What about other staff members? The *Discipline* states: "All Annual Conference staff may be employed by, directed by, and amenable to the Annual Conference Council" (Par. 841.8). This is a change in our old concept of boards and agencies hiring an executive secretary or director to handle the work of that particular board. Whereas much has been gained in certain areas that have had executive leadership, other areas of the life of the church have not been so fortunate. Likewise there are times when duplication and competition have come in. By all staff members being amenable to the Council itself, a more desirable working relationship is effected. No board or agency, no program of the Conference will be left without staff help either at the planning level or in carrying out these plans. Furthermore, as "crash programs" arise, any number of staff members may be assigned to work in that area. All staff members should have a liaison assignment to the various boards and agencies. This enhances coordination. Staff assignments are preferably to be made in broad areas such as "Ministry," "Training," "Special Services," etc. Those who head such areas of programming will be known as associate program directors.

Another category of staff is that of coordinator. This person works primarily on age-levels. Heretofore these have worked largely through the Conference Board of Education and have been known as children's director, etc. No longer will this be true. The children's director, for instance, will be coordinator of children's work. This person will work for all boards and agencies through the Program Council as any

program relates to children. This is another plus factor to the Program Council concept.

Much more could be said about and for the Program Council. This writer has had the privilege of talking with Methodist leaders from across America in recent months, of seeing several Program Councils in action, and of receiving a large amount of information about other Annual Conferences and their Councils. It is my firm conviction we have a good structure proposed upon which any progressive Annual Conference might build. The plan gives latitude, flexibility, and freedom while, at the same time, assuring co-ordination and purposeful planning. A strong Program Council can do much for a conference to be truly about mission and ministry.



COLLEGE HONOR ROLL CHURCH

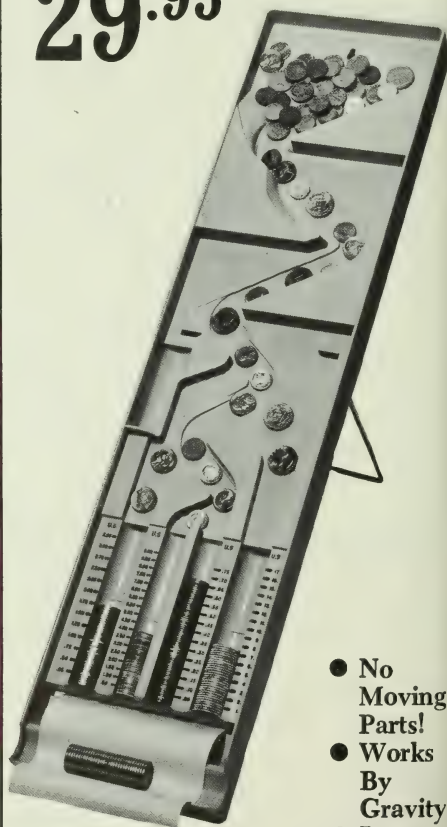
Another church has been added to the College Honor Roll. Raleigh district superintendent, Rev. N. W. Grant, smiles with Rev. John Poe (left) and Hal Thompson (right) as the final check is presented from the Trinity United Methodist Church in Raleigh.

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(Continued from page 9)

LATIN AMERICAN HISTORY MADE

An historic ten days in the life of Methodism in Latin America was concluded in Santiago, Chile, February 6.

The period saw:

Formation of a new regional body (Counsel of Latin America Evangelical Churches) embracing 129,000 members in ten countries making it the most widely-representative group in denominational history in Latin America;

Birth of the autonomous Methodist Church of Chile, first of seven autonomous churches scheduled to come into being during the 1968-72 quadrennium (though the churches will no longer be related organically to The United Methodist Church, they will maintain fraternal and other ties) and;

Election of two new bishops and retirement of two. The new episcopal leaders are Bishop Federico Pagura, 45, assigned to Methodist work in Panama and Costa Rica, and the Rev. Dr. Raymond A. Valenzuela, 53, a Christian education executive and missionary from the United States who was chosen to head the new 10,000-member Methodist Church of Chile. Retiring



BISHOP PAGURA BISHOP VALENZUELA

were Bishop Sante Uberto Barbieri of Buenos Aires, a bishop 20 years and a former president of the World Council of Churches, and Bishop Pedro Zottete of Santiago, elected in 1962.



AFRICAN LEADER ASSASSINATED

Dr. Eduardo Chivambo Mondlane, noted African liberation leader, was assassinated in Tanzania on Feb. 3. The lethal weapon was identified as a bomb, which exploded at a beach house owned by a friend.



DR. MONDLANE

Son of a tribal chief, Dr. Mondlane came to the United States in 1951 on a Crusade Scholarship and attended Oberlin College and Northwestern University. He received a Ph.D. degree and then did post-graduate work at Harvard University.

Dr. Mondlane returned to Africa in 1963, and founded the Mozambique Liberation Front, a merger of several nationalist groups. Since then he had been sailing in stormy political waters, as he became a key leader in the struggle against Portuguese rule in his homeland.

Expressions of shock and dismay have come from church leaders across the world. Dr. Tracey K. Jones, Jr. of the United Methodist Board of Missions said, "In the tragic death of Eduardo Mondlane we have lost one of the primary leaders of Africa. He could have lived a quiet, secure and prosperous life in the academic world, but in its stead chose the risky course of leading his people to freedom."



WOMEN'S NEWS

WESTERN NORTH CAROLINA CONFERENCE

MRS. JOHN C. WRIGHT

SCHOLARSHIPS AVAILABLE IN CONFERENCE WOMEN'S SOCIETY

The Scholarship Committee of the Women's Society of the Western North Carolina Conference will meet during the month of March to select students to receive scholarship assistance for the coming academic year.

Mrs. Robert M. Smith of Mt. Airy, chairman of the committee, has been receiving applications during the past few weeks and these will be studied at the committee meeting. Others serving with her include Mrs. W. Frank Redding, Jr., Asheboro, Conference president; Mrs. Thomas D. Harrell, Jr., Salisbury, Conference treasurer; Mrs. C. C. Herbert, Jr., Charlotte, chairman of Missionary Education; Mrs. Henry B. Smith, Monroe, chairman of the Advisory Committee on Town and Country Work; and Mrs. E. D. Chandler, Asheville, secretary-treasurer of the Jurisdiction Society/Guild.

Mrs. Smith says that there are four special scholarships in the Conference, in addition to the loans available through the regular Conference scholarship fund. One special scholarship is the Weaver Memorial Scholarship, established in 1960 by Mrs. C. C. Weaver in memory of her husband, the late Dr.

C. C. Weaver. This scholarship is open to a student who wishes to attend Pfeiffer College to prepare for a vocation related to the United Methodist Church.

The Lucy H. Robertson Scholarship at Scarritt College, Nashville, Tenn., was endowed by the Women's Society of the W.N.C. Conference and is to be used by a young person preparing for service in the United Methodist Church.

The Fannie Mit Case Scholarship is available through a trust fund established by Mrs. Case at an Asheville bank and stipulates that the recipient must use the funds to prepare for service in the missions program of the United Methodist Church.

The Lucille Hoyle Scholarship was established in 1968 by the Conference Women's Society in honor of Mrs. John Hoyle, Jr., Gastonia, who for many years was an officer in the Conference and Jurisdiction Society, as well as a member of the Board of Missions. It carries the same stipulations as the other scholarships.

Mrs. Smith says, "Scholarship-Loans are available for any resident student in an undergraduate Methodist college in the Western North Carolina Conference. This aid is also available for graduate study or specialized training at the following schools which are supported by the Women's Division of the Board of Missions: Scarritt College,

Emory School of Nursing, Lucy Webb Hayes School of Nursing, and St. Paul School of Theology."

She points out one requirement that "all applicants must be members of the United Methodist Church and reside within the Western North Carolina Conference," and adds, "it is understood that the recipients of the scholarship-loan will repay the loan in cash at no interest, or in service in one of the ministries of the United Methodist Church related to any division of the Board of Missions."

There are seven requirements in the application for a scholarship-loan. These may be secured, with an application form, from Mrs. Robert M. Smith, P. O. Box 792, Mt. Airy, N. C. 27030.

The amounts available vary, according to the need and resources of the applicant.

During the current college year there are thirteen students using the Women's Society scholarships. Of this number, eleven are attending Pfeiffer College, Misenheimer, and two attend Scarritt College for Christian Workers, Nashville, Tenn.

QUOTABLE QUOTES

When Miss Theresa Hoover, associate general secretary of the Women's Division of the Board of Missions, spoke at the meeting of the Conference Board of Missions in Statesville, she gave an unforgettable challenge to women to develop more leadership and responsibility in their church work.

Her thoughts are mighty seeds that deserve cultivation and concern among the women of Western Carolina . . . and everywhere. Here is some of her philosophy:

"We must have a chance to view what we are facing in the new church. It is easy to move along in former parallel channels. But we must find ways

to make it possible for people to have an enlarging experience."

"What we term as controversial shows a lot about us. We wonder about the possibility of a closed mind on the part of the church. We are not creative without tension. Do we put our money into buildings or put money into projects of another nature . . . people?"

"We must first determine a mission field in terms of need. We must stake out a field, but before we get missionaries we have to determine what the people of the area want . . . There is a different way of viewing a mission field. While we have a responsibility for mission fields wherever they are, we have a responsibility for that mission field I inhabit when I sit down!"

"When we offer service to people we must first get through to see how they see us. Between those of us who have resources and those with whom we'd like to serve, a veil descends—or it may be a wall."

"Part of the mission of the church is to alleviate suffering, but what happens to the societies that move beyond suffering . . . or are our sensibilities dulled? We find it hard to know what God wants us to keep and what He wants us to abandon. Changes come in a fermenting process . . . there are always new frontiers. Never again will we be what we have been, because what we *are* is not necessarily becoming."

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

WANT A CHANGE? Great challenge for D. C. E. Apply First United Methodist Church, P. O. Box 926, Newton, North Carolina 28658.

WANTED: Disciplines of M. E. Church, South, 1934 edition or earlier, will pay \$1.25 postpaid if in good condition; also will pay \$2.25 postpaid for "The Methodist Armor" published about 1888 by H. T. Hudson. Contact C. B. Holland, P. O. Box 434, Laurens, South Carolina 29360.



WOMEN'S NEWS

NORTH CAROLINA CONFERENCE

MRS. IVAN E. WELBORN

Following are some changes in the Constitution and By-laws of the Women's Society of Christian Service. Please read and study them and be prepared to vote on this at the Annual Meeting in Rocky Mount.

BY-LAWS OF THE NORTH CAROLINA CONFERENCE WOMEN'S SOCIETY OF CHRISTIAN SERVICE

ARTICLE 1. The voting membership of the North Carolina Conference Women's Society of Christian Service shall be composed of one delegate or alternate from each society, one guild delegate or alternate from each church, the conference executive committee, former conference presidents, subdistrict leaders, and the other officers from each district.

ARTICLE 2. Section 1. The election of officers shall be held biennially, voting to be by printed ballot or voice vote.

Section 2. Officers shall be divided into two groups (for the purpose of rotation in elections) as follows:

Group 1: President, secretary, chairman of Christian Social Relations, secretary of Program Materials.

Group 2: Vice-president, treasurer, chairman of Missionary Education, chairman of Spiritual Growth, chairman of the Wesleyan Service Guild (for confirmation).

Section 3. No officer or chairman shall hold the same office for more than

four consecutive years, one year or less of an unexpired term shall not be considered a term. Officers shall take office June 1, following election.

Section 4. The conference society shall elect, for a three-year term, a Committee on Nominations, one of whom shall be elected chairman by the society. The size of the committee shall be determined by the society. The member of the committee elected chairman shall serve as chairman no more than one year and, while serving in this capacity, shall be a member of the executive committee irrespective of the tenure rule. Membership on the Committee on Nominations shall be divided into classes with no member serving more than three consecutive years.

Section 5. Vacancies occurring ad interim in offices or chairmen of committees of the society shall be filled by the executive committee upon the nomination of the Committee on Nominations.

ARTICLE 3. The executive committee shall be composed of the conference officers, district presidents, chairman of public relations, chairman of conference standing committees, the immediate past president of the conference society, for the quadrennium following her retirement, and all members of the Women's Division and officers of the jurisdiction society-guild residing within the bounds of the conference.

ARTICLE 4. In addition to the stand-

ing committees, named in the Women's Division bylaws, there shall be a Committee on Constitution and Bylaws, a Committee on Committees, a Committee on Policy, and a Historical Committee.

ARTICLE 5. The Committee on Constitution and Bylaws shall be composed of the president, secretary, chairman of the Wesleyan Service Guild, and one or more members from the body.

ARTICLE 6. The Committee on Committees shall be composed of the vice-president as chairman, chairman of the Committee on Nominations, secretary, and two members appointed by the president. It shall be the duty of this committee to nominate the members of the standing committees.

ARTICLE 7. The Committee on Policy shall be composed of the president, as chairman, vice-president, secretary, treasurer, chairman of the Wesleyan Service Guild, chairman of Missionary Education, and such other members as authorized by the executive committee.

ARTICLE 8. The Historical Committee shall be composed of the chairman of Public Relations and three members nominated by the Committee on Committees.

ARTICLE 9. Amendments to these bylaws may be made at any annual meeting of the conference society, provided that the recommendation comes from the executive committee of the conference society and has been published in the *North Carolina Christian Advocate* at least thirty days prior to the annual meeting of the conference society.

DISTRICT BYLAWS

ARTICLE 1. District officers and chairmen of areas of work shall be elected at the annual meeting of the district society for a term of two years. No officer shall serve more than two consecutive terms in the same office.

THE BROAD SCOPE

PRESBYTERIANS IN CRUCIAL DECISION-MAKING

The Presbyterian Church in the United States (Southern Presbyterians) are now engaged in voting on whether to merge with the Reformed Church in America. The various presbyteries are now in the midst of voting on the issue. According to latest reports to reach us, of 60 presbyteries which have already voted, 43 showed a majority in favor of union, while 16 registered a majority opposed. One presbytery gave a tie vote.

Since a three-fourths majority of the presbyteries is necessary for passage, the issue is in doubt at this point.

Voting on the issue has scarcely begun in the smaller Reformed Church in America, but the two votes which have been taken were both favorable to union. Most of the RCA votes will come during February and March.

CUT ASSEMBLY, SAVE MONEY

The Disciples of Christ have announced that their switch from annual to biennial General Assemblies will save the church and its members \$2 million every two years. The bulk of the savings would be in costs to local congregations and individuals represented at assemblies.

CME CHURCH OPENS NEW PUBLISHING HOUSE

The Christian Methodist Episcopal Church is having the formal opening of its new one-quarter million-dollar Publishing House at Memphis next week. The old operation was at Jackson, Tenn. Besides printing books and other literature for the denomination, the Publishing House produces the church's weekly newsmagazine, *The Christian Index*.

When Religion Is Vital

Background Scripture: Mark 8:27 through 9:50

Lesson Scripture: Mark 8:27-37

The current International Lesson Annual raises some provocative questions regarding our lesson theme. Whether or not the following statement is true should make a good starting point for our discussion: "In this day we are looking for a Christ that meets our needs and wishes—a beautiful Christ, a patient Christ, a soft-spoken Christ, a respectable Christ, a Christ who supports our cultural traditions, a white gentle Christ, a Protestant Christ, an understanding Christ, or a Christ who promises us personal salvation, but who must not be mixed up in the affairs of the world."

As the Church moves out into a world of need, identifies itself with unpopular causes, puts mission above institutional security, and revives the lost image of a servant church, it is surely going to have divisions and different attitudes among its members. Some mourn the passing of old ways of doing things, while others see in the new ways signs of hope.

Some of these differences have their origin in what we believe Christ is, and what we believe Christianity to be. As conditions change from age to age, and we seem to find Christ leading us into new and untried ways of service, we should not be surprised to find him there with us. Albert Schweitzer wrote the following in the last para-

graph of his book, *The Quest of the Historical Jesus*:

"He comes to us as One unknown, without a name, as of old, by the lakeside, He came to those men who knew Him not. He speaks to us the same word: 'Follow thou me!' and sets us to the tasks which He has to fulfill in our time. He commands. And to those who obey Him, whether they be wise or simple, He will reveal Himself in the toils, the conflicts, the sufferings which they shall pass through in His fellowship, and, as an ineffable mystery, they shall learn in their own experience who he is."

Turning now to the Scripture for this lesson, we see Jesus taking his disciples away to what we might call a "retreat." Evidently he felt that the time had come for him to find out from them what sort of view they had of him and of his mission in the world. This could best be done in a quiet place, away from the crowds.

First came the question of what the general public thought of him. The disciples reported that some thought he was John the Baptist, or Elijah, or one of the prophets. This must mean that Jesus, by his words and actions, reminded them of the great figures of the past. If we read Luke 3:1-18 we can

get a good picture of John the Baptist. For an insight into the character of Elijah read I Kings 18, where Ahab the King called him "a troubler of Israel."

Then came the question to the disciples: "But who do you say that I am?" This evoked from Peter the famous confession: "Thou art the Christ" (Messiah). Jesus neither denied nor affirmed the designation, but answered: "Do not tell anyone about me." This may have been said because the image of the Messiah in the public mind was not one with which Jesus was in agreement. It had too many political, not to say, militaristic overtones.

It was time now for Jesus to tell his followers that he must go to Jerusalem, and to suffer and die there. When Peter, apparently deeply shocked, expressed a negative response to what Jesus said, he was told to be quiet and not to play the part of the Tempter. Jesus will have no hint that he must stay away from Jerusalem. His was the role of the Suffering Servant, as set forth in the prophecy of Isaiah.

It now dawns upon the disciples that they evidently misunderstood their Leader; but it was not yet clear to them that they, too, would have to become suffering servants. But it would become clear as events unfolded. To learn who he was they would have to share in his work.

Ralph Woods has edited a volume entitled *Behold the Man* (Macmillan Co. 1946) in which he has collected about four hundred statements by the world's best-known people on what they think of Christ. A glance at the divisions of the book will indicate the various ways men have thought of him. These are: Man, God, Teacher, Redeemer, Leader, Messiah, Reformer and Prophet. If you have this volume, or can borrow it, you will discover that

never in history has one meant so much to so many. As H. G. Wells (see Outline of History, p. 536) says: "To take him seriously was to enter upon a strange and alarming life, to abandon habits, to control instincts and impulses, to essay an incredible happiness . . . Is it any wonder that to this day this Galilean is too much for our small hearts?"

IN MEMORIAM

MRS. J. HARDIN LEE

On November 29, 1968, Mrs. J. Hardin Lee died after a lengthy illness. We, the Women's Society of Christian Service, of which she was a charter member, wish to pay tribute to her memory.

Mrs. Lee's loyalty to her church and Society was unlimited. She held many offices in the WSCS, performing always in an outstanding manner.

We mourn her passing.

Funeral services were held at Polkville United Methodist Church. Rev. M. C. Clinard was the officiating minister, assisted by Rev. Edward Lee.

Survivors are two sons, Archie M. Lee and J. Hardin Lee, Jr.

WOMEN'S SOCIETY OF CHRISTIAN SERVICE
Polkville United Methodist Church
Polkville, N. C.



SALLIE FRANCK

We, the members of the Women's Society of Christian Service of Richlands United Methodist Church, wish to express our love, appreciation, and respect to the memory of Mrs. Sallie Franck, who died October 29, 1968.

She gave of herself generously and unselfishly in Christian fellowship and service. She continued to be interested in all the affairs of the church, even after she became too ill to attend services regularly.

We, the members, are all richer for having known Sallie, and we thank God for her life here among us.

She left us with a challenge, and with an inspiration and faith in God, which will continue with us.

We wish to express our deepest sympathy to her bereaved family.

Respectfully submitted,
WOMEN'S SOCIETY OF CHRISTIAN SERVICE
Mrs. Bettie Mae Thomas, *President*
Mrs. W. Victor Venters, *Secretary*

ASSOCIATE MEMBERSHIP A New Status

by JOHN H. CARPER

The General Conference of The United Methodist Church has provided for a new relationship to annual conferences for some former approved supply pastors who would not presently qualify for membership in full connection.

This new relationship is the associate member. The associate membership relationship, or status, with the annual conference is a significant relationship, though somewhat different from the full connection membership.

Associate members are "in the itinerant ministry of the church and (are) available on a continuing basis for appointment by the bishop."^{*}

An associate member "offers himself without reserve to be appointed and to serve as his superiors in office shall direct. He shall be amenable to the Annual Conference in the performance of his ministry and shall be granted the same security of appointment as probationary members and members in full connection."

The associate member must declare "his willingness to accept continuing full-time appointment."

There are certain rights and privileges granted to associate members which were not permitted to be exercised by approved supplies. An associate member has the right to vote on most matters in the annual conference,

though there are some specific exceptions: he may not vote on "(a) constitutional amendments; (2) election of delegates to the General and Jurisdictional or Central Conferences; (c) all matters of ordination, character, and conference relations of ministers."

He may not be elected as a delegate to the General or Jurisdictional Conferences nor may he be ordained elder, "unless he qualifies through probationary membership for membership in full connection in the Annual Conference."

On the whole, however, this new status for some former approved supplies brings them into the life of the annual conference and its work in a relationship not heretofore enjoyed.

NOT AUTOMATIC

It must be pointed out, since this is a new arrangement, and perhaps not fully understood by all, that the status of associate member does not come about automatically. There are certain requirements to be met by candidates before being recommended to the annual conference for associate membership.

Just as probationary membership and membership in full connection are relationships established by vote of conference members in full connection, so are candidates for associate membership admitted into the conference.

The June 1969 sessions of the annual conferences will be the first opportunity for voting on receiving associate members. The Conference Boards of the Ministry will have the responsibility of preparing the list of candidates who qualify for recommendation to the annual conferences.

QUALIFICATIONS

In order for the Board of the Ministry to make recommendations to the annual conference of candidates who may be elected into associate member-

Rev. Mr. Carper is chairman of the Committee on Associate Members of the WNC Conference Board of the Ministry.



LAY PREACHERS ORGANIZE

A new organization of The United Methodist Church was born January 29 in response to a spontaneous demand on the part of some 200 lay preachers attending a Conference on Supply Pastors in Nashville, Tenn. The lay preachers voted overwhelmingly to form a National Association of Lay Preachers and asked the General Board of Evangelism to give guidance and counsel to the new organization. Membership is open to the more than 6800 lay preachers in The United Methodist Church. Members of the executive committee are, left to right, president, Wm. McNally of Edgewood, Md.; vice-president, J. Blain Blubaugh, Luray, Va.; secretary, Raymond W. Pacholke, North English, Iowa; treasurer, Coy Statler, Mountain View, Mo.; and members-at-large Richard A. Bell, Harrisonburg, Va.; William Nieto, Lancaster, Pa.

ship each candidate must meet certain conditions. "He shall have

- (1) served four years as a full-time lay pastor;
- (2) completed the four-year ministerial course of study, in addition to the license to preach and introductory studies, no more than one year of which may be taken by correspondence;
- (3) completed a minimum of sixty semester hours toward the bachelor of arts or an equivalent degree in a college or university accredited or approved by the University Senate of the United Methodist Church, *provided* that until July 1, 1971, the Annual Conference, upon recommendation of the Board

of the Ministry, and by a three-fourths vote, may waive the requirement."

Other conditions are:

- a recommendation by the District Committee on the Ministry,
- a declaration of "his willingness to accept continuing full-time appointment,"
- and furnishing "a certificate of good health on the prescribed form from a physician approved by the board."

"The Annual Conference may require psychological tests to provide additional information on the candidate's fitness for the ministry."

*All quotations are from the 1968 General Conference legislation, distributed by the Department of the Ministry (§§ 322 and 323).

THE CHILDREN'S PAGE

Dear Girls and Boys:

MRS. CATHARINE VICK

The world is filled with people who never become great or famous. They live their lives quietly and simply doing the things they believe are right and good. They do not seek praise or honor. Their reward comes in being the kind of persons God expects them to be.

It is hard to live that kind of a life but it is the one that shows other people how to follow God's plan. As we try to be the best person we can, as we try to show concern for every other person, as we remember to show love in all we say or do, we are working with God to make this a better world. We may never become rich or famous but we will help bring peace in the world.

Our story today is about a man of whom you may never have heard. Tomorrow is the anniversary of his death. He tried to be a Christian among people who did not live in a Christian way. We ought to try to do the same thing.

AUNT CAY



KING KHAMA

It was strange and significant: three native chiefs from the interior of Africa came to the court of Queen Victoria!

Khama and his untutored native people opposed the mighty Chartered Company that was supported by the

all-powerful Cecil Rhodes. On one side, the most learned council; on the other, three unschooled native chiefs and a missionary, Rev. W. C. Wiloughby.

It is a great tribute to British justice that in spite of political pressure and money and the highest paid council, Khama won on all points.

Many people wondered how these chiefs, lifted out of their native environment, acted in the white world. The big ship they made the trip on was a surprise to them because of its size and power. In London they were outfitted by the best tailors. Once only was Khama astonished. He was to meet the queen. Suddenly the doors opened and the double row of guards drew their swords, not to kill, but to form a triumphal arch over his head!

"Why did you not tell us about all these things?" Khama asked. Later Khama said, "Now I understand. It is impossible to tell; one must see."

Khama was born about 1828. His ancestors were a very barbarous people. His father was a witch doctor who tried several times to kill his son, but the people loved the son and saved him. His father was also chief of the tribe.

David Livingstone tells that he met

Sekhhome, the father of Khama, and told him about the Way of Life.

Khama's people were primitive tribes and did nothing without charms. Cattle and sheep were made to pass through smoke of burning herbs. Gardens and even wagons, guns and dogs were treated to make them secure. No event from birth to death but had its appropriate charm. And these had to be paid for, and the witch doctor was powerful.

Polygamy was common. Defeated persons or tribes were killed or made slaves. There is no weak sentiment among savage tribes!

Khama married a Christian girl, who is best known as Ma-Bessie, and he was faithful to her. When urged to take another wife, he said, "I refuse on account of the Word of God to take a second wife."

He fought superstition among his people. When drought parched the whole country — the Great Thirsty Land — and people and cattle died, the people demanded witch doctors. But he never gave in.

Khama dreaded drink, especially the white man's drink. When traders came, he talked to them and explained his opposition to drink. They heard but got roaring drunk and gave drink to the natives. He saw the traders as soon as they were sober and said to them, "Leave and never come back. Drink puts devils into people. It wounds and never heals." And he expelled them.

One night a lion terrorized the country. Hunters gathered and bragged what they would do. Then they slept. In the early morning Khama came in with a lion skin. He never spoke of the deed then or later.

Few rulers defied so courageously and successfully so many sacred traditions, charms, and established evil customs. For example, he prohibited the

killing of children who were weak or deformed, destroying one of twins, leaving old people to starve, and the right of a man to kill his wife in a quarrel. He refused the right to cut off noses, arms, and feet, and the cutting out of eyes. He also stamped out the keeping of slaves.

The Boers were a great danger, so he put his country under the protection of the great Queen Victoria.

Khama died on February 21, 1923. He had seen Livingstone and had also seen airplanes. He was a tower of strength. And his loyalty to the Christian God was profound and immovable.

—A. J. WILLIAM MYERS



TROUBLES

Socks are so much trouble,
Because it seems my toes
Always want to go in
The place my heel should go.

When I put on my mittens,
It always seems to me,
My thumbs crawl in and stop
Just where my fingers ought to be.

My boots are much the hardest,
I pull with all my might,
The right one's on the left foot
And the left one's on the right.



WHO ARE THEY?

The first letters of these Bible names spell the first name of the first president of the United States. Who are they?

- A son of Jacob: - - -
- A prophet - - - - -
- Naomi's daughter-in-law: - - - - -
- The other daughter-in-law: - - - -
- A giant - - - - -
- A priest - - -

CAROLINA BRIEFS

¶ The Rev. Brunson Wallace of Brevard is author of a meditation for March 11 in the March/April issue of *The Upper Room*. The Rev. Mr. Wallace is pastor of the First United Methodist Church, Brevard.

¶ High Shoals United Methodist Church will have revival services beginning March 16. The Rev. Norman Beck will be guest preacher. Services will begin each evening at 7:00.

¶ Revival services will be held at Iron Station United Methodist Church from March 9 through March 12, with the Rev. Joe Ervin as guest minister. Services will begin at 7:30 each evening.

¶ Dr. Morris L. Husted, associate pastor of Duke Memorial United Methodist Church, Durham, recently entertained the members of the Methodist Retirement Home in Durham with his program, "Skits and Sketches."

¶ The Methodist Home for the Aging in Charlotte, will have the Rev. Dr. Wilson O. Weldon as the minister for the fifth annual Week of Preaching in the Home, Feb. 23-26. Services will begin at 7 p.m. Dr. Weldon is editor of *The Upper Room*. The Home extends an invitation to United Methodists and their friends to attend.

¶ Dr. D. Moody Smith, Jr., who teaches New Testament interpretation in the Duke Divinity School, is co-author of *Anatomy of the New Testament*, soon to be published by The MacMillan Co. Written basically for introductory courses in New Testament, the book probes major representative passages of the New Testament.



Mr. and Mrs. R. L. Hearn of Rocky Mount recently celebrated their Golden Wedding anniversary. They are members of Clark Street United Methodist Church. Rev. B. B. Slaughter, who was pastor of Clark Street Church in 1919 and who performed the wedding ceremony, was present for the anniversary celebration. Pictured on this occasion, from left to right, are Mr. Hearn, Mrs. Hearn, and Rev. Mr. Slaughter.

¶ Dr. Morris L. Husted, associate minister of Duke Memorial United Methodist Church, Durham, will conduct a revival service in the Hubert United Methodist Church, Hubert, beginning March 2 and continuing through March 7.

¶ Mrs. Fred W. Paschall recently suffered the loss of her father, Mr. J. M. Cutchin, and of her brother, Mr. J. M. Cutchin III, both of Whitakers, N. C. Both were killed in an accident Feb. 7. Funeral services were conducted in Whitakers United Methodist Church Sunday, Feb. 9, by Rev. Ralph Johnson, pastor, assisted by a former pastor, Rev. J. Clyde Auman. The Rev and Mrs. Fred W. Paschall, now retired, are living at Hendersonville.

CHURCH LENDS FACILITIES TO SCHOOL

There are many voices which emotionally cry for "separation of church and state" but the citizens of Greenville, a community of 30,000, faced a crisis of no little proportion recently.

On Saturday evening, January 18, the only junior high school in Greenville was destroyed by a fire of undetermined origin. Some 650 seventh and eighth-graders were given an unexpected "semester break."

A new junior high was being constructed but was far from completion for use and the city board of education huddled with the school officials to solve the dilemma.

On Sunday morning, January 19, the minister of Saint James United Methodist Church suggested in the "Pastoral Moments Visitation" that "our congregation, already involved in a number of ways in the community, might consider the lending of our facilities to the school board for the remainder of the year."

Moving through the channels of the Commission on Education, the trustees and the Administrative Board, church officials voted 51-0 to invite the junior high to begin using facilities. Teachers

lost three days of work; the students enjoyed a brief five-day vacation.

Dr. C. C. Cleetwood, city school superintendent and an elder in First Presbyterian Church, said, "From the many community offers of assistance, St. James' facilities seemed best suited to meet our emergency." The junior high will utilize 15 of the 22 classrooms at St. James and the fellowship hall. The church will continue its week-day Christian education program which enrolls 60 children.

The editor of the *Greenville Daily Reflector*, David Whicard, wrote regarding the church's action: "It was a fitting choice, for St. James saw its beginning in our community in a school auditorium. In 1952 when the church was organized it met in the auditorium of the high school and then at Third Street School. St. James deserves great credit for making these facilities available to the schools during this emergency period."

The Greenville School Board agreed to share utilities cost and be liable for any repairs or damage to the property or grounds during usage. An allowance for depreciation of equipment was agreed to but the "trustees were not of any mind to charge rental," the pastor, the Rev. Bill Quick, said.



This photo reveals activity at St. James United Methodist Church in Greenville on Monday mornings. The setting is definitely ecclesiastical but the man behind the pulpit is John Jones, principal of the Greenville Junior High School, not the Rev. Bill Quick, pastor of St. James. The setting is the fellowship hall at St. James.
(Photo courtesy Greenville Daily Reflector)

St. Paul Plans 25th Anniversary Program

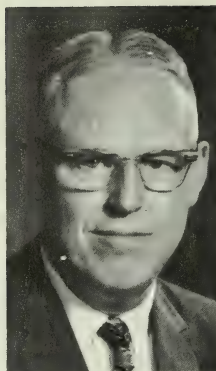
The congregation of St. Paul United Methodist Church in Durham is looking forward to the week of March 2 when the twenty-fifth anniversary of the church's founding will be observed. Five outstanding speakers will participate in the week's program, which will culminate on March 9 with Homecoming Sunday.

Bishop William R. Cannon, episcopal head of the Raleigh Area, will preach at 11 a.m. March 2, with Rev. John Poe, pastor of Trinity Church in Raleigh and a former pastor of St. Paul, the guest minister at the 7:30 p.m. worship service.

On Monday evening, March 3, Rev. C. D. Barclift, Durham District superintendent, will preach, and on Tuesday evening, March 4, Rev. B. B. Slaughter of Durham, a former pastor, will bring the message. Both services will begin at 7:30 p.m.

Prior to the Tuesday evening service, a prayer meeting will be held at 6:45 p.m. in the home of Mrs. C. O. Braswell, where the church was officially organized March 4, 1944, under the leadership of the late Dr. F. S. Love and the Duke student pastor, Rev. Douglas Fleming.

Rev. Mr. Fleming, now pastor of the



BISHOP CANNON



REV. MR. FLEMING

1600-member Victory Memorial Methodist Church in Guymon, Okla., will preach the homecoming day sermon March 9 at 11 a.m.

After the service a picnic dinner will be served in the Fellowship Hall.

At 1:30 in the afternoon an Anniversary Service will be held with Dr. Ben G. Childs, former education professor at Duke University, speaking.

The over-all theme for the week will be "I Love Thy Church, O God."

All former members, friends and former pastors of the church are invited to attend these services.

The Rev. W. A. Tew is pastor of St. Paul.

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The Advocate Campaign This Week

A steady flow of renewals and new subscriptions continues to come into the *Advocate* office. The record below indicates that many churches are considering the All-Administrative Board plan, with a goodly number adopting the plan.

We hope that during the next month those churches which have not laid the proposal before the Administrative Board will do so. We are asking our pastors to take the initiative in seeing that this is done.

Churches which want additional promotional materials may order them from us without charge. We will furnish sample copies of the *Advocate* in limited supply. Also a specially designed church bulletin, or a bulletin insert—whichever you may wish. In addition, we will furnish subscription envelopes and form sheets for listing subscribers.

Write us if you need any of the above. We are glad to make them available on condition you really put them to good use.

You will note that this issue contains the monthly conference program supplement. This once-a-month feature alone should be worth the subscription price of the *Advocate*!

We note with pride the Every-Fam-

ily churches which are this week being added to our growing list.

EVERY-FAMILY CHURCHES

North Carolina Conference

Alliance, Alliance
Bayboro, Bayboro
Oak Grove, Newport
St. Luke's, Burlington
Bethesda-Hollister Charge, Littleton
Richlands, Richlands
Stonewall, Stonewall

Western North Carolina Conference

Marshville, Marshville
Gilboa Church, Rutherfordton
Randolph, Liberty

ALL-ADMINISTRATIVE BOARD CHURCHES

North Carolina Conference

Grace, Elizabeth City
Pleasant Grove, Raleigh
Wake Forest, Wake Forest
Duke Memorial, Durham
Banks, Franklinton
Erwin, Erwin
Coats, Coats
Front Street, Burlington
First, Siler City
Calvary Charge, Littleton
Cordova, Cordova
Garner, Garner
Fairmont, Raleigh
Westview-Harrells

Western North Carolina Conference

Ebenezer, Vale
First, Salisbury
Oak Hill, Candler
Stokesburg, Walnut Cove
Chapel Hill, Reidsville
Long Street, Salisbury
Main Street, Salisbury
Union Memorial, Greensboro
Moore's Grove, Asheville District
Race Street, Statesville
Central, Concord

OF THE DEAN
DIVINITY SCHOOL
JAN 27 1966

A Tale of Three Cities

by KENNETH M. JOHNSON

FARMINGTON No. 9. That's the place in West Virginia where 76 died in a mine disaster last November. Remember? During those eight fateful days before the mine was sealed, Americans kept close to their radios and television sets hoping that some miracle of rescue would happen.

The name of James Fork United Methodist Church became familiar to many of us during the closing days of November. It became headquarters for the church's ministry to families of the entombed men. Dick Bowyer, campus minister at nearby West Virginia State College, describes the physical changes which took place at the white-framed building.

The transfer of medical and chaplaincy services from the company store to the church transformed the sanctuary into a station for relief and personal services. "The communion table became a counter for medications; the altar rail, a coat-rack. A card table was brought in to serve as a coffee bar; saucers became ashtrays. Contributed magazines and other reading material were scattered about the pews; portable rest rooms were set up; fifteen cots were obtained for families living at a distance and needing overnight sleeping accommodations. A detailed map of No. 9 was taped to the wall, with the location of work crews and the progress of rescue hole-drilling indicated." Thus the sanctuary of James Fork Church became a center of therapy and healing for the medical staff, the mine personnel as well as the families of the marooned men.

A volunteer policeman on the scene at Mine No. 9 was heard to say, "This church is probably more of a church now than it was when it just looked like one." Unknowingly this policeman was also a prophet! He was in position to see one church which matched its words with its mission!

During this Lenten season we would all do well to take the experience of the James Fork people and ask if we in our church preach good news to the poor, proclaim release to the captives and recovery of sight to the blind, and set at liberty those who are oppressed. That's the way Jesus put it in his sermon to the congregation at Nazareth. To me the Farmington translation is just as valid.

I am reminded that brothers John and Charles back in the 1720's were not content to read Scripture and have prayer in the privacy of their Holy Club. They were thrust by the power of God to perform works of charity to the lame and the least and the lost of Oxford.

Farmington. Nazareth. Oxford. Can you add your place to the list?

The Rev. Mr. Johnson is minister of Green Street United Methodist Church, Winston-Salem.

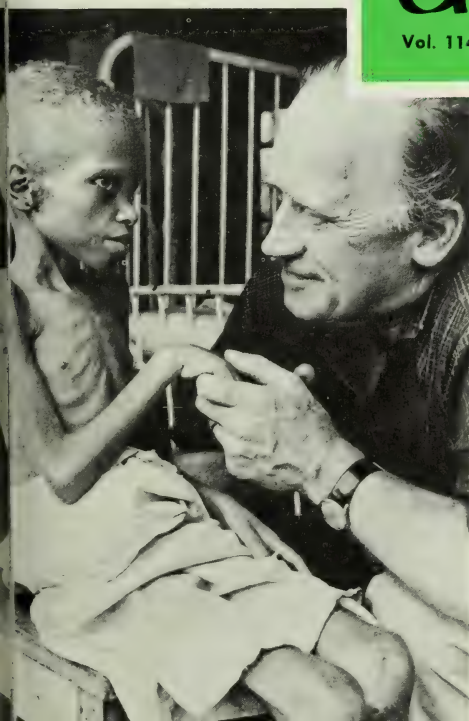


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Vol. 114 Greensboro, N. C., February 27, 1969 No. 9



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OUR COVER

On our cover page the eyes of hunger and sickness, of fear and loneliness, speak with a moving eloquence. These victims of a disjointed world speak for the millions who suffer with them.

One Great Hour of Sharing, to be observed on Sunday, March 16, may seem but a drop of compassion in a sea of human misery. But when the composites of that drop are caring sharing love, a generous and merciful spirit, a hand extended down to help, the result can be miraculous.

NORTH CAROLINA

christian advocate

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CALENDAR OF COMING EVENTS

NOTE: If any of the meeting dates or places are in error, please inform the **ADVOCATE** immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

- Mar. 3 : Annual Joint Meeting of Bishops' Committee on Church Architecture and Leaders of Rural Church, Duke University
- Mar. 10-11: Seminar on Church and Community, N. C. State University, Raleigh
- Apr. 9-15: SE Workshop on the Church's Ministry in Leisure and Recreation, Methodist Youth Camp, Leesburg, Fla.
- Apr. 21-24: National Convocation on Worship, Kiel Auditorium, St. Louis, Mo.

NORTH CAROLINA CONFERENCE

- Mar. 2 : Sanford District Conference, Sanford, Steele Street Church, 2:30 p.m.
- Mar. 2 : Raleigh District Conference
- Mar. 3 : District Secretaries of Evangelism Workshop, Methodist Bldg., 2:30 p.m.
- Mar. 3-5: Belhaven Subdistrict Christian Workers' School
- Mar. 4 : Spring Meeting, Board of Evangelism, Methodist Building, 10 a.m.
- Mar. 7-8: Conference Board of Education Planning Conference, Camp Chestnut Ridge
- Mar. 10 : Commission on Christian Higher Education, Methodist Building, Raleigh, 10 a.m.
- Mar. 11 : Trustees, Conference Historical Society, Methodist Bldg., Raleigh, 11 a.m.
- Mar. 11 : Committee on Public Relations and Methodist Information, Methodist Bldg., Raleigh, 2 p.m.
- Mar. 13 : Raleigh District Missionary Rally, Hayes Barton Church, Raleigh, 8 p.m.
- Mar. 15 : Bishop's Meeting with Young Methodists, Greenville for Elizabeth City, Greenville and New Bern Districts
- Mar. 15-21: Senior High United Nations-Washington Study Tour
- Mar. 17 : Committee on Family Life and Committee on Directors of Christian Education and Directors of Music, Methodist Bldg., Raleigh, 10 a.m.
- Mar. 18 : Spring Meeting, Commission on Enlistment for Church Occupations, Methodist Bldg., Raleigh, 10 a.m.
- Mar. 19 : Committee on Camps and Conferences, Methodist Bldg., Raleigh, 10 a.m.
- Mar. 19 : Elizabeth City District Conference, Mann's Harbor, 10 a.m.
- Mar. 22 : Bishop's Meeting with Young Methodists, Edenton Street Church, Raleigh, for Burlington, Durham, Raleigh, Rocky Mount Districts

WESTERN NORTH CAROLINA CONFERENCE

- Mar. 2-3 : Consultation on Dialogue Sessions, Waynesville, Asheville, Marion Districts, Lake Junaluska, Lambuth Inn
- Mar. 4 : Board of Trustees, Institute for Homiletical Studies
- Mar. 4 : Consultation on Dialogue Sessions, Gastonia, North Wilkesboro, Statesville and Charlotte Districts
- Mar. 5 : Consultation on Dialogue Sessions, Albemarle, Thomasville, Salisbury Districts
- Mar. 6 : Consultation on Dialogue Sessions, High Point, Greensboro, Winston-Salem/Forsyth, Winston-Salem/Northeast Districts
- Mar. 7-8: Vocations: Testing and Guidance Clinic, Greensboro College
- Mar. 10-11: Group Dynamics Clinic, Town and Country Commission
- Mar. 12 : Board of Education, Methodist Bldg., Statesville, 10:30 a.m.
- Mar. 17-18: Training Sessions, District Leaders of Interboard Workshops

SALVATION IS BIFOCAL

by RUFUS H. STARK

THE DAY in which we live is marked by a good deal of discussion and at times controversy as to the real mission of the Church. And in most forums, if the discussion runs long enough, someone will rise and say: "Now wait a minute! Why all this discussion? Our mission is simple enough. Aren't we sent to save souls? Why talk so much about being involved in the world?"

This question has been persistent in recent years as the General Board of Missions has sought to be effectively in mission as God's people in this world. And the question has been taken seriously as reflected in reports to the annual meeting of the Board in Oklahoma City in January.

Dr. J. Edward Carothers, Associate General Secretary of the National Division of the Board, has led out in a re

The Rev. Mr. Stark, minister of the Horne Memorial United Methodist Church in Clayton, is Missionary Secretary for the North Carolina Conference.

thinking of the question. His report to the General Board reveals some significant directions in the movement of the entire Board. Dr. Carothers suggests that there are dual concerns in soul-saving: concern for the soul of the individual and concern to right what is wrong in the environment under which the individual lives. These two concerns must go together. He comments in the *Annual Report* (p. 24).

"The National Division is confronted by the development of a church-wide knowledge that there is a 'unity in soul-saving and world-saving.' There is universal recognition that Christianity proclaims a gospel to the inner life of man and also a directive to the redemption of man's earthly environment. The saving of man's soul involves the redemption of that man's environment."

Carothers sees man in society as a being who lives under a variety of systems. Some of the systems effect people with cruelty, depending upon variable factors such as race, geographical location, heritage, economic strata.

These cruelty systems deprive their victims of their full humanity and if an individual entrapped in the system is to respond in his soul to the mission, then those trying to reach him must not only be concerned for him but for the systems that entrap him.

There was a time when the Church had little or no power to act against the wrongs of society. The witness of the Church in mission was to individuals in spite of the cruelty systems under which they lived. And individuals responded. But those who responded knew of the Church's concern for the problems surrounding them. They felt the fellowship of the Church suffer with them under cruelty. They knew that the Church acted against cruelty according to the power available.

Today the Church in mission has concern to bear the good news of God's love to the individual. At the same time we as the Church say we are concerned about the cruelty systems under which that person lives. The difference in our day is that the Church has power to act. Both individually and collectively the Church has economic, social, and political power which may be used to bring about change. We can move to change the environment. If we, the Church, possessing the power to act to alter systems of cruelty which bind men, fail to act, then there is little chance that those persons caught under those systems of cruelty will take the Church seriously. There must be "a unity in soul-saving and world-saving."

Salvation work has always been bifocal in nature. The ministry of Jesus to individuals was a multi-level ministry. Jesus' confrontation with the man with the withered arm as related in Mark 3:1-6 is a point in fact. The Pharisees had arranged to have the disfig-

ured man present in the synagogue on the Sabbath for the purpose of trapping Jesus. It was against the religious law to heal a man anywhere on the Sabbath, much less in the synagogue. These officials of the law, without thought for the man himself, were using a handicapped person as the bait for a trap—a human being was being used as a thing.

Jesus arrived, saw the unfortunate man and perceived the situation. Now, doubtless, Jesus was concerned for the soul of this man. But in order to minister to his soul, he ministered to his physical need, restoring the withered arm—and at the same time showed concern for his environment by breaking through the cruelty system that trapped the poor man. He had concern and power to act and he did act. Many say that it was this level of action—that which sought to correct wrongs in the environment—which led inevitably to the cross.

The commission of the risen Christ to his disciples, according to John, read "As the Father has sent me, even so I send you" (John 20:21b). If we are to go in the same style as the Father has sent Jesus, we need to learn anew from Him how his concern for the soul of his fellowman involved him in action to correct the wrongs that surrounded his fellowman.

The General Board of Missions of our Church is seeking to move as God's people into the world as agents of the whole Church, believing that this is the mission which each of us would wish to fulfill. The old stereotypes of what it means to be in mission are gone forever. To live after the style of Jesus in our world today means that we must be flexible in the expression of ministry. As a good friend puts it, "If the Christian loves his neighbor, he will love his neighbor's neighborhood."

EDITORIALS...

WHAT WE THINK AND

WHAT WE ARE

By what standards should a church evaluate itself? There are those, of course, who shrug off the whole idea by declaring that churches are not for evaluation. However, most of us would really like to know how our denomination measures up—if only we could agree on a set of criteria on which to base a fair evaluation.

Church attendance? Membership growth? Per capita giving? Benevolence contributions? Percentage of volunteers for missionary service?

Comparisons of churches may well be considered odious, but no less so than comparisons of banks, insurance companies and automobiles. Such comparisons go on all the time around us.

We would go a step further and say that a church such as The United Methodist has a solemn and positive mandate to evaluate the effectiveness of its life and ministry. We have a commission which has come down from Jesus Christ, the Founder and Lord of the Church; a commission which was taken seriously by John Wesley and carried forward by Francis Asbury, Phillip Otterbein, and a host who followed in their train.

As dedicated disciples seeking to be faithful in our stewardship, we must examine ourselves, ask hard questions, face painful realities. We might begin by facing up to these realities:

✧ In contributions, we United Methodists are below the national average

—and embarrassingly below the leading churches.

✧ In membership growth we are steadily coming up short of the population growth. Many other churches are experiencing the same thing, but should we take solace in this fact?

✧ In church attendance we average scarcely over half of that of Roman Catholics; and we trail Lutherans, Baptists and Presbyterians.

There has been no shortage of commissions and committees to study the church. These have come and gone with the passing parade of quadrennia. Some have made more impact than others. But none in recent years has seemed to come up with solutions capable of changing the downward trend — at least in statistics — within our church.

Do we at this point hear voices of protest? "Membership growth doesn't matter." "A dollar given sincerely is better than five dollars given on a legal basis." "The importance of attendance at church is over-rated." Such lame and limpid assertions hardly merit rebuttal. They are as sensible as a General Motors executive declaring that it doesn't matter whether the company sells cars! Moreover any alert industrial concern would not go on year after year suffering net losses without taking drastic corrective measures.

Now, we realize just as much as

anyone else, that a church does have valid criteria of achievement other than membership growth, active participation and financial giving. We also realize that a church, in obedience to her Lord, may take a course of action which will lead to a sharp falling away of membership or of giving. But we do not see much evidence that these circumstances apply to any great extent in this situation.

What is wrong? Perhaps the studies which we carry out have been made by persons who are too close to the problems; too intimately involved in them. As a result, perhaps we have been indulging in mutual back-slapping instead of hard-nosed evaluations.

Perhaps we are caught up in a serious case of narcosis, similar to a deep sea diver who feels well and happy

but who is moving steadily toward death. We may be thinking that we are doing fine, may be happy in our busy, buzzy life. But how we feel may not be the true test of how we are really measuring up to our true mission.

It is just possible that a reversal of trends awaits a widespread dissatisfaction with what we are in our world and with what we are doing in fulfillment of God's will.

Discontent and dissatisfaction could then trigger a radical change in attitude, bringing genuine renewal, and setting the Church upon its true course. As long as we think we are doing fine, we will never measure up to our full potential, nor fully become the church God has surely called The United Methodist Church to be. Are you comfy?

ANOTHER DIVISIVE ISSUE?

Protestants and Other Americans United for Separation of Church and State has expressed concern over a rumor that President Nixon is considering the appointment of an official United States representative to the Vatican in Rome. In a communication issued last week, Dr. Glenn L. Archer, executive director of the organization, expressed strong opposition to what he called "apparently reliable" reports that the President was about to set up a "diplomatic exchange" with the Vatican.

We hope the report is untrue. But if the information is well founded a vig-

orous outcry should be raised without delay.

Frankly we find it hard to believe that our newly-inaugurated President would at this juncture in his administration open this particular can of worms. If the report is accurate and President Nixon does follow through, we predict that our present ecumenical calm will be broken by sharp controversy.

The insinuation of such an issue would be a serious setback on the religious front, and a distinct disservice to the nation. We need another divisive issue like we need the Hong Kong flu.

METHODIST NEWS ROUND-UP

COCU RELEASES ORDER OF WORSHIP

An experimental "liturgy for the people" has been prepared by the nine-denomination Consultation on Church Union. It is written in contemporary English and bears the title "An Order of Worship for the Proclamation of the Word of God and the Celebration of the Lord's Supper."

Methodists on the commission which prepared the liturgy are Bishop Paul A. Washburn, Dr. Joseph D. Quillian, Dr. William F. Dunkle, Jr., Dr. Paul H. Eller and Dr. James F. White.



BROOKS OFFERS CHALLENGE GIFT TO EMORY

D. W. Brooks, Emory University trustee and chairman of its Committee of One Hundred, has offered a \$100,000 matching gift for scholarship endowments in Emory's Candler School of Theology. The school will receive \$5,000 from Mr. Brooks for every \$15,000 scholarship endowment created before Aug. 31, 1969. The offer, therefore, could bring to Emory a total of \$400,000 in new endowment resources.

Under terms of the gift, the scholarship endowments must be more than half paid before the Aug. 31 deadline to earn the matching money.

An expert on agriculture and food problems, Mr. Brooks is chairman of the Cotton Producers Association. He has long been interested in the education of ministers. The Committee of One Hundred is composed of prominent Methodist laymen with a particular interest in ministerial education.

CHURCH CENTER PLANNED AT PITTSBURGH

The Methodist Church Union of Pittsburgh is planning a 26-story office building in a downtown location. The building will contain Pittsburgh Area and Methodist Church Union offices and a 100-seat chapel. Other office space will be made available for commercial use.



LIBERIAN METHODISTS MEET

Methodists of Liberia held their Central Conference session in mid-January. Among the speakers was a Roman Catholic prelate. The conference includes 20,000 members in 180 organized churches. It was formed in 1965, and at the organizing session, Bishop S. Trowen Nagbe, Sr. was elected a bishop, the first Liberian so elected. Today, at 35, he is still the youngest Methodist bishop in the world.



MOTIVE MAGAZINE SEEKS A SPONSOR

motive magazine, published by the Division of Higher Education of The United Methodist Board of Education, will be looking for a new "ecumenical

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home" following action taken at Nashville on Jan. 29.

The Department of Campus Ministry approved a recommendation made by the division's general secretary, Dr. Myron F. Wicke, asking that the division commit itself to the continuation of *motive* at its present level for at least three years during which time "every effort will be made to find an ecumenical home for the magazine."



METHODIST NEWS CAPSULES

The Rev. Dr. Blaise Levai, Jr. has moved up to the top position in planning, production and distribution of printed materials in the Board of Missions. His official designation is director of the Editorial and Literature Office in the Joint Commission on Education and Cultivation of the United Methodist Board of Missions.

Anglicans favor union with British Methodism, according to returns from 43 Church of England dioceses. The voting showed about 70 per cent of the laity and more than 60 per cent of the clergy as in favor of entering the first stage of the proposed union.

Consultation on Church Union officials have designated Sunday, April 20, for observance as a special day in recognition of the ecumenical efforts of COCU. The United Methodist Church

is one among nine participating denominations.

The new president of the United Methodist Association of Church Business Administrators is J. Edward Curry, Houston, Texas.

Jon Kinslow, managing editor of the *Texas Methodist*, has resigned to become managing editor of a nationally-distributed trade magazine published in Philadelphia.

Methodists in India are faced with a momentous choice this year. When the 11 annual conferences, representing 600,000 members, meet this spring they will be voting on whether to join the proposed Church of North India or whether to continue as a separate denomination. A two-thirds majority is required.

FRED RUSSELL AND WIFE INJURED

Mr. and Mrs. Fred Russell sustained severe injuries in a head-on automobile accident in Charlotte on last Friday night. Each sustained a broken leg, head injuries and multiple bruises, and are in the Presbyterian Hospital at 200 Hawthorne Lane, Charlotte. Mr. Russell is treasurer of the Western North Carolina Conference.

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Voluntary Service in Western North Carolina

PART I — THE VOLUNTEER

In response to many queries across the Western North Carolina Annual Conference, the subcommittee on Voluntary Service of the Quadrennial Emphasis Committee would like to provide some basic information. It is suggested that this information might well be filed for future reference. (Reprints will also be available without charge). The first series of questions and answers deals with the volunteer himself, and the second series next week will deal with the church or community seeking volunteers.

Who is eligible for voluntary service? Anyone 18 or older. Primarily applicants are being sought between the ages of 18 to 30 but applications are welcome from older persons.

Is there any educational requirement? Not to apply. However, certain projects needing volunteers may require persons with specific educational backgrounds. It is our hope to match projects with the varied educational backgrounds of applicants.

How does one apply? By February 15 we will have in the hands of the district superintendents and district direc-

This article was submitted by the Subcommittee on Voluntary Service of the WNC Conference Quadrennial Emphasis Committee. The Rev. Orion N. Hutchinson, minister of Ardmore United Methodist Church in Winston-Salem, is chairman of this Subcommittee.

tors of Enlistment for Church Occupations application blanks for distribution to anyone requesting one. When filled out these should be mailed to the Rev. Paul H. Duckwall, Volunteer Service Registrar, Box 749, Statesville, N. C. 28677.

Is there a deadline for application? Applications are welcome any time. However, *those wishing to begin voluntary service in June should submit applications by April 15.* Those submitting applications later who are approved will begin service as projects are approved during the next Conference year.

What happens next? Your application will be processed and reference letters obtained. Then applicants will be interviewed by a committee of laymen and ministers representing the varying types of locales for potential service. You will then be notified of your acceptance or rejection. If accepted, you will be notified if a project is ready for your service, or notified that you are being placed on the waiting list for the development of a project.

What is the stipend? The program is built on the idea of minimum subsistence in line with voluntarism. The room, board, travel, and insurance of each volunteer will be paid. In addition a stipend averaging \$50 monthly will be paid. In some instances this amount may be altered as circumstances warrant.

What is the length of service? One year in this primary program. Volun-

ers for shorter or longer periods are welcome and will be used as projects are developed needing them.

What about training? A brief training period will be provided at the outset of the service period by the National Voluntary Service office. Supplementary training will be provided on the job by local and Conference personnel.

What will volunteers do? A little bit of everything, depending on the interests and abilities of the volunteer and the needs of the project. This can involve varied tasks such as teaching, visiting, surveying, leading recreation, leading discussions, organizing community groups, counseling, office assistance, child care, construction, informal worship. Volunteers from various professions will use their field of expertise. When someone volunteers, we will try to find a place to use whatever talents he has to offer. If unforeseen circumstances should develop making it advisable for a volunteer to terminate his service in the midst of a year, provision will be made whereby this can be done in consultation with the Task Force officers and the Volunteer Service coordinator.

Can one choose his location? To some degree. You first have the right to choose whether you wish to work within our Conference or outside our Conference. In the event you wish to serve outside the Conference, your application will be turned over to the National Voluntary Service office in New York for processing and matching with an appropriate assignment. You may choose to serve inside the country or with Methodism overseas. If you wish to serve within the Conference, after you are approved, you will be notified of project openings and given the right

to accept and refuse. Generally, applicants will be used near their present place of residence unless they or the project sponsors desire otherwise. Of course, there will not be projects in every community. If you are willing to serve either within or beyond the Conference, the committee will seek first to place you within the Conference. If here a position is not open matching your interests and capabilities, then a position will be sought from the general Voluntary Service office.

Are there projects for volunteers now? Yes, on the national level. Volunteers are needed *now* for certain projects across the country. Within our Conference the first projects are expected to be ready for assignments in June.

The call again is being sounded, "Who will go for us?" We await the answer, "Lord, here am I. Send me."

For further information contact the Rev. Paul H. Duckwall or a member of the Voluntary Service Subcommittee, as follows:

The Rev. Orion N. Hutchinson, Jr.,
Winston-Salem

Dr. Horace McSwain, Statesville

The Rev. Tom Lee, Statesville

Mr. C. E. Morgan, Asheville

The Rev. Donald W. Haynes, Franklin

Dr. J. Clay Madison, Greensboro

Dr. J. Elwood Carroll, Albemarle

The Rev. J. W. Gwyn, Winston-Salem

Mr. David Johnson, Hickory

Mr. Fred C. Hobson, Yadkinville

Mr. Tom Raper, Duke University,
Durham

Dr. C. C. Herbert, Jr., Charlotte

Bishop Earl G. Hunt, Jr., Charlotte

Two Burlington Churches to Merge

A merger of two United Methodist churches, given full approval in a recent charge conference with both congregations represented, will create a new church that will have one of the larger congregations in the city of Burlington.

Webb Avenue United Methodist Church and Trinity United Methodist Church, following several months of planning, approved the merger, effective June 1, 1969.

The new congregation will be composed of 918 members. Webb Avenue United Methodist Church brings a congregation of 643 members to the new church and Trinity brings 275.

A three-point agreement for merger agreed upon by both congregations, reads as follows:

1. That all programs, assets, debts and liabilities of both former churches be assumed as the responsibility of the new church.

2. That the new church begin immediately to plan and build a new facility to be located on a site already purchased on La Vista Drive, hopefully to be completed within two years after the merger on June 1.

3. That the newly-merged congregation use the facilities being presently used by Webb Avenue United Methodist Church until such a new facility as proposed above is ready for occupancy.

The new church facilities to be lo-

cated on La Vista Drive were first planned by Trinity Church. Now the merging congregations have decided to build facilities for both on the 6.3-acre site.

The Rev. Gayle Alexander, pastor of Trinity Church, and the Rev. H. Worth Pearce, pastor of Webb Avenue Church, said, "The new church will provide a comprehensive ministry to the community, including such new services as a day care program." Also planned at the new site are an athletic field and recreation area for community and church use.

Full organizational details for the new church have not been worked out, but the two congregations will have an administrative board with co-representation for the first year after consummation of the merger. Boards of both churches will serve as the board for the new institution for that period.

Officiating at the charge conference where final approval for the merger of the two churches was given was Dr. E. B. Fisher, superintendent of the Burlington District.

The present building of Webb Avenue Church was constructed in 1927. Established in 1893, it has been a station church since the early 1940s.

Trinity was officially organized on April 27, 1952. Construction of its present facilities began late in 1952.

Webb Avenue's present site and facilities have become too small and inadequate. Trinity Church's old two-acre site has been sold to a company developing a new shopping center. As a result of the merger, plans for the new church on the La Vista Drive site must now be revamped and expanded so that facilities sufficient to serve the larger congregation can be constructed.

Muir's Chapel Plans Special Services

Spiritual Renewal Services will be held at Muir's Chapel United Methodist Church, Greensboro, March 9-13.

Dr. J. T. Seamands, for 19 years a missionary-evangelist to India and a leader in the United Christian Ashram founded by Dr. E. Stanley Jones, will be guest minister. He will lead the congregation in a one-day ashram Sunday beginning at 9:30 a.m. and will preach at the 11:00 and 7:30 hours on Sunday. He also will preach Monday, Tuesday and Thursday at 7:30 p.m. Monday through Thursday he will lead a Bible study on the Sermon on the Mount at 10:00 a.m.

Performing and recording artist Ed Kilbourne will be in charge of the Youth Night, Wednesday, March 12, beginning at 7:00 p.m.

Mr. Kilbourne has had a successful professional career that has carried

ED KILBOURNE



DR. J. T. SEAMANDS

him some 200,000 miles coast to coast. Besides giving over 1,000 concerts in the past few years, he has managed three long-playing albums, several TV appearances, numerous coffee-house engagements, a college degree and is now completing his seminary degree.

The Youth Night will be sponsored by the young people of Muir's Chapel Church and the young people of the larger Greensboro area are invited to attend.

Rusk to Address Model UN

Former U. S. Secretary of State Dean Rusk will give the keynote address for the 1969 Middle South Model United Nations at Western Carolina University March 26.

The Model UN, a component of the Council on International Relations and United Nations Affairs, will be held at Western Carolina University and at the Lake Junaluska Assembly March 26-30. Students from colleges and universities throughout the South and East will participate in the five-day mock sessions of the student organization.



The Superintendent of the Study Program

by THOMAS S. LEE, JR.

ONE of the big words in our vocabulary today is the word "change." As I write this article, three astronauts are streaking toward the moon at a fantastic speed. Whatever the success of their mission might be from this point on, the very fact that they are headed for the moon represents the tremendous change which has taken place in the world of technology since the second World War. Technology is not the only field in which we see change. It is all around us. Some of this change we like; some we do not like, but like it or not we live in a world of change.

We see changes taking place in the church, too. In The United Methodist Church we have a new structure, and within the framework of this new structure there are some new offices. One of these new positions is the Superintendent of the Study Program. This office is new for both the former Methodist Church and the former Evangelical United Brethren Church. The person who serves in this position will take the place of the church school superintendent in the former Methodist Church and will replace the Sunday church school superintendent of the former EUB Church.

The Superintendent of the Study Program, according to the new *Discipline*, "shall be responsible, under the guidance of the education work area chairman or commission and the minister or representative of the employed staff, for the supervision of the school of the church. His particular responsibilities shall be that of (a) educational consultant to age group and family coordinators, and (b) coordinator of study

activities involving more than one age group."

As we see from this statement in the *Discipline*, the job of the Superintendent of the Study Program is directly related to the educational ministry of the local church. His responsibilities are similar to the responsibilities of the former church school superintendent, but they are different, too. Many of the administrative tasks of the former church school superintendent are now the responsibility of the age-level coordinators, the chairman of education, the commission on education (if there is one), and the Council on Ministries. This frees the Superintendent of Study to direct his primary concern to the quality of all study opportunities in the local church. The study program in our church has grown over the years; and the person in this new position is responsible, not only for the traditional Sunday church school, but for all study activities.

Although this new office is optional and not required by the *Discipline*, it is an important position in the local church. Study plays a significant role in the life of the Christian. Through study we gain a greater knowledge of the Christian faith and life, and we come to a better understanding of the meaning and relevance of the gospel.

The Rev. Mr. Lee is coordinator of the Junior High Ministry for the Western North Carolina Conference Board of Education.

But study is not an end in itself. We don't study simply to learn more facts about our faith. Rather, we study in order to better equip ourselves for our witness and service in the world. For this reason serious study is important in the life of the Christian, and the task of the Superintendent of Study is an important responsibility in the life of the church. The significance of this job is underlined by the superintendent's membership on the Charge Conference, the Administrative Board and the Council on Ministries.

In a leaflet entitled "Superintendent of the Study Program," which can be ordered from Service Department, Box 871, Nashville, Tenn. 37202, several suggestions are made for specific tasks which the Superintendent of Study might undertake. Let's take a look at them:

1. Interpret the objective of the educational ministry of the church as it is expressed through the church's study program. The objective is "that all persons be aware of and grow in their understanding of God, especially of His redeeming love as revealed in Jesus Christ, and that they may respond in faith and love." It is important for persons involved in the educational ministry of the church to understand the meaning of these words so that they may know the goals toward which they are striving.

2. Be informed about study resources which are made available by all the boards and agencies of the church. Someone in the local church needs to be familiar with the ongoing curriculum resources of the church as well as the many additional study resources available for special study.

3. Evaluate the effectiveness of the study program in the church. Periodically we should take stock of our study opportunities to see if we are moving

toward our goals. We must ask, "Is our study program effective in helping persons grow in their faith and in their ability to be servants in the world?"

4. Arrange for leadership education opportunities which will help teachers and other leaders improve their skills. It is vital to help leaders continually upgrade their leadership skills.

5. Coordinate study programs which include persons from more than one age group. Some opportunities for study across age lines can be meaningful experiences for persons involved. The superintendent needs to work with age-group coordinators in setting up such study activities.

In addition to these specific tasks mentioned above, the Superintendent of Study serves as a consultant to the age-group and family coordinators. With his responsibility being primarily in the area of study, he can become thoroughly familiar with the church's study materials, and he can keep himself sensitive to the effectiveness of the various study groups in his church. In this capacity he can be very helpful to the coordinators as they seek to maintain a creative and meaningful study program in the various age-groups.

These are only a few suggested tasks for the Superintendent of Study. There are many ways in which the person in this position may be significantly involved in the ministry of the church.

By the way, as you well know, those three astronauts who were streaking toward the moon when I began this article completed their mission around the moon and made their return trip to earth with almost complete success. Consequently they have opened new doors to space exploration. You may not go to the moon, but if you are Superintendent of the Study Program, perhaps you can help open new doors to creative change in your church.

THERE ARE few common bonds which unite different people in this age of conflict, between rich and poor, traditional and revolutionary, old and young, educated and uneducated—conflicts which are apparent in all walks of life.

But one bond which annihilates differences if only momentarily and serves to heal divisions, is prayer. United prayer has become more important as it brings diverse people back to the touchstone of their faith and gives them the will to be reconcilers in the world.

Although the results of man's inventions have brought us all in closer physical touch with each other, too often hearts remain unmoved by things seen but not understood. The need for hearts to open in understanding is the primary concern of Church Women United. Their World Day of Prayer theme this year, "Growing Together in Christ," is the beginning of a new reality.

That Christian women are growing closer is evidenced by several new aspects of the coming March 7th celebration. Planned since 1887 by American women now the content of this worldwide observance is determined by an international World Day of Prayer committee, using Church Women United's staff to carry out its directions. The theme, scriptures and prayers were proposed by women from Sierra Leone, Ghana, Nigeria, South Africa, Congo, Zambia and Kenya. Setting the African mood in services everywhere will be the spiritual, "Kum Ba Yah," its haunting repetitions, "someone's crying, Lord," "someone's singing, Lord," "someone's praying, Lord," signal the awareness of each to the other and of all, both alone and together, before God.

It is expected that the World Day of

Growing Together in Christ

by MAZA TILGHMAN

*Director Public Relations
Church Women United*

Prayer will bring record numbers of women to services this year. A chief reason for the increasing amount of worshippers at the celebration is the fact that all over the world Roman Catholic women are joining their Protestant and Orthodox sisters. A report from Holland last year showed that 10,000 more women attended their 1968 services.

In Baghdad, Iraq, services were held at a Catholic church with Armenian Orthodox, Evangelical, and Seventh-day Adventists making up the choir. An Iraqi woman wrote, "never before have Christian women gathered (here) for prayer in such numbers and from such a variety of churches."

The wish to worship together across economic, cultural and denominational lines was seen in countries where formerly services had been held in separate places for different language groups. Women in the capital city of Kinshasa, Congo, worshipped together in one large Protestant church, using Lingala, English and French during the service. "Although the Congolese women greatly outnumbered the French and English-speaking women, all felt keenly a real unity in Christ," their correspondent wrote.

Services are held in a widening va-

riety of places. In Scotland, the U.S.A. and Canada, particularly, facilities such as hospitals, senior citizen homes, nursing homes, and department stores were utilized to bring the service to those who could not attend.

Offerings from World Day of Prayer in the United States will strengthen particular aspects of the church's outreach and ministry. In addition to continuing projects in Christian colleges overseas, literature, migrant ministry, international students, Christian home and family life, Indian Americans, two new projects for 1969 relate specifically to the "Growing Together in Christ" theme. The first is related to a ministry of reconciliation and healing in our nation at this time of urban crisis by developing pilot projects of dialogue across the barriers that divide communities. This will involve bringing women of different economic levels, racial and ethnic backgrounds together to help change attitudes where white racism is preventing openness and real community.

The tensions of the long conflict in Vietnam have disclosed both the need and the opportunity for an ecumenical ministry of interreligious reconciliation in Vietnam with the hope that a continuing and expanding ministry can be sustained in the post-war period.

The establishment in 1968-69 of an ecumenical dialogue team in South Vietnam of two or three qualified scholars, drawn from the life of the Church in such countries as India, Japan, Canada and the U.S.A., is in pro-

cess. Offerings will be contributed for travel, seminars and communications.

The World Day of Prayer, now held in 130 countries, is a significant ecumenical expression, the growth of which can be attributed to the work of lay women.

Basketball Camp

Set at Wesleyan

Three former All-American basketball stars, now playing professionally, and five well-known coaches will head a basketball camp for boys at N. C. Wesleyan College, Rocky Mount, for one week, beginning July 6. Boys from 8 through 18 are eligible.

Featured at the camp will be Duke All-Americans Jeff Mullins and Mike Lewis and UNC's Bob Lewis. Mullins and Bob Lewis play for the San Francisco Warriors and Mike Lewis plays with the Minnesota Pipers.

The coaches are Gale Catlett, University of Kansas; Paul Webb, Randolph Macon; Ben Pomeroy and Carl Slone of William and Mary, and Verne Canfield, Washington and Lee.

For further information, or applications, write or call North Carolina Wesleyan College, Rocky Mount.

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RICHARD G. STONE, President



WOMEN'S NEWS

NORTH CAROLINA CONFERENCE

MRS. IVAN E. WELBORN

The Annual Meeting of the Wesleyan Service Guild will be held at Hay Street United Methodist Church, Fayetteville, March 15 and March 16.

Registration will begin at 10:00 a.m. March 15. The first session will begin at 2:00 p.m.

Mrs. Ruth Collins, Regional Secretary Women's Division, Atlanta, Ga., will be the speaker Saturday afternoon. Her subject will be "Fund for Reconciliation and Volunteer Service."

Mrs. Collins was born in Rochester, Minn. She was educated in public schools in Riverside, Calif, and Rochester.

She received her A.A. from Rochester Junior College, then transferred to Lawrence College, Appleton, Wis.

During World War II she made her home in Arkansas, Michigan, Texas, Georgia and Wisconsin. She then returned to Appleton, Wis., where she reentered college and finished with a B.A. in sociology in 1945. Upon graduation Mrs. Collins received the writing awards for both the essay and the short story.

In 1949 Mrs. Collins spent two months in Europe, and after living in Jacksonville and Palatka, Fla. for six years, returned to Michigan.

In 1969 she had an article published in the *Personnel Journal*—"When in Doubt, Run and Shout"—which dealt

with personnel problems in industry.

And, in 1963 she helped design an award-winning collection of ski fashions manufactured by Glen of Michigan.

Volunteer activities included chairmanship of a United Fund Campaign, secretary of a church building committee, county chairman of the Girl Scout cookie sale, board membership in church, museum, civic theater, library, and the American Association of University Women. In 1963, Mrs. Collins received the "Teacher of the Year" award from her local church.

Mrs. Collins has one son and two



MRS. RUTH COLLINS

daughters. After they graduated and married, she entered graduate school at Michigan State University and earned a M.A. in Education in Sept., 1966, and a Master of Social Work degree in June, 1967.

While a student at Michigan State, Mrs. Collins helped prepare a chapter for a social studies text on five pre-Columbian Indian cultures—Canadian Eskimo, Plains Indian, Aztec, Mayan and Inca. She attended the School of Social Work on a scholarship from the National Institute of Mental Health. She was elected by classmates to serve on the Tri-University committee of representatives from the three schools of social work in Michigan—Wayne State, University of Michigan, and Michigan State.

Mrs. Collins earned membership in Phi Alpha, national social work student honorary. She holds a teaching certificate and school social work accreditation in Michigan.

Paid and student experience has included a year with a rehabilitation medical and vocational center and a

year with the Michigan Welfare League, state planning body for the United Community Services. One summer she was with an experimental film teaching unit in camps of Spanish-speaking migrants, one summer with Head Start and a year as Group Work Director at Methodist Community House in Grand Rapids, Mich.

Mrs. Collins says, "The important thing for me was the atmosphere of the place where I grew up. It was a *small* city with the Mayo Clinic central to everything that went on. There were about 500 doctors in this city of 20,000. And sick, lonely scared people came to Rochester from all over the world. We had daily association with them and the church always emphasized the responsibility we had as individuals to these thousands of strangers. I *know* this is why I am a social worker in mission for the church."

On Saturday night there will be a banquet at the Downtowner for all the delegates.

More information on the other sessions later.



WOMEN'S NEWS

Western North Carolina Conference

MRS. JOHN C. WRIGHT

THOUGHTS FROM THE ANNUAL MEETING, NATIONAL BOARD BOARD OF MISSIONS

by MARY E. BETHEA, *Deaconess*

One does not attend an annual meeting of the Board of Missions of The United Methodist Church without sensing the great scope of the work of United Methodism around the world. As a guest of the Women's Division and

of the National Division, I felt the impact of centuries of Christian mission pouring in upon me, making me aware of the new as well as the old and of the challenges of these days as well as the challenges of the yesterdays. Thoughts came and went of personalities and events that had brought us to this hour.

As I attended the sessions, I became conscious of the difficult issues facing the church in today's world. I was

made aware of the desire to find new ways to deal with these difficulties. The same old patterns and the same old philosophies seemed to be giving way to something new — something that seemed to be “just being born” and it was as if a “new breath had been drawn.”

Listening eagerly there was much evidence that dialogue had taken place as recommendations came forth. There was the assurance that the leadership of the Church had given careful consideration and thought to the problems confronting it before bringing them for approval and execution by the total Church.

I left Oklahoma City with an awareness of a new Church — new dreams and hopes, new methods and techniques — all being brought to a new task! Bishop Lloyd G. Wicke asked in the Annual Report of the Board of Missions for 1968: “In the new Church will there be new persons who believe that He can make all things new?” This is the one question that has constantly come to my thinking since I have returned: will there be new persons who are willing to have faith to move with the new Church in this new day? It seems to me that it is now or never. My faith is that we shall respond to the challenge of this hour.

Those of us who have had professional connection with the Church for a number of years have often thought and spoken of our work in terms of: “We are working ourselves out of a job.” The new suggestion was a concept of a “life to be lived in partnership.” This new concept came from a number of concerns expressed by new missionaries and missionaries on furlough. A new philosophy seems to be emerging here!

The Service of Commissioning was a high moment for me. I came to relive my own commissioning as together

with the new missionaries and deaconesses the Covenant Prayer was offered. From this holy service one goes forth “trusting God’s presence in all events and in any event, no matter what, no matter when, no matter where, for one knows from the depths of one’s being that God is with you.”

FIRST CHURCH, N. WILKESBORO

The Women’s Society of Christian Service of the First United Methodist Church, North Wilkesboro, is engaged in many wonderful projects that prove that the members are carrying out the stated purpose of the Society “to provide opportunities and resources to meet the needs and interests of women . . . and to share in Christian witness, service and missionary outreach.”

In their Service of Celebration at the Charter meeting, 90 members attended, out of an enrollment of 188 women. In December they had a covered dish luncheon with 70 in attendance. This event featured a program of Advent and an offering was given that made it possible for eight orphans in Vietnam to attend school during the entire term.

During the holidays they had a bake sale and after Christmas a rummage sale. Clothing was given to the Methodist store. Twenty-seven boxes of candy were packed for the college students for Valentine and boxes of cookies were sent to the shut-ins of the church for Valentine and poinsettias for Christmas.

The women were hostesses at a coffee for the District Official Board meeting at the North Wilkesboro Church one Sunday afternoon.

Mrs. A. B. Johnston of North Wilkesboro is president of this active group of women who are “united in Christian fellowship to make Christ known” throughout their area. Mrs. Johnston is also secretary of the North Wilkesboro

District Women's Society of Christian Service.

EDEN WOMEN SERVE ON BUILDING TEAM

Two members of the Women's Society of First United Methodist Church in Eden went with a volunteer building team from the Western North Carolina Conference to construct a church west of San Juan.

Mrs. J. S. Higgins, wife of the pastor of the church, and Mrs. Clyde Adkins accompanied their husbands on the trip. The men helped in construction work and the women assisted in preparation of the meals. This was the fifth trip for the Rev. Mr. Higgins on a building project and the second trip for Mr. Adkins.

The Women's Society of the church provided transportation for Mrs. Higgins and has had a great blessing in hearing about the project since the team has returned.

—MRS. A. O. FUNDERBURK
Chairman Public Relations
Winston-Salem/Northeast Dist.

HIGH POINT DISTRICT WORKSHOP

The third annual Spiritual Growth Workshop for the High Point District Women's Society of Christian Service will be held at Lebanon United Methodist Church, High Point, March 14.

The workshop will begin at 10 a.m. and adjourn at 2 p.m.

Mrs. J. P. Nesbitt, conference chairman of Spiritual Growth, and Mrs. Charles Gidney, Waynesville, will lead the workshop. Mrs. Gidney has just returned from a Work Mission in Puerto Rico and will be full of news of Christian service.

All who plan to attend are requested to bring a Bible, also a sandwich for lunch. The hostess church will furnish drinks and a dessert.

MRS. N. K. BULLARD

Chapel at Duke Medical Center Now Open

What used to be the busy main lobby of the Duke Medical Center has now become a quiet place of meditation and prayer. The Allen Memorial Chapel, an interfaith center of worship, just off a heavily-traveled corridor, is now in use.

A dream of Chaplain Wesley Aitken since he came to Duke as the hospital's first full-time chaplain in 1956, the chapel has been named for the late George Garland Allen, a chairman of the Duke Endowment Trustees. At Mr. Allen's death several years ago, his family asked that contributions in his name be made to a chapel fund at the hospital instead of floral tributes.

Over the years other families made similar requests until today the \$30,000 chapel is a tribute not only to the man whose name it carries but also is a memorial to many others.

Perhaps the most eye-catching feature of the small, 24-seat chapel is the circular altar, which Chaplain Aitken said "provides freedom of access. Its very design makes people want to walk up to it." Representatives of different faiths, including Roman Catholic, Jewish and Protestant, were consulted in planning the altar and its fittings.

As the Medical Center expands, other smaller chapels probably will be built with donations which continue to come in. Such funds are being placed in a special "Fund for Compassion" which was established and named several years ago by Richard E. Thigpen of Charlotte, a University trustee.

For
COLDS
take 666

The Meaning of Discipleship

Lesson Scripture: Mark 10: 17-31

Background Scripture: Mark 10

One may ask why it is that, generation after generation, we keep raising the question of the meaning of Christian discipleship. Perhaps we keep hoping to find a little rule book somewhere which will tell us exactly what to do in every life situation in order to do what is expected of us as Christians. In today's lesson we have a case-study of a man who came to Christ with the question: "What shall I do to inherit eternal life?"

We can give this young inquirer credit for one thing, at least; he knew he had to "do something about it," as we say. He was not satisfied with what he had been doing. He felt the lure of the unattained. Perhaps that is why it is recorded that "Jesus, looking upon him loved him." The Lord himself had not found that a religion that emphasized keeping the rules was enough.

We are told that this young man already had two of the good things that all men (or nearly all) have cherished — youth and possessions. But these were not enough. Our modern age is not without some of the young who have found no satisfaction in the religion that has been offered them by the church. This morning's newspaper reports that a group of young people at a church convention told their elders that the Christian faith, if it is to have any influence on community life, must

be more than a group of people sitting in a well-heated church "repeating a lot of worn-out prayers." These young adults have been alienated, not because the church is too good, but because it is not good enough. One cannot help wondering how many of the older people assembled in that meeting "looked upon them and loved them." Did they see in these young critics a threat or a promise?

In the case of the rich young ruler it was his wealth that blocked the way to discipleship. When Jesus used the words: "go, sell, give, come and follow," it was the first three words that stopped the questioner. Perhaps we shall not be too hard on the would-be disciple if we remember that those words have stopped a lot of other people, too. Is the ownership of property always, everywhere at all times a bar to Christian discipleship? Some have reminded us that Jesus, in this case, was speaking to a particular person with a particular need, and was not laying down a rule which was to be universally applied. This inquirer needed to be challenged. Was he seriously considering joining Jesus' band of disciples, or was he only being curious to see what sort of answer Jesus would make to his question: "Of what does the good life really consist?"

It is apparent from a study of the

gospels that Jesus did not make it easy for one to qualify as a disciple of his. As Halford Luccock once wrote: "Jesus did not tone down his message for the sake of a desirable disciple; he set it forth in all its stern fullness. He never got disciples under false pretenses; he never offered bargains; he never concealed the Cross, or disguised the cost." To put it another way, Jesus wasn't in a race with some other teacher to see who could report the largest gain in membership!

After hearing Jesus' discourse on the perils of possessions (see Mark 10:23-27) Peter began to remind Jesus that he and the others had "left everything" to follow him (see Mark 10:28-31). This was like saying: "What do we get out of this for all we have given up?" Jesus' answer, according to some scholars, was not to be taken literally any more than was his statement about the camel going through the eye of a needle. They say that Jesus' promises here are really a way of putting the rewards of discipleship in terms his followers could understand. They were to have the reward of belonging to "the greatest of fraternal orders, the Friends of Jesus." Wherever they went in their work of spreading the good news they would find brothers and sisters. They would find houses into which they would be welcomed with food and, more importantly, the fellowship of others who were committed to the same Cause.

Near the end of the watch night service (see *Book of Worship*, p. 387) is a covenant written by John Wesley. It breathes the spirit of Christian discipleship. Here it is: "I am no longer my own, but thine. Put me to what thou wilt, rank me with whom thou wilt; put me to doing, put me to suffering; let me be employed for thee or laid aside for thee, exalted for thee or brought low for thee; let me be full,

let me be empty; let me have all things, let me have nothing; I freely and heartily yield all things to thy pleasure and disposal.

"And now, O glorious and blessed God, Father, Son, and Holy Spirit, thou art mine, and I am thine. So be it. And the covenant which I have made on earth, let it be ratified in heaven. Amen."

IN MEMORIAM

LILY JORDAN THOMPSON

We, the members of the Women's Society of Christian Service of the Norlina United Methodist Church of Norlina, wish to pay tribute and respect to the loving memory of Lily Jordan Thompson, who passed away January 25, 1969.

She was the widow of the Rev. B. C. Thompson, who passed away while serving the Norlina charge in 1934. She was one of our most loyal and faithful members, serving as spiritual life leader in the Society for several years and was assistant teacher of the Ladies' Bible Class for a number of years.

Mrs. Thompson was introduced at Conference last June as one of the oldest members present, having recently celebrated her 90th birthday. Mrs. Thompson lived an active and useful life serving her church from Conference, district to local level, her community and her fellowman with a cheerful spirit. She loved her church and supported it with her prayers, gifts, service, and attendance until our heavenly Father saw fit to take her home.

Her presence among us will be sorely missed but her influence will live on in the hearts of each of us.

As a token of our respect and affection for her and sympathy to her family, we are recording a copy of this memorial in the minutes of our Society, sending a copy to her family, one to the *North Carolina Christian Advocate*, and one to the *Warren Record*.

—The Women's Society of Christian Service, Norlina United Methodist Church, Norlina, N. C.

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Contact Accredited in High Point

The first 24-hour crisis intervention telephone counseling center accredited by the United Methodist General Board of Evangelism under its new *Contact* program has been established in High Point.

The center was sparked by Mr. Bill Colonna, a layman in High Point's First United Methodist Church who saw a story in the *North Carolina Christian Advocate* telling of the appointment of the Rev. Ross Whetstone as full-time

director of telephone ministries for the Board of Evangelism.

Mr. Colonna, city planner for High Point and a board member of the High Point Urban Ministries, urged the director and board of the Urban Ministries to undertake the *Contact* project.

On Sunday, February 9, Mrs. Neal Austin, a Quaker housewife active in civic affairs, sat down at a desk and telephone in a room at the Sheraton Hotel and the new counseling ministry



From left to right, Rev. Bob Little, associate pastor of First United Methodist Church, High Point, and Dr. Edgar Nease, Jr., pastor, get a demonstration from Rev. Bob Weant, director of Urban Ministries and the new telephone counseling center at High Point. First Church has contributed \$2,000 to the program.



Telephone workers for CONTACT, High Point, consult with Rev. Ross Whetstone of the General Board of Evangelism on the eve of opening the 24-hour counseling center. They are, left to right, Sam Cloyd, John Eshelman, Jr., Mrs. Bill Colonna, Eddie Askew, Ross Whetstone, Jack Yarborough, Ed. Greer, and Dr. Philip Shore, district superintendent.

was under way. She is one of 50 persons who has been trained in counseling techniques and will take her turn twice a month at the telephone for a six-hour period.

Director for the High Point *Contact* project is Mr. Robert Weant, a salesman who also directs the High Point Inner-City Ministry. Mr. Weant, currently taking the course of study for lay preachers, plans eventually to give up his selling job and enter the ministry. When first approached about *Contact* he said he opposed the idea because of his limited time. "However," he said, "when I saw that a dedicated layman like Bill Colonna was serious about it I was determined not to squash his enthusiasm."

The center, listed in the phone direc-

tory as *CONTACT*—High Point, is fashioned after a similar center in Dallas, Texas, established by Munger Place United Methodist Church and the North Texas Board of Evangelism under the leadership of the Rev. John Brand and Bishop W. Kenneth Pope.

The Rev. Ross Whetstone reported at opening ceremonies for *Contact*—High Point that 98 other cities are now in some stage of developing *Contact* centers. He estimates that approximately 638 cities are large enough to establish such centers.

Information on the *Contact* program may be secured by writing the Rev. Ross Whetstone, Director of Telephone Ministries, General Board of Evangelism, 1908 Grand Avenue, Nashville, Tenn. 37203.



CHILDREN'S PAGE

Dear Girls and Boys:

MRS. CATHARINE VICK

Yesterday was Ash Wednesday, the first day of Lent. Lent is a special time before Easter when we remember Jesus and how he gave his life for us. It is a time when we are sorry for doing wrong and make a very special effort to remember to do what is right. It is a time when we want to grow spiritually. The words of Jesus help us to do this. Each week from now until Easter, on this page, you will find some verses from the Bible to help you. Find some time every day to read the verse. Perhaps you will be able to say it from memory by the time for our next issue. The verse for this week is found in Luke 18:14. *"For everyone who exalts himself will be humbled; and whoever humbles himself will be exalted."*

AUNT CAY



MIKEY AT THE MARKET

Mikey loved to go to the market. "Here we are!" he shouted as his mother stopped the car in the big parking lot. He helped his little sister, Susan, as she hopped out of the car. Her big straw hat fell over her eyes and Mikey pushed it back.

They hurried toward the entrance. Mother reached into her purse for the shopping list. "Oh, my goodness," she said. "I've lost the list. I just *know* I

had it. Mikey, will you go back and look in the car?"

"Okay," said Mikey. He looked in both directions before he got to the car. There was the shopping list on the floor.

"Oh, thank you, Mikey," said Mother when he brought it to her. "I must have had it in my lap instead of in my purse."

Just then a great big gust of wind struck them. Susan's hat went sailing up the sidewalk. "Quick!" said Mother. "Try to catch it."

Mikey ran again. Finally it lay still long enough for him to grab it. He was huffing and puffing when he got back with the hat, but he found enough breath to say, "Girls always lose *everything*!"

"Oh, I guess boys lose things, too," said Mother.

Soon Mikey was busy helping Mother fill the basket with sugar and oranges and meat and cereal and bread. "We need paper napkins, too," said Mother.

Mikey went to get them. Instead of going right back, he decided to look at a comic book. Then he stopped at the candy section. Maybe Mother would buy him some. He would ask her.

Mikey tried to remember where he

had left Mother and Susan. He looked in this aisle and that aisle, but nowhere could he see his family. All at once he felt terribly alone. The store had never before looked so big! The shelves seemed as high as mountains. He wondered if Mother could have gone off and left him. He wanted to cry and he could feel the tears coming.

Then Mikey remembered what his father had often said: "People who keep calm usually come out all right." So Mikey just stood there quietly for a minute and thought about the best way to find his mother and sister. Then he walked to the end of the store and started down the middle aisle. As he came to each cross-aisle, he looked carefully to the right and then to the left. At last he saw them. "Mother, Mother!" he called.

"Oh, Mikey!" she said. "Where have you been?"

"I couldn't find you," said Mikey.

Then Mother asked very softly, "Mikey, did you lose something?" Mikey didn't quite understand. He looked at her and saw the funny little smile that meant there was a joke between them. He felt very foolish then. He grinned and said, "Yes, I guess I did. I lost myself!"

"You found yourself, too!" said Susan, and they all laughed together.

Beth Marion



WORLD DAY OF PRAYER

We live in an exciting world with space ships going to the moon. Our television brings happenings from all over the world right into our homes. This makes us realize how small our world is and how much we get from one another.

Christians care that some people are hungry, misunderstood, and have no chance for an education. On the World Day of Prayer we pray about these

things and make an offering to help meet some of the needs of the world. This year our offering will go to children who live in cities and for those who live in far-away Vietnam.

The World Day of Prayer is March 7. You can be a part of this world-wide happening by attending a service in your community. If there is no service in your community, perhaps you and your friends could have your own prayer service. This page next week will contain some suggestions for you to use.



COMMANDMENTS

Exodus 20 lists the 10 Commandments that were given to the Israelites. Jesus gave us another commandment to follow. One word or phrase can help us remember these laws. Do you know what each word is? Fill in the blanks to find out.

1. G - - -
2. I - - - -
3. N - - -
4. S - - - - -
5. H - - - -
6. K - - -
7. A - - - - -
8. S - - - -
9. F - - - - W - - - - -
10. C - - - -
11. L - - -



RIDDLES

Which is the happiest state in the union?

Merryland.



What did Tennessee?

Exactly what Arkansas.



ANSWERS FOR LAST WEEK

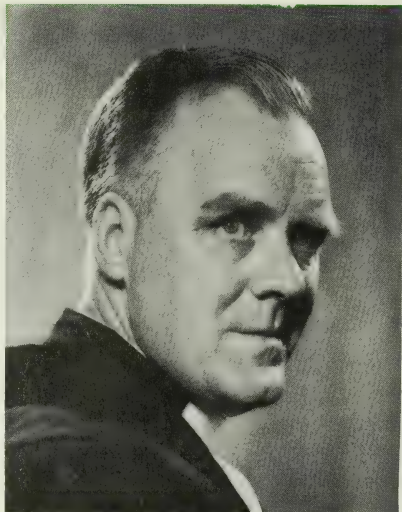
Gad; Elijah; Orpah; Ruth; Goliath; Eli.

CAROLINA BRIEFS

¶ Rev. and Mrs. Jerome Huneycutt announce the approaching marriage of their daughter, Mabel Jane, to Mr. Robert August Earle, Jr., on March 1, at 11 a.m. in the Home Moravian Church, Winston-Salem. There will be a reception in the Church Parlor immediately following the ceremony.

¶ Rev. and Mrs. Fred R. Love were involved in an automobile accident in July, 1967, in which Mrs. Love was seriously injured. After some stay in the hospital, she has been confined to the home as a total invalid, and her condition seems to be growing worse. Mr. Love, a retired member of the WNC Conference, wanted their friends to know of Mrs. Love's illness. Their address is Route 2, Box 583A, Concord, 28025.

¶ Dr. John M. Norris will lead a study of the Gospel of John at Mt. Tabor United Methodist Church, Winston-Salem, on March 2, 9, and 16 at 7 p.m. The church-wide study will be sponsored by the WSCS. Dr. Norris, a former missionary in Korea and Argentina, retired from work abroad with the Methodist Mission Board in 1964. Since that time he has served as a lecturer at Union Theological Seminary in New York and filled preaching and lecture engagements.



Dr. James T. Cleland, Dean of the Chapel at Duke University, will be the visiting minister for the Annual Preaching Mission at First United Methodist Church, High Point, March 2-5. Sunday services will be at 11 a.m. and 7:30 p.m. Monday through Wednesday Dr. Cleland will preach at 12:05 p.m. and 7:30 p.m. The public is invited to these services.

¶ On Feb. 26 the United Methodist, Baptist and Presbyterian churches of Mount Gilead began a series of joint Lenten services which will continue through Good Friday. The services are being held each Wednesday during Lent and Wednesday, Thursday and Friday of Holy Week. Services will rotate among the three churches. Rev. S. D. McMillan, Jr., pastor of First United Methodist Church; Rev. J. V. Colwell, pastor of the First Baptist Church, and David Bland, a member of the First Presbyterian Church, will alternate preaching on the theme, "Faces Around the Cross."

† The Board of Social Concerns of the Western North Carolina Conference will meet Thursday, March 27, at First United Methodist Church, Conover, at 10:30 a.m. and will continue in session until 4:30 p.m.

Stanley Church Has Dedication

The Stanley United Methodist Church had the dedication for its educational building and remodeled sanctuary at the morning worship on Feb. 9. Bishop Earl G. Hunt, Jr. preached on "The Task of Christian Education in the Local Church." Roy Freeman, chairman of the trustees, presented the buildings for dedication, and Bishop Hunt dedicated them.

Assisting in the service were Dr. Charles D. White, district superintendent; Rev. D. B. Alderman, a former pastor; Mark Hyde, a youth of the congregation, and Rev. J. C. Grose, Jr., pastor.

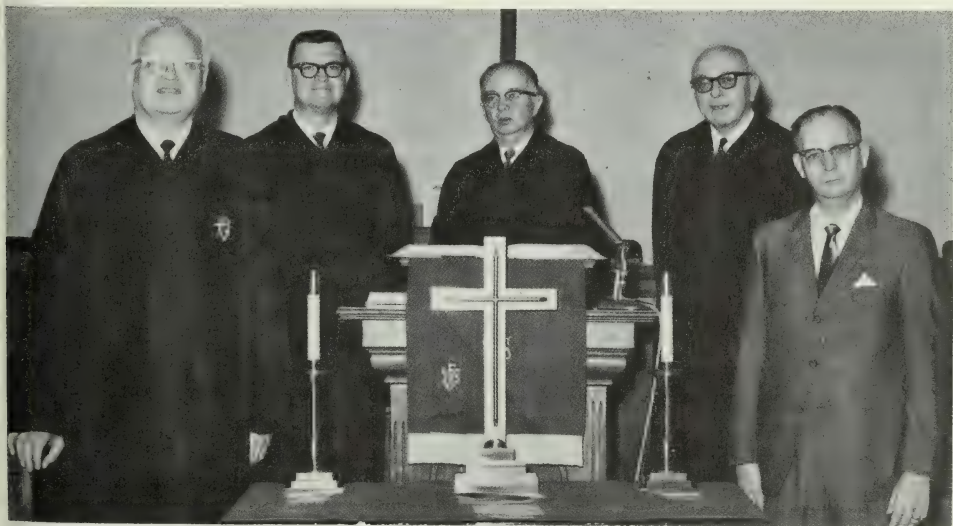
The building program was completed April, 1960, under the pastorate of the late Rev. J. Leonard Rayle, whose widow is an active member of the congregation. The cost was \$98,500, not including the furnishings. The indebtedness was removed April, 1968. Rus-

sell Handsel was chairman of the Building Committee, and James V. Strobe, Jr. was chairman of the Building Finance Committee.

The organization of Stanley Church dates back to 1815 and to the Providence Methodist Church located between Stanley and Mount Holly. The church was moved to Stanley in 1859, and it had its first resident pastor in 1880. It became a station church in 1945. Rev. Albert Sherrill had the longest pastorate, serving seven years (he served twice with a 20-year interval between pastorates). Rev. T. B. Huneycutt had the second longest pastorate, serving six years.

The church is in the planning stage for a new building program under the present pastor, which will include more educational space, scout facilities, and a fellowship hall. The church membership is 490.

Principals in the dedication service at Stanley United Methodist Church are, from left to right: Bishop Earl G. Hunt, Jr., Rev. J. C. Grose, Jr., pastor; Dr. Charles D. White, district superintendent; Rev. D. B. Alderman, former pastor, and Roy Freeman, chairman of the Board of Trustees.



New Members

Welcomed to Home

On Tuesday evening, February 11, in the Fellowship Hall of the Methodist Home, the annual party to honor the new resident members was held. The honorees were those who had come into membership since the last "New Members' Party" on Jan. 31, 1968.

Shown here are 35 of the 42 persons being honored. Front row, from left to right: Lester Ratliff, Joseph W. Moore, Edgar L. Mayhew, Mrs. R. A. Hunter, Miss Genevieve Espey, Mrs. Viola S. Davis, Mrs. John P. Spillman and John P. Spillman. Second row: William T. Campbell, Mrs. Gertrude Ireland, Thomas F. Wolfe, Mrs. Thomas F. Wolfe, Mrs. Sally F. Stimpson, Miss Grace Tickle, Miss Kate Crowell, Miss Myrtle L. Davis and Mrs. Connie Scarborough. Third row: Mrs. William T. Campbell, Mrs. N. R. Ham, Mrs. Eura P. Crayton, Mrs. Meta W. Daniel, Miss Hattie Googe, Mrs. Pansy S. Glenn, Mrs. J. Sam Gibbs, Mrs. Mollie G. Patton, and Rev. J. Sam Gibbs. Fourth row: Miss Myrtle Feimster, Mrs. Ruth C. Wiles, Mrs. Josephine B. Smith, Mrs. Nellie Lewis, Mrs. G. G. Adams, Mrs. Oenone Cook, Charles S. Brown,

Mrs. H. C. Freeman and Rev. H. C. Freeman. Absent when the picture was made were Mrs. Pearle M. Armstrong, N. R. Ham, Mrs. Fannie Frazier, Rev. A. C. Gibbs, Mrs. Bertha L. Bush, Miss Evie Lamb and Mrs. A. D. Fink.

The Home's administrator, Willard S. Farrow, shared with the over 150 persons present several noteworthy facts concerning this particular class of new members. First mentioned was the fact that one of the 42 was a retired Methodist Home employee with over 19 years of service, the Rev. Mrs. G. G. Adams. Next, it was noted that in the group were four retired Methodist ministers from the Western North Carolina Conference, representing 132½ years of full-time service. Accompanying two of the ministers were their wives. Staying with the matter of Conference connections, the group was advised that two of the group were ministers' widows, and that six were mothers of eight now active Methodist ministers in the WNC Conference. Two were retired full-time lay workers from local churches, one being Miss Kat Crowell of First United Methodist Church, Charlotte, and the other Miss Myrtle Davis of First United Methodist Church, High Point. Of interest to the group was the fact that there were six couples included, along



The Advocate

Campaign This Week

As lists of All-Administrative Board churches continue to come in we are getting some interesting information as to how different churches are handling the financial phase of the project. Here are some of the methods being adopted:

✧ Subscriptions for board members financed through the regular budget. Churches that are funding the subscriptions this way feel that when a man is asked to serve in a position of leadership, the church has an obligation to keep him informed.

✧ Subscriptions paid for by each board member. In some instances, where the number has not been very large, the whole board has subscribed with each member paying for his own.

✧ Board members paying part of the cost and the balance coming out of the church budget.

✧ One or several members donating the cost of subscriptions.

We see a growing acceptance of the idea that every Administrative Board member should get the *Advocate*, especially since it carries, once a month, a special supplement outlining the conference program in the weeks ahead.

There are many Administrative Boards which have not yet had presented to them the *Advocate* subscription plan. We would urge that this matter be taken up at the March meet-

ing of the board, where this business has been passed over up to now.

If the importance of taking and reading the *Advocate* is effectively presented, and a suitable financial plan is proposed, we believe that a large proportion of boards will join the plan at the special rate of \$2.99 per subscription.

ALL-ADMINISTRATIVE BOARD CHURCHES

North Carolina Conference

Centenary, Harrells
Grace, Burlington
Cherry Point, Havelock
Hopewell, Clinton
Philadelphia, Gatesville Charge
Union, Elizabeth City
Ann Street, Beaufort
Farmville, Farmville
St. Paul, Durham

Western North Carolina Conference

Franklinville, Franklinville
Mount Zion, Pinnacle Charge
Highland, High Point
Mount Carmel, Reidsville
First, Waynesville
Smyre, Gastonia

EVERY-FAMILY PLAN CHURCHES

North Carolina Conference

Maysville, Maysville

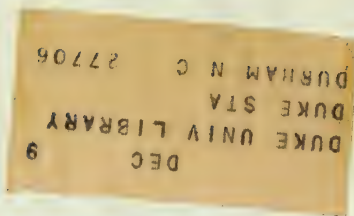
Western North Carolina Conference

St. James, Rural Hall
Red Bank, Winston-Salem

with one set of sisters. Quite unusual was the fact that three were related other than by marriage. This trio was the Rev. J. Sam Gibbs, the Rev. A. C. Gibbs, and their sister, Mrs. Mollie Gibbs Patton. However, the statistic that brought more applause from all in attendance than any other was that of

the 42, eleven were men. This is the highest number of men coming into the Home in a like period of time since the Home was started.

All of the new members were from within the bounds of the WNC Conference, representing 10 of the 14 districts.



A Resurgence of Power

by JACK L. HUNTER

"But ye shall receive power . . ."—Acts 1:8.

IN HIS BOOK, *The Household of God*, Bishop Leslie Newbigin relates that when a prospector first strikes oil, there is often a violent eruption of the oil, which sometimes will burst into flames and burn for many days before it is brought under control. Later, there will be no such display, for the oil will be pumped through pipes and refineries, man-made channels, to its destination. What began, says he, with a terrific display of power, will settle down to a steady, rather mundane, but productive business.

Lent is the time of year when we seemingly become more profoundly aware of the need for a resurgence of power—a power which erupted with the resurrection and did far more than simply release unharnessed energy; a power, when accepted by man will, as Martin Buber says, "receive not a specific content, but a presence as power—he becomes bound up in a new relationship—not light-headed release from responsibility of intelligent thought—nor does it lighten his life. It makes his life, however, heavy with meaning."

Let us in this holy season become men not frozen in self-content, but receptive to the resurgence of God's power, making us alive with a vibrant force of energy proclaimed by the early church. We must be willing to speak out above the materialistic debris of life's crowded pathways, in an attempt to bring man into an awareness that Christ is indeed alive and at work within the world.

Charles Rand Kennedy wrote a play about the Centurion and called it *The Terrible Meek*. He put Mary, Jesus' mother, and the Centurion in a vivid dialogue after the death of Christ. The Centurion says to Mary, "He is alive," and she says, "Why do you mock me? Are you God that you can kill and make alive in one breath?" "He's alive, woman, I tell you, I can't kill Him. All the empires can't kill Him. How will hate destroy the power that possesses and rules the earth?" Yet, this power can be refused in one's life, not destroying God's power, but only the productivity of His power working through each of us. A power, when released, brings about true performance.

This was the message of Christ to the Apostles recorded in Acts. It was in direct similarity to the prospector who first strikes oil. For just as the oil lies buried beneath the ground ready to erupt, so also buried within us lies a great source of power waiting to burst forth and then be brought under control. Christ has been releasing such power in the lives of men through all the centuries. May we determine during these days of spiritual inventory to seek a resurgence of power in the risen Lord.

The Rev. Mr. Hunter is minister of the Farmville United Methodist Church, Farmville.

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Our Cover

Our cover scene, an artist's conception of Jesus' agonizing prayer in the Garden of Gethsemane, is intended to stress the importance of prayer in our own lives. The same thought is highlighted in the Lenten meditation by Rev. Jake Golden on the back cover.

Someone has put it this way: "Jesus needed to pray so little, but prayed so much. We need to pray so much, but pray so little."

NORTH CAROLINA

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CALENDAR OF COMING EVENTS

NOTE: If any of the meeting dates or places are in error, please inform the **ADVOCATE** immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

- Mar. 10-11: Seminar on Church and Community, N. C. State University, Raleigh
- Mar. 16-20: Consultation on Church Union, Atlanta
- Apr. 8-11: Council of Bishops, Charleston, W. Va.
- Apr. 9-15: SE Workshop on the Church's Ministry in Leisure and Recreation, Methodist Youth Camp, Leesburg, Fla.
- Apr. 21-24: National Convocation on Worship, Kiel Auditorium, St. Louis, Mo.

NORTH CAROLINA CONFERENCE

- Mar. 11-12: Conference Board of Education Planning Conference(Camp Chestnut Ridge
- Mar. 10 : Commission on Christian Higher Education, Methodist Building, Raleigh, 10 a.m.
- Mar. 11 : Trustees, Conference Historical Society, Methodist Bldg., Raleigh, 11 a.m.
- Mar. 11 : Committee on Public Relations and Methodist Information, Methodist Bldg., Raleigh, 2 p.m.
- Mar. 13 : Raleigh District Missionary Rally, Hayes Barton Church, Raleigh, 8 p.m.
- Mar. 15 : Bishop's Meeting with Young Methodists, Greenville for Elizabeth City, Greenville and New Bern Districts
- Mar. 15-16: Annual Meeting, Wesleyan Service Guild, Hay Street Church, Fayetteville
- Mar. 15-21: Senior High United Nations-Washington Study Tour
- Mar. 18 : Spring Meeting, Commission on Enlistment for Church Occupations, Methodist Bldg., Raleigh, 10 a.m.
- Mar. 19 : Committee on Camps and Conferences, Methodist Bldg., Raleigh, 10 a.m.
- Mar. 19 : Elizabeth City District Conference, Mann's Harbor, 10 a.m.
- Mar. 22 : Bishop's Meeting with Young Methodists, Edenton Street Church, Raleigh, for Burlington, Durham, Raleigh, Rocky Mount Districts
- Mar. 22 : East Carolina University Wesley Foundation Board of Directors, Methodist Student Center, Greenville
- Mar. 22 : Vacation Church School Institute, Mount Olivet Church, Lumberton, 10 a.m.
- Mar. 24 : Committee on Ministers and Directors of Christian Education and Music, Methodist Building, Raleigh, 10 a.m.
- Mar. 24-25: Board of Ministry, St. Paul Church, Goldsboro

WESTERN NORTH CAROLINA CONFERENCE

- Mar. 7- 8: Vocations: Testing and Guidance Clinic, Greensboro College
- Mar. 10-11: Group Dynamics Clinic, Town and Country Commission
- Mar. 12 : Board of Education, Methodist Bldg., Statesville, 10:30 a.m.
- Mar. 17-18: Training Sessions, District Leaders of Interboard Workshops
- Mar. 24 : Theology of Evangelism Seminar, 10 a.m.-4 p.m., First Church, Lexington
- Mar. 25 : Theology of Evangelism Seminar, 10 a.m.-4 p.m., First Church, Hickory
- Mar. 27 : Conference Board of Social Concerns, First Church, Conover, 10:30 a.m.-4:30 p.m.

THE ENORMITY of the world's need does not come through in the day by day events of the lives of most of us. Even the shock treatment of television which so graphically portrays the brokenness of our world in the bestiality of war and the silent horrors of privation and want soon fails to move us. But sometimes a tear in the eye of a child or the bright promise of a youth eagerly meeting the challenge of hard problems stirs us to action.

"One Great Hour of Sharing" is designed to prompt in us a response of compassion and hope. It does not presume to be all the answer to man's desperate needs. Quantitatively, it is an expression of the kind of action that will produce a new day in man's relations to man in the world.

"One Great Hour of Sharing" is a venture in which the United Methodist Church joins with more than thirty other denominations. While it is primarily a Protestant observance, Roman Catholics and Jews are making similar appeals to their people. Thus, the religious community of the United States is drawn toward an ecumenical expression of the compassionate nature of our faith.

Methodist participation in "One Great Hour of Sharing" follows the former Week of Dedication offering. The *Discipline* provides that it shall be a free will offering in behalf of the Crusade Scholarship Program, the Overseas Relief Program, the ministry to servicemen overseas, and for capital funds emergency projects of the National Division of the Board of Missions.

1. The Crusade Scholarship program is based on a specific idea. This idea

The Rev. Mr. Carruth is superintendent of the Rocky Mount District.

One Great Hour of Sharing

by PAUL CARRUTH

holds that an absolute requirement for the progress of people in developing nations is a trained leadership. The Church would like for that trained leadership to be Christian in understanding and outlook. By enabling Christian young adults from these countries to participate in graduate study, our Church contributes to the native land of these students when they return to their own country through the leadership they afford. Since World War II, there have been 1,552 Crusade Scholars, a number of whom have studied in North Carolina. This year is the twenty-fifth anniversary of this program.

2. The most dramatic expression of compassion is always seen in the offering of relief supplies of food, clothing, shelter, and medical aid to victims of disaster in our world. The ravages of war, earthquake, flood, and disease have found our Methodist Committee on Overseas Relief ready to make admittedly limited resources an effective part of the total effort to help. In a day of mass programs and vast expenditures, the crucial nature of our church's aid is still of extreme significance.

3. A strategic expenditure at the right time at the right place can be worth more than a far greater outlay of money and work at another time. The word *emergency* is a part of the



In 1969 the Crusade Scholarship Program completes a quarter of a century of service. Deserving students from minority groups in the U.S., and from other lands, are able to continue their education through this program. Your One Great Hour of Sharing gift will assist in providing the educated leadership needed to bring about world progress.

directive to the National Division of the Board of Missions in using the "One Great Hour of Sharing" funds which are expended under its supervision. This year Methodist congregations in the following places will receive assistance:

Kialua, Hawaii
 Levittown, Puerto Rico
 Juneau, Alaska

4. Christian Servicemen's Centers in the Far East in such places as Bangkok, Japan, Korea, Okinawa, and Hong Kong express our concern to G.I.'s who have gone from our churches to the ends of the earth in service to our country. These centers also represent an attempt by the Church to act as a bridge into the culture of the sur-

rounding area, and a means whereby our men come to know some of the people of the region, especially some of the Christian people. Our Church works through the National Council of Churches in this undertaking.

One hour is not long. It is not even a single day. "One Great Hour of Sharing" is not the whole work of the Church, but as one good hour can fill a day with joy and meaning that reclaims time from emptiness and frustration, so "One Great Hour of Sharing" can help us come into a concrete experience in which we actually lift the burdens of the world.

The *Discipline* directs that this offering be taken on or near the fourth Sunday in Lent. This year this comes on March 16.

Look Ahead to Christ

If you would see Christ, don't look back. He is not to be found today among relics and antiquities of the past. He was there once when these relics were the pulsating present. He was in Jerusalem when Pilate washed his hands; in Rome when Christians were thrown to the lions; in England when Wesley preached in field and street. Anywhere and everywhere, in all times and places, Christ has been present to lift, to lead, to enlighten, to comfort.

He is not a part of the dead past, but of the living present. If we think otherwise, it is because we have distorted our concept of Him. We cannot imprison Him within the narrow confines of any age or place. When we so envision Him, we limit ourselves, not Him. Neither our traditional nor our agnostic ideas about Him can confine Him.

His Jericho road becomes Main Street, U.S.A. His prodigal son becomes a ghetto dweller or a super-salesman in glad rags. His wedding in Cana suddenly takes on a country club setting. The widow who gave the mite is still a widow who struggles to make ends meet and gives where it counts. The man up a sycamore tree suddenly becomes a well-heeled business executive. Nicodemus becomes a college professor teaching philosophy. Mary Magdalene, a night club entertainer.

To these and a host of others Jesus had just that word to say which went right to the heart of the problem each had. Most of these and others rejected His ideas as being too "way out" or as

being too "way back," or as just costing too much. They used the teachings of the law and the honored customs of their faith to justify their rejection of Him.

What is Christ trying to say to us today? Not always specifically what He said to men two thousand years ago. But if we carefully note what He said and did then, we can gain clues to what He is saying today. If we will read and study and try to understand His sayings as recorded in the Sermon on the Mount, we can begin to see the kind of person He was and the kind of person He would have us to be.

He would then have something to say to that ghetto dweller poised in front of a store window with a brick in his hand. Likewise He would have a word for the storekeeper. He would have a relevant word for the business executive whose main concern in life is to stack more thousands of dollars on top of what he already possesses. He would also have a pointed word for the welfare recipient who thinks the world owes him a living, and who is riding the public treasury for all he can get. He would speak to the compassionless moral purist who walks a chalk line but never down a dirty street.

He would surely have something to say to people like us. It would begin: "One thing you lack . . ." From there on it would be a call to get up from where we are, whether it be the gutter or a comfortable armchair, and rise to a new plateau of nobility.

Every one of us needs that kind of

confrontation with Christ: the racist black or white; the greedy, within the law and out of it; the embittered youth who wraps his frustration in a crusade and pretends it is noble; the weak in all walks of life, who shuffle along with the crowd; the strong, who bend men and circumstance to their personal ambitions.

None of us is too good for Christ, nor too wicked, nor too late. We are, however, too blind to see Him, too proud to turn to Him, too busy to listen. We are too poor to take His riches and too rich to assume His poverty. So our misery mounts; our schemes fall through by the weight of their own selfishness; our peace is broken by the cries of misery—some of them from our own lips.

But we plod on. We are conditioned to a Christless world. Still, small voices

have no place among the raucous sounds of civilization on the move. We are too busy with blast-offs to bother about cries of human pain and hunger.

We could *really* have all that we *think* we have—if we would only take Christ, too. Take Him seriously; take Him at His word; take Him with us into the home and the marketplace; into the factory; on the campus; into the international council chambers; into our own hearts.

He said it once; could He be saying it again?

"O Jerusalem, Jerusalem, killing the prophets and stoning those who are sent to you! How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not! Behold, your house is forsaken and desolate."

(Matt. 23:37).

Highway Safety Needs Wider Support

Last year more than 55,000 people lost their lives in the United States from traffic accidents. The total weekly tally goes like this: over 1,000 deaths, 36,000 injuries, and \$200 million in economic loss. That's every week!

As Richard J. Winsor of the National Safety Council has pointed out, "If this were the result of fighting in Vietnam, or lawlessness and violence in our cities, the citizens of this country . . . would indeed be aroused—and mad."

A church which is committed to the welfare of humanity—body, mind and spirit—cannot afford to brush the situation aside lightly, as we have been doing. However, arm-waving and indignant shouting will not solve the problem.

There are two effective approaches which we should adopt. One has to do with the personal driving habits of each one of us. We should pledge ourselves to safe and considerate driving at all times. Every time we get under a steering wheel we should know ourselves to be in a fit condition to drive safely. Then, as we start the motor, we should reaffirm our pledge to drive with care and consideration.

The other effective approach to traffic safety has to do with supporting legislation which will help solve the problem. The use of public highways and streets is a privilege and not a right. People who insist upon abusing this privilege ought to be deprived of it until they become fully aware of the responsibilities which are involved, and are willing to cooperate.

METHODIST NEWS ROUND-UP

WOMEN TO CELEBRATE ANNIVERSARY

Tremont Street Church in Boston is to be the scene of a three-day observance of the 100th anniversary of the founding of the Woman's Foreign Missionary Society of the former Methodist Episcopal Church. The observance will begin on March 21 and conclude two days later. The Society had its beginning in this same church on March 23, 1869.

The WFMS is one of nine women's organizations out of which has grown the present Women's Society of Christian Service and Wesleyan Service Guild of The United Methodist Church. With more than 1,600,000 members in 36,500 local units, the Society and Guild constitute one of the largest organized women's movements in the United States.



COSMOS TO SPONSOR SESSION AT ATLANTA

Tensions within worldwide Methodism are to be discussed in a consultation scheduled for Atlanta, March 19-20. The nine-state Southeastern Jurisdiction will have about 150 key leaders together for the two-day meeting.

This and four other such consultations were authorized by the Uniting Conference under sponsorship of the Commission on Structure of Methodism Overseas (COSMOS). Those expected to attend are the bishops of the Southeastern Jurisdiction and five representatives from each annual conference, including the conference lay leaders, the conference presidents of the Women's Society of Christian Service, a representative from the confer-

ence Board of Missions, and two members-at-large selected by the bishop (with the recommendation that one of these may be a youth).

In explaining the purpose of the consultations, Bishop Prince A. Taylor, president of COSMOS, pointed out that "there is a change in the climate which encourages overseas conferences to seek autonomy." Yet at the same time, they wish to maintain at least fraternal ties with The United Methodist Church. In order to meet all phases of the complex needs involved, Methodists from all over the world have been coming together in consultations, such as the one planned for Atlanta. The findings from these meetings will then be used in arriving at recommendations to the next General Conference.



INDONESIAN BISHOP ELECTED

The Rev. Johannes Gultom has become the first Indonesian ever to be elected a Methodist bishop. And at 37, he is the second youngest Methodist bishop in the world (youngest, at 35, is Bishop S. Trowen Nagbe, Sr., of The United Methodist Church in Liberia).

Bishop Gultom was elected to a four-year term at the General Conference of the autonomous Methodist Church of Indonesia Feb. 12-18 at Prapat. He is the first bishop to head the 4½-year-old autonomous church. Previously, authority has been vested in a Church Council headed by a chairman.



COUNCIL OF BISHOPS TO MEET

Bishop and Mrs. D. Frederick Wertz will be hosts to the Council of Bishops of The United Methodist Church in Charleston, W. Va., April 8-11. This is



NEW CEF OFFICERS

New officers of the 600- member United Methodist Christian Educators Fellowship were elected by the board of directors meeting in Nashville recently. They are, from left: the Rev. DeArmon Hunter, Greensboro, treasurer; Miss Ethel R. Johnson, Syracuse, N. Y., member-at-large of the executive committee; the Rev. Kendall W. Cowing, Ann Arbor, Mich., chairman; the Rev. R. Harold Hipps, Nashville, Tenn., executive officer and a staff member of the General Board of Education; Miss Maxine Marshall, Boulder, Colo., secretary; and the Rev. Donald E. Barnes, Dallas, Texas, vice-chairman.

the first time the Council has met in West Virginia.

The Council will convene at the Charleston House for a four-day working session which will include all the active bishops and the retired bishops of United Methodism in the United States.



METHODIST NEWS CAPSULES

The Rev. Dr. Foye G. Gibson has been named executive director of Holston Methodist Homes for the Retired, a network of three facilities. A former president of Emory and Henry College, Dr. Gibson has, since 1959, been

administrator of Asbury Acres in Maryville, Tenn.



Puerto Rican Methodists held their annual conference in San Juan. The conference is a part of the Philadelphia Area, and was presided over by its episcopal head, Bishop J. Gordon Howard.



"Night Call" has received a second award (the first, from *Variety* magazine); this time from Ohio State University for "excellence in educational, information and public affairs broadcasting."



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VOLUNTARY SERVICE IN WESTERN NORTH CAROLINA

PART II.

THOSE SEEKING VOLUNTEER ASSISTANCE

In response to many queries across the Western North Carolina Conference the Subcommittee on Voluntary Service for the Quadrennial Emphasis would like to provide some basic information. It is suggested that this information might well be filed for future reference. (Reprints of this article and last week's article are available without charge). Last week a series of questions and answers on the volunteer was given. This second part deals with a group desiring the assistance of volunteers on a project:

Who may apply for voluntary assistance? Any church, group of churches, district or subdistrict group. It may be an interdenominational group or a community group in which The United Methodist Church or churches participate. The unit applying for voluntary assistance is called a Task Force.

What types of projects are eligible for volunteer assistance? Any type of project so long as it may be classified as an avenue of reconciliation. This means in its broadest sense the bridging of gaps or building of bridges through which the Church may minister more effectively and constructively to those from whom she is estranged (e.g., certain economic groups, minority groups, community groups, cultural groups, etc.) or the establishment of programs through which community cleavages may be healed. The projects can be those of study, understanding, communication, education, construction, recreation, counsel, organization,

visitation, evangelization, medical assistance, etc. Existing projects or new projects may seek volunteer assistance so long as their intent is reconciliation.

How is an application made? First, the group wishing assistance must structure or establish itself. Then after March 9 application blanks may be obtained from the district superintendent. Included in this application will be such information as the nature of the project and its sponsor, the type of volunteer assistance needed, the date the volunteer is needed, the arrangements to be made for the volunteer, who will supervise the project, what local financial resources are available and what financial assistance is needed.

When must the application be made? The application is to be completed in triplicate with the applicant retaining a copy and submitting the other copies to the district superintendent by April 15. The April 15 deadline is for those wishing assistance on projects in June or early in the Conference year. Another deadline will be established later in the year for those wanting assistance with projects to begin later in the Conference year.

How are the applications processed? The Reconciliation Fund Committee will determine if a grant can be made to fund the volunteer project. Simultaneously and in collaboration, the Voluntary Service Assignment Subcommittee will determine if a volunteer is available. The results will be made available to the Task Force as soon as possible.

Can the Task Force choose its volunteer? The local Task Force Commit-

tee will have the right to choose among several volunteers, if available, or to accept or reject any volunteer before assigned. Generally, volunteers will be assigned to projects as close to home as possible.

How are the projects to be financed? The local Task Force group indicates how much financial assistance it can give toward the volunteer project, when making application. Since personnel is to be provided to the Task Force, it should assume responsibility for as much funding as possible. Some of this assistance may be "in kind" (e.g., a room provided, certain meals donated, car provided, etc.) Then the Reconciliation Fund Committee will determine whether it can provide the remainder needed, either through Conference gifts received for the Fund for Reconciliation, or through Conference and General Church sources.

Who supervises the volunteer? The local Task Force through a supervisor it designates, assisted by a Conference Voluntary Service coordinator as needed. If unforeseen circumstances should develop making it advisable to terminate a volunteer's service in the midst of a year, provision will be made whereby this can be done in consultation with the Voluntary Service coordinator. The volunteer may then be transferred to another assignment.

Please note that volunteers are only sent where they are sought. The initiative rests with the local churches. For further information call or write the Rev. Paul H. Duckwall, the Rev. Julian Lindsey, or members of the Voluntary Service Subcommittee as follows:

The Rev. Orion N. Hutchinson, Jr.,
Winston-Salem

Dr. Horace McSwain, Statesville

The Rev. Tom Lee, Statesville


Mr. C. E. Morgan, Asheville

The Rev. Donald W. Haynes, Franklin

Dr. J. Clay Madison, Greensboro
Dr. J. Elwood Carroll, Albemarle
The Rev. J. W. Gwyn, Winston-Salem

Mr. David Johnson, Hickory
Mr. Fred C. Hobson, Yadkinville
Mr. Tom Raper, Duke University, Durham

Dr. C. C. Herbert, Jr., Charlotte
Bishop Earl G. Hunt, Jr., Charlotte



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Children at Bethlehem CEP Day Care Center in Winston-Salem have a tea party.

Bethlehem Center To Have Open House

The official open house for new day care facilities of the Bethlehem Community Center in Winston-Salem will be held on Sunday, March 16, from 2 to 5 p.m. The day care center is located on the second floor of 601 N. Main Street.

The Bethlehem Community Center of Winston-Salem, under leadership of Mrs. L. K. Martin, president, and Mrs. Marian Wooten, executive director, has expanded its program in a new experiment in the target area of the Model City project. By contracting with Concentrated Employment Program to provide its excellent day care for the children of CEP enrollees, they are helping heads of families to be trained to take their places in the business world and thereby support themselves.

The second floor of the old Hanes Corporation building has been converted to a child development center, containing nine classrooms, two offices, and a lounge. It is staffed by six day care specialists, trained and experi-

enced in Head Start, LINC, and Title Five.

Facilities are colorful and attractive with furniture and toys for educational, entertaining days.

All United Methodists are invited on March 16 to visit this new Bethlehem CEP Day Care Center. Visitors are also welcome at any time Mondays through Fridays from 7:30 a.m. to 5:30 p.m., during the regular school week.

Mrs. Julian Lindsey is director.

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Salary Crisis Discussed at Fayetteville

Inadequate pastors' salaries "may be the most critical situation facing our conference," Dr. Graham Eubank, Fayetteville District superintendent, said at the district's spring conference Feb. 23 at Christ United Methodist Church in Fayetteville.

R. R. Allen of Fayetteville, district lay leader, challenged the district laymen to forget self and "have a genuine concern for our fellowman."

Allen described pastors' salaries in the North Carolina Conference as the lowest in the jurisdiction. He said that the Fayetteville District receives more money for pastoral support than any other district in the conference.

In the conference sermon, the Rev. James H. Bailey, pastor of Chestnut Street United Methodist Church in Lumberton, called upon Methodist churchmen to "get off the porch" and become involved in problems of the world.

The Rev. Mr. Bailey cited Luke's account of the parable of the beggar Lazarus and the rich man.

The minister said the rich man lost his soul because he did not keep a strong feeling of obligation to others, he failed to realize the social indebtedness to his social inheritance and the past, and he was unable to understand the feelings of the other man.

"Jesus said the whole object of this parable is how does my neighbor feel," the Rev. Mr. Bailey said.

"If we can't solve all poverty problems, at least we are called upon to feel how the person in need feels," he said.

The Rev. R. L. Mangum, pastor of

the Sandy Plains Charge, described the Fund for Reconciliation as an opportunity "of becoming involved, of serving together across racial and class lines."

He told of plans to organize one or more day care centers in two or more counties of the district, following planning by a consultation group "to seek action wherever there is human need."

The Rev. Ben Rouse of Fayetteville said in the treasury report that the district is five per cent behind in its giving compared to the same time last year.

Conference delegates approved a work and parsonage fund through Jan. 31, 1970 of \$4,570, or 3 per cent of the total salaries paid pastors.

Other remarks were by the Rev. J. W. Neese of Fayetteville of the District Committee on the Ministry and the Rev. Wallace Kirby of Fayetteville on "The Sermon on the Mount" quadrennial study.

The Rev. Alison Simonton, host pastor, welcomed the conference and the response was by the Rev. Frank Grill of Fayetteville. The invocation was by the Rev. S. T. Cummings of Prospect Church, and the prayer was by the Rev. O. M. Graham of Maxton.

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Lundy Speaker at Raleigh Rally

The Rev. Dr. Robert F. Lundy, an executive of the United Methodist Board of Missions, will speak on South-east Asia at the Raleigh District Missionary Rally March 13. The rally, which will begin at 8 p.m., will be held at Hayes Barton United Methodist Church, Raleigh.

A former missionary bishop, Dr. Lundy became functional secretary for Furloughed Personnel and Laymen Abroad with the World Division of the Board of Missions in September. From 1964 to 1968 he was bishop of the Southeastern Asia Central Conference of The Methodist Church, which included the Malaya, Malaysia Chinese,



REV. DR. R. F. LUNDY

Sarawak and Sarawak Iban Provisional Annual Conferences.

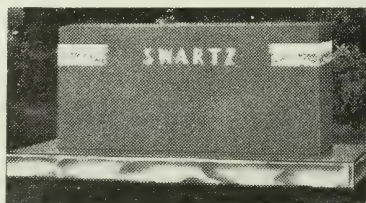
The Hayes Barton Church choir will lead the service of worship and present special music at the rally.

All United Methodists—children and adults—are invited. It is requested that every church in the district be represented by its minister, Commission on Missions members, and other church officers.

Dr. Lundy will also be one of the featured speakers at the Annual Meeting of the Wesleyan Service Guild in Fayetteville March 15-16. (See page 19 for further details).

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OAK FOREST CHURCH HOLDS CHARTER SERVICE

Oak Forest United Methodist Church held its Charter Service on Sunday, Feb. 23. Dr. C. C. Herbert, Jr., administrative assistant to the bishop; Dr. Charles G. Beaman, Jr., Thomasville District superintendent, and the Rev. John H. Carper, director of the Methodist Builders Club, were all on hand to help with the celebration.

Dr. Herbert brought the sermon. District Superintendent Beaman led in the charter litany, and Mr. Carper, who heads up church extension in the conference, gave the charge to the church. The pastor, Rev. J. P. Greene, received twenty new members, bringing the total charter membership to 92.

The church was organized on July 21, 1968, at Midway Elementary School when twelve persons presented themselves for membership. The Rev. Mr. Greene had been appointed to the new project the month before.

But even before his coming, the Davidson County Board of Missions had authorized the organization of a new

church. It had purchased a choice twelve and one-half-acre site on Highway 52 in the midst of a growing residential area. By the latter part of June, a house had been rented and the new pastor and his family had moved in.

Since then, a new parsonage has been purchased, and plans are under way for construction of a first unit on an over-all plan to provide complete facilities for a membership of approximately 600. Final drawings are in process, and the congregation is expected to vote on them near the middle of March.

The pastor asserts that many persons in the Midway community, as well as the county board of missions, the conference board of missions, and the Builders Club of the Conference have helped the project along. In fact, during the Charter Service, Mr. Carper presented the church treasurer with a check in the amount of \$9,031.49 from the Builders Club. This money represents the gifts of thousands over the conference who, as members of the Methodist Builders Club, are committed to pay three times a year toward the starting and building of churches such as Oak Forest.



From left to right: Rev. John H. Carper, Dr. C. C. Herbert, Jr., Rev. J. P. Greene, and Dr. Charles G. Beaman, Jr.

THE coordinator of children's ministries in the structure of The United Methodist Church is in a strategic position to enable the local church to include children in "the fellowship of believers" and to actively involve them in the life and work of the church.

The coordinator is nominated by the Committee on Nominations and Personnel and elected by the Charge Conference. He is a member both of the Council on Ministries and the Administrative Board. As a volunteer he works under the guidance of the minister or representatives of the employed staff and the chairman of Council on Ministries.

In the leaflet "Age-Level and Family Ministries in the Local Church" (570-C) the work of the coordinator of children's ministries is listed as follows:

"Explores the needs of children (birth through sixth grade) and helps to set goals for the congregation's ministry.

"Represents children in the Council on Ministries.

"Coordinates the planning and implementation of a unified and comprehensive ministry with infants, young children, and elementary boys and girls.

"Serves as liaison with organizations, persons, and resources in and beyond the local church which relate to these age levels."

The leaflet further indicates that in carrying out these responsibilities, the coordinator will keep before the Council on Ministries questions such as: What are the needs of persons to which the gospel speaks? How effective is our

Miss Robinson is coordinator of Children's Ministries for the Western North Carolina Conference Board of Education.

Coordinator of Children's Ministries

by LOUISE ROBINSON

ministry in relating the gospel to life needs? What variety of goals should we seek? How can we work to achieve these goals?

When the size of the church and the extent of the program indicate the need for an age group council to assist the coordinator, the Council on Ministries may establish one. The council will work under the chairmanship of the coordinator. On it there should be a representative from the family council and from each of the work areas. Representative teachers and parents should also be on this council.

The coordinator has the responsibility of studying the needs of children and of bringing recommendations to the Council on Ministries in their behalf. The recommendations may originate in the children's council when there is one. If the recommendations are approved by the Council on Ministries, it becomes the responsibility of the coordinator and the children's council to implement them.

When specific goals and emphases for the church have been decided on by the Council on Ministries, it becomes the responsibility of the coordinator and the children's council to see that they are achieved through the activities planned so that children are actively involved in the life and work of the church.

The Council on Ministries may request the election of associate coordinator(s) of ministries with younger children and/or elementary boys and

girls if the workload of the coordinator of children's ministries indicates need for assistant(s).

For guidance of age-level workers in study and planning, one or more counseling teachers may be needed. Each counseling teacher is an educational assistant to the coordinator working with teachers and other leaders of all activities for boys and girls of one or more grade levels. The number of counseling teachers is determined in relation to number of grade-level groups, variety of activities for each group and number of leaders involved.

If there is a superintendent of the study program elected for the church the coordinator of children's ministries will need to work closely with him in planning for study and learning opportunities for the age group, especially for those which are related to other age groups.

As we thus examine the role of the coordinator of children's ministries in the new United Methodist Church, it becomes evident that the role has been expanded. Whereas in the former Methodist Church the age group leader and the age group council looked to the Commission on Education for guidance and direction, now the age group leader, the coordinator of children's work, and the Children's Work Council, if the Council on Ministries sets one up for the church, look to the Council on Ministries for such guidance. As a member of the Council on Ministries and of the Administrative Board the coordinator finds his task to be wider as he is related to the other age-level coordinators, the work area chairmen, and the other members of the Council on Ministries and the Administrative Board in examining the goals of the congregation's ministry and in coordinating the planning and implementation of a unified and com-

prehensive ministry with his age group—the children's division.

RESOURCES FOR COORDINATOR OF CHILDREN'S MINISTRIES

The coordinator of children's ministries and many of the persons working with her will find the following resources helpful and in turn will find in them many other suggested resources which are available:

CURRICULUM

Christian Studies for United Methodist Children (for Sunday School, additional sessions, vacation church school); cooperative vacation school units, Cooperative Publication Association; mission study books, Friendship Press; weekday church school courses; guidance material for camping and other out-of-door experiences.

PROGRAM PLANNING

Planbook for Leaders of Children (190-BE). Free.¹

Church School, a monthly magazine for educational leaders of the local church. \$3.75 per year.¹

Workbook: Developing Your Educational Ministry (8167-C). \$3.00.²

Let's Do More With Children (198-C). 75¢.²

Workers with Younger Children (110-BC) and *Workers with Elementary Boys and Girls* (130-BC). 35¢ each.¹

The Counseling Teacher and Christian Education of Children (152-BC) 35¢.¹

Sources from which the resource materials may be secured are:

1. Cokesbury, Fifth and Grace Streets, Richmond, Va. 23216.
2. Service Department, P. O. Box 871, Nashville, Tenn. 37202.

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WOMEN'S NEWS

NORTH CAROLINA CONFERENCE

MRS. IVAN E. WELBORN

WESLEYAN SERVICE GUILD ANNUAL MEETING

The Methodist College Chorus of Fayetteville will present a concert of choral music at the Saturday evening session of the Wesleyan Service Guild's Annual Meeting. Guilders from across the North Carolina Conference will be meeting at Hay Street United Methodist Church, Fayetteville, March 15-16.

The chorus, a select group of 28 students from six states, is under the direction of Alan M. Porter, assistant professor of music at the college. Mr. Porter, a native of Pennsylvania, is in his sixth year as a Methodist College faculty member. He also serves as choir director at Hay Street Church.

The chorus has recently returned from a tour which took the group through South Carolina, Georgia, Florida, where they presented concerts in schools and churches. In St. Petersburg, Fla., they presented a half-hour television program over Station WL-CY-TV.

The program to be presented at the Annual Meeting of the Wesleyan Service Guild will include great choral works from the major stylistic periods. Among the composers whose works will be performed are Hassler, Handel, and Brahms. By popular request the chorus will repeat two movements from the folk mass *Rejoice* by Herbert G. Draesel, Jr. The contemporary period will be represented by the composers

Alec Rowley, Everett Jay Hilty, Emma Lou Diemer and Ralph Vaughn Williams.

While many of the pieces will be sung a capella, the group will be accompanied at various times by a variety of instruments. In addition to the organ and piano, the listeners will hear guitars, banjo, and string bass. One piece, a Nigerian hymn, is accompanied by drum alone.

DR. R. F. LUNDY TO SPEAK

A former Methodist missionary bishop, now an executive with the United Methodist Board of Missions, will speak at the WSG Annual Meeting on Saturday night, March 15, and Sunday morning, March 16.

The Rev. Dr. Robert F. Lundy, of Tenaflly, N. J. became functional secretary for Furloughed Personnel and Laymen Abroad with the World Division of the Board of Missions in September (see picture and story on page 14).

From 1964 to 1968 he was bishop of the Southeastern Asia Central Conference of the Methodist Church, with responsibility for the Malaya, Malaysia Chinese, Sarawak and Sarawak Iban Provisional Annual Conferences. In August of this year these conferences formed the newly-autonomous Methodist Church of Malaysia and Singapore. The Rev. Dr. Yap Kim Hao was elected episcopal leader for a four-year term.

Dr. Lundy first went to Southeast Asia in 1959. For ten years he was a

pastor of Wesley Methodist Churches in Klang, Kuala Lumpur, Kuantan and Ipoh, all on the peninsula of Malaya, now part of Malaysia. He was superintendent of the Eastern Malaya District and the Perak District and acting superintendent of the Northern Malaya District. In 1964, the year he was elected bishop, he served briefly as pastor of Barker Road Methodist Church and

Wesley Methodist Church in Singapore.

As church leader, Dr. Lundy played a prominent role in the Malayan Christian Council and its successor, the Council of Churches of Malaysia and Singapore. He has been a delegate to consultations of the East Asia Christian Conference and the Fourth Assembly of the World Council of Churches in Sweden.

Other highlights of the Annual Guild Meeting will be a message from Mrs. John Ramsey of the W. North Carolina Conference. Mrs. Ramsey has just returned from Puerto Rico where she was with a team of 21 laymen from the WNC Conference. She will talk of their experiences.

Saturday night there will be a banquet at the Downtowner Motor Inn Restaurant. Sunday's lunch will also be at the Downtowner, and at this time guests will be introduced and items of interest to the members of the Guild discussed.



ALAN PORTER, *Director*



Methodist College Chorus



WOMEN'S NEWS

Western North Carolina Conference

MRS. JOHN C. WRIGHT

LEADERSHIP TRAINING DAY IN CHARLOTTE

The Conference/District Leadership Development Day for leaders in the Women's Society of Christian Service of the Western North Carolina Conference will be held on Saturday, March 29, at the First United Methodist Church, Charlotte, from 9:45 a.m. until 4 p.m.

Mrs. Leslie Barnhardt of Charlotte, chairman of the committee planning the workshop, has announced that the day's program will center on the theme of the 1969 Annual Meeting at Lake Junaluska, "Confrontation: World in Crisis . . . Mandate: Reconciliation." She explained that the leaders for the day will develop the thought of "you and your potential" as related to "Confrontation" and "Mandate."

Who will attend? The officers and chairmen of the Conference Society; Conference representatives to Women's Division, Jurisdiction and Conference Boards and committees; Church and Community Workers; officers and chairmen of District Society (except Subdistrict leaders); two Guilders from each district; two district representatives from the former North Carolina-Virginia Conference; other invited resource persons; and program participants. A total of 228.

Who are the program leaders? Miss Gene Maxwell of Evanston, Ill., and Mrs. J. Boyd Tyrrell of Washington,

D. C., both Regional secretaries of the Women's Division. *Resource* persons: Dr. Elizabeth Corkey, Charlotte, former assistant director of Mecklenburg County Health Department; Dr. Francena Miller, professor of Sociology, Queens College, Charlotte; Dr. H. Brooks James, Dean of School of Agriculture and Life Sciences, North Carolina State University, Raleigh; Dr. Eugene Peacock, host minister; Miss Lucy Gist, Deaconess Bethlehem Center, Charlotte; Rev. O. Ray Moss, director Inner-City Work, Greensboro, and Rev. Donald Haynes, Franklin.

What will you study? A day of thoughtful evaluation of "you and your expanding potential. The purpose is fourfold: to understand one's self—and how to relate to the needs of others; to sharpen awareness of *crisis* in community, nation, world; to develop skills, techniques, methods for involvement in relevant two-way communications; to take a *new* look at woman's potential in community and world affairs."

When? Saturday, March 29, with registration beginning at 9 a.m. and the day's program at 9:45 a.m., concluding at 4 p.m.

Where? First United Methodist Church, Charlotte.

Why? To do some thoughtful, prayerful probing of one's own mind, evaluating one's attitudes and reactions to others; to learn . . . and learn . . . and learn more . . . and more . . . and more about the crisis in today's world and

a Christian woman's response to helping to make it what Christ would have it be.

The Charlotte District Executive Committee has graciously agreed to find a place where those who live at some distance from Charlotte may sleep. Many members have opened their homes for those arriving late Friday. Mrs. James Price, 6615 Terry Lane, Charlotte 28206, is chairman of these arrangements, either in a private home or in a motel.

Others on the Subcommittee on Leadership Development include Mrs. W. Frank Redding, Jr., Mrs. Fletcher Nelson, Mrs. Howard Johnson, Mrs. James S. Price and Mrs. W. S. McLeod.

REGIONAL WORLD UNDERSTANDING WORKSHOP

A four-state World Understanding Workshop on Poverty and World Development will be held in Charlotte at the First United Methodist Church on April 11-13 under the leadership of Mrs. C. C. Herbert, Jr., of Charlotte. Hub City Workshop chairman.

Leaders from Women's Societies in Florida, Georgia, South Carolina and North Carolina will gather for the three-day meeting to learn techniques and content for Spin-off Workshops to be held later in each of the conferences represented.

Mrs. Herbert has announced that those attending the Charlotte Workshop will stay at the Barringer Inn, just across the street from the church. The meeting will begin at noon on Friday, April 11, and will conclude on Saturday at 9:30 p.m. The leaders designated to participate in the Spin-off Workshops are asked to remain through Sunday morning for special instructions.

Mrs. Herbert attended a ten-day training session in New York City in December with other regional leaders

designated to plan Hub City Workshops on World Understanding.

She said that "because the Hub City meeting is being held in our Conference, we are privileged to have some of our Conference ladies attend, as well as some of the Charlotte Methodist women. Some of the Conference WSCS members have been asked to be discussion leaders."

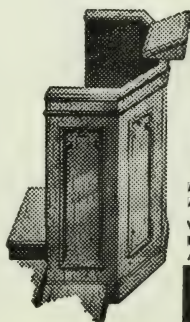
The two Spin-off World Understanding Workshops for the WNC Conference will be held in Asheville under the direction of Mrs. Immo Redeker, and in Winston-Salem under the leadership of Mrs. Julian Lindsey.

Reservations for the event are made through Mrs. C. C. Herbert, Jr., 2718 Chilton Place, Charlotte 28207.

MEMORIAL FOR MRS. WALTER ALLRED

The Women's Societies of the Greensboro District have established a fund to be used for a memorial to the late Mrs. Walter Allred, formerly secretary of Supply Work in the Conference Society and prominent in Methodist circles in the Greensboro area.

Many societies in the district have already sent memorial gifts to Mrs. S. S. Clark, district president, and others are planning to send gifts in the near future. Mrs. Clark will announce later what the memorial fund will be used for. Others may send gifts to Mrs. S. S. Clark, Jr., P. O. Box 8037, Greensboro, N. C. 28410.



Page

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This Question of Authority

Lesson Scripture: Mark 11:27-33; 12:13-17

Background Scripture: Mark 11 and 12

Authority has been defined in a number of ways. We may mention two of these: (1) authority derived from a group, as that of an elected representative, such as a president and (2) an authority which might be defined as "self-authenticating," such as that of a person whose authority comes from a superior knowledge, shared by few, if any, others. Sometimes revolutions occur when the authority of a government is challenged by great numbers of the governed on the ground that their masters have no valid ground for authority over them. This happened in the American Revolution when the founding fathers insisted that the authority to govern should be derived from the people, rather than that of a king whose authority was obtained from his hereditary position.

Our lesson for today is important because it is not just one more instance of the "controversy stories" which dot the pages of the gospels, but rather because it arose from an action of Jesus which caused the final break with the religious establishment (see Mark 11:15-19). Notice that it was an *act* of Jesus, not merely a teaching, that brought on the decisive conflict. That act was, of course, the cleansing of the temple; but we need to sketch in a bit of the background in order to get an understanding of its significance.

First of all, remember that the temple was an object of great pride and reverence to the people of Israel. Their political liberty had been taken from them by the Romans, but they still had religious freedom. What Jesus saw when he entered the temple area was a great shock and disappointment to him. In the Court of the Gentiles, a large area where any man, Jew or Gentile, might worship, Jesus saw men selling sheep, oxen and pigeons for sacrifice. He saw the tables of the money-changers who made a profitable business out of changing Roman and other coins into a special kind of money that had to be used for paying the temple tax. Furthermore, this part of the temple area had become a busy thoroughfare with all the noise and confusion of such a place.

Now Jesus, in the words of two of Israel's greatest prophets, called the attention of the crowd to these conditions. Isaiah had said: "My house shall be called a house of prayer for all peoples (that is nations)" (Isaiah 56:7). Jeremiah had said: "Has this house, which is called by my name, become a den of robbers in your eyes?" (Jeremiah 7-11).

But perhaps if Jesus had been content merely to quote Scripture he would not have incurred the wrath of the establishment. But "he overturned

the tables of the money-changers." John's gospel says: "And making a whip of cords, he drove them all, with sheep and oxen, out of the temple and poured out the coins of the money-changers and overturned their tables."

Now we can see the point of the question of Jesus' opponents in Mark 11:28: "By what authority are you doing these things?" They may have been hoping that Jesus would say "I am doing it because I am the Messiah," in which case he would have been accused of blasphemy. But he turned upon them with a question that confused them (see Mark 11:29-33). The implication is clear that he meant he was cleaning out the temple with God's authority. But his adversaries were not through with him, as later events proved.

The other episode in this lesson is from Mark 12:13-17. Here the Pharisees, aided by the Herodians (a party loyal to Rome) tried to trap Jesus by a question concerning his loyalty to the government: "Is it lawful to pay taxes to Caesar or not?" (Mark 12:14). Jesus again proved too clever for his critics. They had hoped to trap him by forcing him to take sides. If he had answered "yes" he would have lost considerable support from those opposed to Rome's power. If he answered "no," he could have been accused of treason. He answered: "Render to Caesar what is Caesar's, and unto God what is God's." That meant one should do his duty to the state by paying taxes, but not give the state what belonged to God—that is, worship. Frances Kearns has commented helpfully on this in the following:

"There is no support in these words for the theory that would put our secular responsibilities in one compartment and our religious duties in another. Both must

be woven into one pattern of living. Our religious faith must manifest itself in our political conduct as well as in all other areas of living. But the larger loyalty to God must always be given first place."

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WESLEYAN FORUM TO MEET MARCH 15th.

The Wesleyan Forum, a non-structured meeting of laity and clergy to discover answers to polity and program of the United Methodist Church, will meet Saturday, March 15, in First United Methodist Church, Hickory, from 10 a.m. until about 3 p.m.

The Rev. Harold E. Wright, pastor of Bethesda United Methodist Church in Gastonia, is chairman of the Forum. He is urging delegates to the June annual meeting of the Conference to attend this meeting on March 15.

Dr. Cecil L. Heckard, pastor of First United Methodist Church, Hickory, and Dr. E. H. Nease, Jr., pastor of First United Methodist Church, High Point, will open the meeting with presentations on Annual Conference structure relating to the local congregation and at the Annual Conference level.

The floor will be open for questions and other discussion topics following these presentations. The Rev. Fred K. Macon, campus minister at the University of North Carolina at Greensboro, is Forum secretary.

ADULT EDUCATION CLASSES PLANNED

A curriculum of broad appeal has been arranged for the spring semester of the School of Continuing Education for adults of the Greensboro area at Grace United Methodist Church, Greensboro, beginning March 7. Day and night classes will be held.

The subjects for the day classes are "The Bible as Resource for Modern Living," Dr. Raymond A. Smith, instructor; "Travel With a Purpose," Frank Cook, instructor; piano, Mrs. Henry Sienkiewich, instructor; creative writing, Rev. Paul Lowder, in-

structor, and "Treasures from Your Attic," Mrs. Jane Stout, instructor. Day classes will be held on Fridays, March 7, through May 2, from 10 to 11:55 a.m., except for Good Friday.

Two subjects will be offered in the night classes, meeting Tuesdays, March 11, through May 6, from 7:30 to 8:30 p.m. Jake Jenkins will teach "How To's for the Handy Man and Woman," and Robert B. Dixon will conduct a class in finances and securities.

LAURINBURG CHURCH PLANS CONSECRATION SERVICE

Saint Luke United Methodist Church of Laurinburg will hold the first service in its first unit Sunday, March 9, at 11 a.m.

The Service of Consecration will be held March 16 at 11 a.m., when the Rev. V. E. Queen, Sanford District superintendent, will preach. The Rev. L. C. Vereen, executive secretary of the Conference Board of Missions, will also participate in the service, and Mrs. J. Herbert Waldrop, Jr., of Durham, will be soloist. An Open House will be held that afternoon from 2:30 to 5 o'clock.

Other special services planned include the presentation of the God and Country Award to James C. Howard III, March 23; the baptism of infants and the reception of new members on Palm Sunday, March 30, and a Maundy Thursday Holy Communion service April 3.

The Rev. Robert S. Pullman is minister.



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GC NAMES NEW PRESIDENT

Dr. David George Mobberley, 47-year-old dean of Lycoming College in Williamsport, Pa., was elected president of Greensboro College at a special meeting of the college trustees Monday. The selection becomes effective July 1, beginning of the college's fiscal year.

The trustees acted on the recommendation of a special committee, appointed by Chairman J. C. Cowan, Jr., of Greensboro to select a successor to Dr. J. Ralph Jolly, GC president since 1964.

A native of Cleveland, Ohio, the GC president-elect earned a bachelor of science degree with honors at Baldwin-Wallace College in Ohio, and subsequently received a master of science degree at the University of Michigan. Dr. Mobberley received his doctorate in biology from Iowa State University in 1953. From 1942 to 1945, he was in the U. S. Air Force and served in the European Theater, having the rank of first lieutenant when discharged.

Before going to Lycoming College in 1958, Dr. Mobberley was an instructor at Iowa State University and member of the Simpson College faculty in Iowa. He was dean of Lycoming College from 1958 to 1964 when he moved

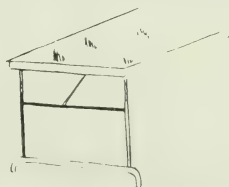
to American University in Washington where he was dean of the college of arts and science. He returned to Lycoming in 1965 as professor of biology and was later named acting dean.

Since 1958, Dr. Mobberley has been consultant for the division of higher education of the Board of Education of the United Methodist Church, Nashville, Tenn. He is a prominent Methodist layman and active in community and civic affairs of Williamsport.

Dr. Mobberley is married to the former Marjorie Garfield of Cleveland, an honor graduate of Baldwin-Wallace College. They have two children—Lynne, a junior at Lycoming College, and James, a ninth-grader.

REGISTRATION DEADLINE HERE

Registration for the United Nations Seminar for Adults is due no later than March 10. This Seminar, co-sponsored by the Western N. C. Conference Board of Social Concerns, the Women's Society, and the Board of the Laity, is planned for April 21-25, but planning details require an early pre-registration. Write today for further information to the Rev. Harry Long, Box 35, Randleman, N. C. 27317.



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CHILDREN'S PAGE

Dear Girls and Boys:

MRS. CATHARINE VICK

Tomorrow, beginning in the islands of the Pacific, Christians from almost every land will gather to lift their hearts in prayer. May we join them, using the words of a friend from Japan: "God, our Father, watch over our church. Lead our pastor with your love. Give your power to all who work in the church. Fill our hearts with love for Jesus and make us gladly follow him. May we altogether praise our God. In Jesus' name we pray. Amen."

The story and litany on this page were prepared for you to use in your service as you join with people around the world to observe the World Day of Prayer.

This week remember the words of Jesus as he said, "As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love."—JOHN 15:9-10a.

AUNT CAY



THE CHURCH IN EAST BERLIN

This is a true story of an American minister who visited Berlin and discovered that, although the city is divided by a wall, the church is really one.

"You've come to see us!" In his smiling eyes, the minister of the East Berlin church showed both surprise and real pleasure. "One of our couriers told

us of your trip to visit 'the church in Germany,' but we did not expect to see you here!"

"Of course, I have come to see you!" exclaimed the minister from America. "The Berlin wall may divide your city, but it does not divide the believing community, the church. You are one. Even before I came to Germany, I had heard of your faith and your strong Christian witness here in the midst of a Communist community."

"With God's help, we have tried," said the German minister. "When there are things to decide, our church courts meet in the same day, at the same hour. Our couriers bring messages from one group to the other so we can know how each side feels about the matter discussed. Then we vote as one."

"We are not only one with the church in West Berlin," he continued. "We are one with the church in the country of our former enemies. Come, and I will show you."

The two ministers walked together into the church building. Together they looked up at a small cross made of nails, set in a framework of wrought iron.

"During World War II, when the Nazis were in control of our nation," the East German minister explained, "our air force bombed Coventry Ca-

hedral in England. They destroyed it with a direct hit. Only the walls were left standing."

"Yes," answered the American minister.

"After the war, when the people began to clear away the rubble and rebuild the Cathedral, they gathered these nails from the 16th century wooden beams of the roof, made them into a cross and sent them to us. We have placed them here. They remind us always that, although our warring nations have failed God's plan of love and brotherhood, yet the people of God within those nations are one—one in suffering and faith. Notice the words worked into the wrought iron framework of the cross—'Vater unser'—'Our Father!'"

As he turned to leave, the American minister said, "You are so cut off from other Christians. If there were only something I could do to help!" "There is!" the German minister hurried to assure him. "You can write us! Write to us about what the people of God are doing in the other countries you visit. Write to us about the churches in your country."

"I will be happy to do this, but I know how strict your censors are. Won't the letters be opened and read?"

"Yes, but it will do the censors good. Do not forget that Paul converted his jailer and the whole Praetorian Guard. This may be God's plan for us!"

Martha B. McCorkle



LITANY

We believe in one Lord.

In many different words we praise his name.

In many different places we rejoice in his love,

We are one great family, we say, and yet—look—listen to the things which keep us apart.

There is hatred.

People of one nation say and do ugly things against people of other nations.

People of one race turn their backs on peoples of other races.

People refuse to work and play with those who look, dress, or speak differently.

There is hunger, there is famine.

In many parts of the world boys and girls go to bed hungry night after night.

Mothers and fathers cry for food to feed their little ones.

Yet in our country there are those who worry about getting too fat.

There is greed. There is selfishness.

Some grown-ups and children want only the best for themselves—the best houses, the best clothes, the best piece of cake, the best apple.

They never think of others.

To them, possessions are more important than people.

Hate, hunger, famine, greed, and selfishness. These and many other things separate and divide the peoples of God's family. But God's love working through us can enable us to change the way we act and feel and to grow together in Christ.



WHO ARE THEY?

There are some people in the Old Testament whose names begin with the first letter of this month. Who are they?

1. The oldest man: M - - - - -
2. Moses' sister: M - - - -
3. A prophet: M - - - -
4. Jonathan's son: M - - - - - - - -
5. Aaron's brother: M - - - -



ANSWERS FOR LAST WEEK

Gods; Image; Name; Sabbath; Honor; Kill; Adultery; Steal; False Witness; Covet; Love.

CAROLINA BRIEFS

¶ Dr. James C. Stokes, editor of the *North Carolina Christian Advocate*, will preach in Lenten revival services at Mt. Tabor United Methodist Church in Winston-Salem, March 23 through March 27.

¶ The Rev. Wilbur Jackson, associate minister of Hay Street United Methodist Church in Fayetteville, was the speaker for the Annual Religious Emphasis Week at Methodist College, Fayetteville, Feb. 17-21. The theme for the week was "To Be or Not To Be?"

¶ Dr. D. E. Earnhardt of Durham will be serving the First United Methodist Church of Washington until April 1, during the recovery of the Rev. Kelly Wilson, Jr., pastor of First Church, from a recent illness. Dr. Earnhardt, a retired member of the N. C. Conference, was pastor of First Church from 1949-53.

¶ The Rev. Mark Rose, Wesley Foundation Director at Winston-Salem, suffered the loss of his father, Mark Rose, Sr., early in February. He died while on a visit to his daughter and son-in-law, Rev. and Mrs. Roberto Stroud, in Argentina. Mrs. Rose, wife of the deceased, remains for the present with her daughter at Casilla De Correo 77, Ciudad De Neuquen, Neuquen, Argentina, Sud America. The elder Mark Rose had for many years been a public school administrator, and was retired at the time of his passing.

¶ Bishop William R. Cannon will be the guest preacher for evangelistic services in Evangelism Extraordinary at Jarvis Memorial United Methodist Church, Greenville, March 9-14. He will preach at 11 a.m. and 7:30 p.m. on March 9 and at 7:30 p.m. Monday through Friday. He will also speak to the Methodist Men's Club at 7:30 a.m. March 11, and to the Methodist Youth Fellowship at 7:00 a.m. March 12. The Rev. Warren Bishop of Ayden will lead the congregational singing. The public is invited to hear Bishop Cannon while he is in Greenville.

¶ The Sanford District UMYF held its annual Youth Rally at the First United Methodist Church, Rockingham, Feb. 23. Garry Grimes of Robbins, district UMYF president, presided. Rev. V. E. Queen, district superintendent, gave the opening devotional. The theme, "Youth and the Dilemma of War," was developed through a sermon by Rev. S. D. McMillan, Jr., of Mount Gilead, a movie, and twelve small buzz groups. The program, which was planned by the Rev. S. G. Dodson and the District Youth Council, concluded with a folk mass.

¶ Kenneth G. Fansler, minister of music and youth at Covenant United Methodist Church in Springfield, Pa., will teach a course at Stanley United Methodist Church March 9-12. The topic of Mr. Fansler's course will be

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WANT A CHANGE? Great challenge for D. C. E. Apply First United Methodist Church, P. O. Box 926, Newton, North Carolina 28658.

Exploring the New Methodist Hymnal." Other teachers in the school, sponsored by Stanley United Methodist Church, include Mrs. Mary P. Robbins and Rev. James G. Armstrong, Jr., both of Charlotte. Rev. Cecil K. Myrick, director of the Charlotte Inner-City Ministry, will assist Mr. Armstrong. Sessions will begin at 7:30 each evening. An invitation is extended to other churches to participate. Mr. Fansler has served on the staff of Christ United Methodist Church, Greensboro, and Central United Methodist Church, Concord.

¶ The Rev. A. A. Ferguson, pastor of Bethesda United Methodist Church, Lexington, will have a meditation in the July-August issue of *The Upper Room*. His meditation will be for Thursday, July 17.

¶ The Rev. R. L. Poindexter, Jr., of the Rolling Hills-Grace United Methodist Church, Monroe, will conduct revival services in Woodside United Methodist Church, Fayetteville District, beginning March 9 and continuing through March 13.

¶ Mickey A. Franklin, corporal in the United States Marines, won first place in an essay contest conducted by Laurel Hill and Brown's View United Methodist Churches, Candler, in conjunction with the Quadrennial Emphasis on Reconciliation. Second place honors went to Mrs. Mary Netherson, Brown's View pianist and teacher of teens, and a teen-ager, Randy Cordell, won third place honors. The Rev. J. E.

Jones, pastor, and Mrs. Jones offered the awards, and judging was done by the Rev. Harry Sellers, pastor of Avery's Creek United Methodist Church.

¶ Bishop Paul Hardin of the Columbia, S. C. Area will preach in special services at First United Methodist Church, Morganton, beginning on Sunday morning, March 9, and concluding on Wednesday, March 12. The evening services, Sunday through Wednesday, will take place at 7:30. Dr. W. Jackson Huneycutt is the pastor.

Mrs. H. C. Smith Succumbs

Mrs. Harry C. Smith died Feb. 22 in Baton Rouge, La., where she was living with her daughter, Mrs. Jack Cooke. She was the widow of the late Dr. Harry C. Smith, a member of the North Carolina Conference for forty years, serving Duke Memorial Church twice and as superintendent of the Durham District. His last appointment was Hayes Barton Methodist Church in Raleigh.

Religious services were held Feb. 23 at the University United Methodist Church in Baton Rouge, and graveside services at Maplewood Cemetery, Durham, Feb. 26. She is survived by three daughters, Mrs. Jack Cooke of Baton Rouge, Mrs. W. D. Boddie, Monroe, La., and Mrs. Ben Lanier of Winston-Salem, and nine grandchildren.

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Mr. and Mrs. H. W. Stallings of St. Paul United Methodist Church, Durham, have been subscribers to the *North Carolina Christian Advocate* for over fifty years. As a young man Henry took it "for his mother" in 1909 and a lot of it "rubbed off on him."

When Henry and Maud Hall got married in 1912 he said to his bride: "Would you like for us to take the *North Carolina Christian Advocate*?" She replied, "It has been coming into my home before, and my home would not be a home without the *Advocate*." So they subscribed to it as bride and groom. And thus they have been taking and reading the *Advocate* for more than fifty years. What a record! And what an example for other Methodist brides and grooms!

Mr. Stallings is the *Advocate* representative for St. Paul Church. He gave a good testimonial at the beginning of the campaign for new subscribers Sunday, Jan. 26, in which he compared the *Advocate* to a picture window through which we look from the little

living rooms of our own lives and our own local churches and see greater things, larger visions and by so doing we learn what other churches and districts are doing.

Someone asked Brother Stallings what he would take for his *Advocate*. He replied, "I wouldn't take anything for it."

Incidentally, Mr. and Mrs. Stallings are the parents of Mrs. Haywood Harrell of Gatesville, where her husband is pastor.

W. A. TEW

The

Advocate Campaign

This Week

January and February have been extremely busy months for most of us. The Quadrennial Emphasis—especially the Fund for Reconciliation—has called for great expenditures of time and energy. There have been other vital matters which have needed to gain the attention of our pastors and their congregations.

We have also been in the midst of our promotion campaign for the *North Carolina Christian Advocate*. But many churches have not yet had theirs. Those which have presented the proposed All-Administrative Board subscription plan, and the Every-Family plan have done well. We hope those churches which have not yet held their subscription campaign will do so during March.

With Methodists it has always been this way: as we pull together and work together we get things done. We want every pastor, every church to join in this campaign.

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MINISTERS MUST KEEP THE FAITH

by JOHN R. BROKHOFF

Can you trust a minister over 30 who urges you to keep the faith? Over a period of 30 years, a man finds that theologies come and go, but the true faith remains as a working basis for ministry to his people. A young man going into the ministry must not allow himself to be taken up or to espouse any one particular theology.

Thirty years ago, as I was coming out of seminary, Karl Barth was the talk of the day, as though he had spoken the last word. In a few years we were told that, to be up to date, we had to follow Bultmann. In a short time even the disciples of Bultmann had deserted him. The big thing in theology was to read and preach Bonhoeffer and his secular Christianity. This secularism ran its gamut until it sank to its lowest depth, Altizerism.

Now, people are beginning to ask who Altizer is. New theologians are appearing on the scene. We hear much of Ebeling. Pannenberg is held up to us as the theologian of tomorrow. Moltmann with his theology of hope is considered the latest theological fad.

Experience proves that these theolo-

gies are like clouds without water, like broken cisterns, and like mirages on the desert of life. These theologians cannot and do not preach. There is no message of assurance, consolidation, or hope. They may give particular insights, but the notion soon fades away and is replaced by another.

You can be sure that people could not care less about any of these theologies when they are in crisis. When a minister spends half of the night reasoning with a teen-ager who is on the brink of suicide, a discussion of Barth will do no good. When a home is about to break up, the mates will not want to hear the pros and cons of Bultmann's demythologization. When a man is sorely tried with temptation, it is not going to help him to tell him God is dead. When you stand beside the bed of a dying parishioner you will not help him to face God by telling him about Tillich's "ground of being."

In the ministry, therefore, it is essential to keep the faith—the historic, traditional, orthodox faith.

(These extracts are from a sermon preached in Durham Chapel on the Emory campus by Dr. Brokhoff, professor of homiletics at Emory University's Candler School of Theology, and originally appeared in the *National Observer*, Nov. 25, 1968.)

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Mt. Tabor, Greensboro
West Bend, Asheboro
Jamestown, Jamestown
Morven, Morven

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Western North Carolina Conference
Zion Hill, Colfax
Wesley Chapel, Reidsville
Mount Carmel, Reidsville
Central Falls, Central Falls
Mount Olivet, Lexington
Cotton Grove, Lexington

Prayer is Key to Growth

by J. B. GOLDEN

Scripture: I Thessalonians 5:17: "Never stop praying!" (Phillips)

LENT IS A time to grow! Prayer is the key! The Christian doesn't sit around and go to sleep, waiting for God to prove that. He simply does it and the doing is the proof!

When I was a boy I had a T-Model Ford. What a fine car!

Oh, it had a few flaws, of course. The tires weren't so good. Burned more oil than gas. The brakes weren't the best, either. They'd stop you . . . eventually! High gear was fine. Low gear didn't work at all. The gear band was gone so I had to park on a hill, or else drive around in reverse until I could find a hill to back on to, and roll off in high. A few flaws like that.

But what are these to a 16-year-old boy! It was the finest car you ever saw!

I lived on a hill, so there was no problem in starting out in the morning and driving down that hill and up another one to school. No problem . . . until

Somebody got the bright idea of putting a stop light down in the valley between my hill and high school hill. Then getting to school became a matter of timing. I had to leave at just the right moment to hit the green light without losing momentum for the climb up high school hill.

And sometimes my timing was bad. Shamefully I confess now that there were mornings when the green light was a little yellow and, on one or two occasions, it had a faint red hue.

Of course, the law-breaker is inevitably caught!

This particular policeman pulled me to the curb in the cool of the morning, about halfway up high school hill, and as the tardy bell began to ring, he began to question:

"Buddy, didn't you see that light?" (Why do they call you 'Buddy?')

"Yes, sir."

"Why didn't you stop?"

"Well, my brakes are not so good," (Ooops! That was a mistake, so to correct it . . .) "and besides, my low gear is bad, and I was afraid I would never get up this hill if I stopped." (Out of the pan into the fire!)

"What!" said he. He starts checking. No brakes! No gears! No horn! No lights! No tires! No fenders! No windshield-wiper! In fact, no windshield! By now he has circled the car.

"Buddy, I ain't gonna write all this down," he says. "I'm just gonna charge you with *driving without a car!*"

Spiritual growth without prayer? As futile as driving without a car! The laws of the spirit will inevitably catch you. Court costs? A dwarfed soul!

Let us pray!

The Rev. Mr. Golden is minister of Central United Methodist Church in Monroe.

NORTH CAROLINA

christian advocate

Vol. 114

Greensboro, N. C., March 13, 1969

No. 11



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OUR COVER

Big Town, U. S. A. is a place of beauty with its sprawling suburbs, its sun-soaked lawns, its tree-shaded carports. But Big Town is too often ugly and vicious at its core.

Here, in the inner city, people often live in apartments stacked one on top of another, reached by rickety stairs. The busy streets of the daytime become the playgrounds for children and youths at night. The constant flotsam and jetsam of drifting persons colors the atmosphere. The sounds and sights of poverty stunt the growth of children and distort the character of youth.

Through its Fund for Reconciliation, the United Methodist Church proposes to throw money and lives into the struggle to save the inner city; to transform at least some of its ugliness into beauty.

NORTH CAROLINA

christian advocate

Official Organ of the North Carolina and
Western North Carolina Conferences
of The United Methodist Church

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CALENDAR OF COMING EVENTS

NOTE: If any of the meeting dates or places are in error, please inform the **ADVOCATE** immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

- Mar. 16-20: Consultation on Church Union, Atlanta
- Apr. 8-10: Workshop, General Board of Health and Welfare Ministries, St. Louis, Mo.
- Apr. 8-11: Council of Bishops, Charleston, W. Va.
- Apr. 9-15: SE Workshop on the Church's Ministry in Leisure and Recreation, Methodist Youth Camp, Leesburg, Fla.
- Apr. 21-24: National Convocation on Worship, Kiel Auditorium, St. Louis, Mo.

NORTH CAROLINA CONFERENCE

- Mar. 15 : Bishop's Meeting with Young Methodists, St. James, Greenville, for Elizabeth City, Greenville and New Bern Districts
- Mar. 15-16: Annual Meeting, Wesleyan Service Guild, Hay Street Church, Fayetteville
- Mar. 15-21: Senior High United Nations-Washington Study Tour
- Mar. 18 : Spring Meeting, Commission on Enlistment for Church Occupations, Methodist Bldg., Raleigh, 10 a.m.
- Mar. 19 : Committee on Camps and Conferences, Methodist Bldg., Raleigh, 10 a.m.
- Mar. 19 : Elizabeth City District Conference, Mann's Harbor, 10 a.m.
- Mar. 22 : Bishop's Meeting with Young Methodists, Edenton Street Church, Raleigh, for Burlington, Durham, Raleigh, Rocky Mount Districts
- Mar. 22 : East Carolina University Wesley Foundation Board of Directors, Methodist Student Center, Greenville
- Mar. 22 : Vacation Church School Institute, Mount Olivet Church, Lumberton, 10 a.m.
- Mar. 24 : Committee on Ministers and Directors of Christian Education and Music, Methodist Building, Raleigh, 10 a.m.
- Mar. 24-25: Board of Ministry, St. Paul Church, Goldsboro
- Mar. 25 : Board of Christian Social Concerns, Methodist Bldg., Raleigh, 10 a.m.
- Mar. 25-26: Annual Meeting, WSCS, First Church, Rocky Mount
- Mar. 25-26: Regional Commission on Christian Higher Education and Campus Ministry, Methodist Student Center, Duke University
- Mar. 26 : Board of the Ministry, Duke Memorial Church, Durham
- Mar. 27 : Annual Board of Education Pre-Conference Meeting, Methodist Bldg., 10 a.m.
- Mar. 29 : Bishop's Meeting with Young Methodists, Fayetteville, Haymount Church, for Fayetteville, Goldsboro, Sanford and Wilmington Districts

WESTERN NORTH CAROLINA CONFERENCE

- Mar. 17-18: Training Sessions, District Leaders of Interboard Workshops
- Mar. 24 : Theology of Evangelism Seminar, 10 a.m.-4 p.m., First Church, Lexington
- Mar. 25 : Theology of Evangelism Seminar, 10 a.m.-4 p.m., First Church, Hickory
- Mar. 27 : Conference Board of Social Concerns, First Church, Conover, 10:30 a.m.-4:30 p.m.
- Mar. 27 : Annual Meeting of Town and Country Commission

MARCH 23 IS PLEDGE SUNDAY

Passion Sunday, March 23, is the day which was designated by the special session of the North Carolina Annual Conference to take the pledges for the Fund of Reconciliation in all the congregations within the bounds of this Conference.

The purpose of this Fund, as has already been explained many times, is to relieve human suffering and to provide projects and means to achieve reconciliation, understanding, and cooperation among all people. Half of the money will be spent within the bounds of the annual conference and the other half used by the church at large in national and international causes. For example, the United Methodist Church has pledged \$2,000,000 for reconstruction in Vietnam once hostilities have ceased; \$1,500,000 is to be used to support youth volunteers who will give their time without any salary or personal compensation in projects of reconstruction and reconciliation.

The money we spend in our conference will be used for comparable projects at the local level which have been approved by a special committee of our own people. We have decided that out of the half we keep in our conference, 75 per cent of the amount raised by a district will be returned to that district to be used on projects within its own bounds.

I know our Methodist people will reach the goal of \$400,000 which we set for ourselves at the special session of the Annual Conference on January 8, 1969.

Our ministers have already made their pledges, which amounted to \$35,000. This, I believe, is an indication of the fine response that our laymen will make on March 23. I know that every family and every person will take this opportunity on Passion Sunday to pledge an amount that will be more than a gift, but a sacrificial offering to help relieve the needs of the poor and destitute and will be in the spirit of our Lord's own passion and death.

I hope that each person will make a real dedication of himself along with his gift.

God bless you all in this great undertaking.

—BISHOP WILLIAM R. CANNON

Runyon To Speak At Evangelism Seminars

The Board of Evangelism, Western North Carolina Conference, will hold two regional Seminars on Evangelism during March.

The all-day seminars will be held in Lexington, March 24, and in Hickory, March 25. Both meetings will be in the First United Methodist Churches of those two cities, from 10 a.m. to 4 p.m.

The Rev. Dr. Theodore Runyon from the Candler School of Theology, Emory University, Atlanta, Ga., will be the lecturer.

United Methodist clergymen of the Asheville, Gastonia, Marion, North Wilkesboro, Statesville, and Waynesville Districts have been invited to the Hickory seminar. United Methodist clergymen of the Albemarle, Charlotte, Greensboro, High Point, Salisbury, Thomasville, Winston-Salem/Forsyth



DR. THEODORE RUNYON

and Winston-Salem/Northeast Districts have been invited to the Lexington meeting.

The theme of the seminars is: "You Have a Message: What Is It?"

The Rev. Dr. Runyon is professor of systematic theology and chairman of Area II at Candler School of Theology. He is also chairman of the Department of Systematic Theology, Division of Religion, Graduate School of Emory University.

Candler Pastors' School Set

The Approved Course of Study School at Emory University has been scheduled for July 21 through Aug. 15.

"Advanced Studies" are going to be offered for the first time, along with "Introductory Studies" and the regular four-year curriculum.

All supply pastors are eligible and are urged to attend with their conference approval. One year of credit will be given for the prescribed Course of Study. Studies for License to Preach must still be taken by correspondence.

Information about the school, application blanks for enrollment, and post cards requesting room reservations may be secured from the chairman of your Conference Board of Ministry. If further information is needed, write to:

Director Don Nichols, Approved
Course of Study School,
Candler School of Theology
Emory University
Atlanta, Ga. 30322.

There will be no charge for registration or tuition. All of the annual conferences of the Southeastern Jurisdiction are giving their men substantial financial assistance through the school. A deadline for application has been set at May 31.

EDITORIALS...

WHAT ABOUT VIOLENT PROTEST ?

What is the Christian response to violent protest? This is not an academic question. Violent protest has burst forth in widely separated sections of the country. Some of it has erupted right in our midst.

The first inclination of most of us may be to react with heated indignation; to recommend that punitive and sternly repressive measures be taken. We hope, however, that mature thinkers will have second thoughts about trigger-happy reactions.

While so many are losing their heads and leaping into all manner of extremist actions, it is important that somebody keep cool. It is important that a great many somebodys maintain a stable and steadying influence. It is important that you be among this problem-solving group rather than join up with those who would simply compound the problems by their intemperate reactions.

Referring specifically to the recent trouble on the Duke University campus, we must assert our opinion that those who took over the Allen Building were wrong. Why they were wrong has nothing to do with whether they were black or white, students or not. Their actions ran counter to accepted principles of procedure in a democratic society.

This is not to pass judgment upon the merits of their cause. Even the very best of good causes does not jus-

tify the use of wrong means. When good people use evil means, they place themselves in a common position with evil men. This principle applies, in our opinion, wherever people drop rights and legal means of protest and adopt measures which infringe upon the rights of others, inflict wounds and damage, and break the laws of God and of man.

However, two wrongs do not make a right. The wrong attitudes and actions of others do not give us, as Christians, the right to deal in kind. We are children of God in Christ and are bound to carry out the principles laid down in the Sermon on the Mount, and in other teachings which we have received from Christ.

This does not imply that we should yield to evil and acquiesce to wrong. Rather we should stand against it. But in this connection we should remember the words "Do not be overcome by evil, but overcome evil with good." (Rom. 12:21). What this means in any given situation must be worked out by each person under the guidance of the Holy Spirit. But we may be sure that this position will be in harmony with the spirit which was in Christ Jesus.

Are there any guidelines to follow in seeking to know the will and ways of God? We believe that there are. One set of guidelines grows out of an earnest and intelligent searching of the

Scriptures. The mind and intentions of God are therein unfolded in a developing revelation. A man whose actions and spirit are contrary to the highest revelation of Scripture is almost certainly acting against the will and ways of God.

Another set of guidelines centers around the inherent value of all human beings. Persons are of ultimate, intrinsic worth, regardless of nationality, race or economic status. All persons, therefore, are to be treated with respect, with consideration, with justice. We are not to infringe upon the rights and privileges of others. In seeking rights and privileges for ourselves, we must be careful not to deprive others of theirs.

Some of those who are fighting for the full realization of their "manhood," who are demanding recognition of their full "humanity," are at the same time showing little respect for the "humanity" of others. This applies, for instance, to those who vilify policemen, calling them "pigs." While seeking full human dignity for themselves, they thus deny full human dignity to other human beings. Attitudes and practices of such a nature cannot be brought into harmony with the Christian perspective.

A third set of guidelines relates to orderly and lawful procedures. God has revealed Himself as working in orderly processes. There are basic laws which govern the universe of which we are a part.

In following these patterns of God's creation, man has throughout his history devised laws for the protection of people and for the proper regulation of their relationships. Without this principle of law and order only chaos and confusion can exist.

As a society becomes more highly developed, more sophisticated; and as population increases, orderly proced-

ures and a system of laws become increasingly important. Peace and harmony within society can, moreover, only be maintained if these laws and this system of order are just and fair to all. Such laws, therefore, must apply to all people, without favor to any.

Where laws are unjust, or where they are unfairly applied, there must be a built-in system of redress. The system must allow for protest and for appeal from decisions. Such protest and such appeals, when carried forward by prescribed means and methods, must not be condemned as illegal. A system of law and order, such as we have in the United States, must have within it the means for redressing wrongs and for correcting imperfections. Also, wise and mature citizens of any advanced society will recognize the need of change and adjustment with changing times.

We should, therefore, accept the fact that our laws and our systems of order are to some extent constantly in transition. We should not fear change. However, responsible citizens do not indulge in change recklessly, nor do they accept the idea that change is necessarily good. On the contrary, they rightfully insist that reasonable evidence be presented to show that the changes being proposed will be an improvement over the old order. The burden of proof here, moreover, must always be upon those who propose the change.

We believe that there are two groups in our society who are ignoring these guidelines at grave danger to us all. One group stands at the radical left, the other at the reactionary right.

The former does not hesitate to trample upon the rights of others. Those in this group demand dignity and respect for themselves but treat others without dignity or respect. They make de-

mands, throw down ultimatums, and threaten destruction if they are denied what they ask. Their tactics represent an attack upon the very philosophy of government upon which our nation is established. Their methods for gaining influence and power are cut upon the pattern of dictators who have used organized disruption and calculated violence to overthrow duly-elected governments.

The other group — the reactionary right — refuses to listen to or communicate with the dissident groups within our society. They like the status quo. Some of them have what they want and don't desire anything to be changed. Others live in fear and dread of what change will bring.

Living at different poles of reality, these two groups react upon each other. They disturb not only each other, but they destroy the tranquility of the main body of people in between.

Each of these extremist groups needs to moderate and modify its position. Mature and right-minded citizens should stop supporting these extremists or giving them any encouragement whatsoever.

The plain fact is that a considerable number of people—students and others, including members of the United Methodist Church—are giving aid and comfort to these extremists on the left and on the right. Those who are doing this should realize before it is too late that they are playing with dynamite and gambling with the future of the nation.

Every one of us has influence. Just where have we been placing ours?

OPPORTUNITIES

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WANT A CHANGE? Great challenge for D. C. E. Apply First United Methodist Church, P. O. Box 926, Newton, North Carolina 28658.

METHODIST NEWS

ROUNDUP

ACCUSATION MADE AGAINST MPH

An accusation that the Methodist Publishing House has been "misleading" the church in its statements concerning Project Equality is leveled in the March issue of United Methodism's social action magazine, *engage*.

The Publishing House endorsement of the "principles of Project Equality" is made meaningless by its rejection of the basic procedure for reaching PE's central principle, "fair employment as a condition for doing business," according to the Rev. Dr. Grover C. Bagby, associate general secretary of the Board of Christian Social Concerns.

Meanwhile, in Denver, Colo., the faculty of United Methodism's Iliff School of Theology voted unanimously not to recommend or require the purchase of texts, except in a few specific instances, issued by the Publishing House until it joins Project Equality.

—o—

HEALTH/WELFARE POLICIES ADOPTED

Approval of a series of social policy statements ranging from Project Equality to labor strikes in health and welfare ministries to the cost of care for the elderly was completed in Atlanta, Ga., Feb. 18, 19 by The United Methodist Church's General Board of Health and Welfare Ministries.

Acting unanimously, the board endorsed Project Equality, approved a contribution of \$200 to its national

office and said that when a Chicago office of the project is opened the board will join; asserted that there is "no moral or ethical basis" for union contracts allowing strikes or other work stoppages in health and welfare agencies; asked annual conferences to work at lowering charges to older persons for care and expand medical services to the poor in the inner-city and low income rural areas, and voiced support of Black Methodists for Church Renewal "in your transformation and reconciliation endeavors."



SIMULTANEOUS SESSIONS

Dates for the simultaneous meeting of the five jurisdictional conferences of The United Methodist Church in 1972 have been set for the second full week in July.

This was announced in Louisville, Ky., by Bishop Roy H. Short, secretary of the Council of Bishops. It is at jurisdictional conferences that delegates elect bishops, choose members of general boards and agencies, and take other action to implement the general program of the church.



NOVEL ON "SPIRITUAL QUEST" SOUGHT

A talented writer is being sought by Doubleday and Company, Inc., and The United Methodist Church to produce a novel about "man's spiritual quest in contemporary society."

The jointly-sponsored Doubleday/Epworth Prize Contest which began January 1 was initiated by representatives of the five major program boards of The United Methodist Church. The manuscripts will be judged with primary emphasis on literary quality, the development of spiritual challenges and the dramatic portrayal of individual and collective resolution. The con-

test will close December 31, 1969.

Complete information may be secured by writing to Dr. B. F. Jackson, Box 871, Nashville, Tenn. 37202 or Doubleday-Epworth Prize Contest, Doubleday and Company, Inc., 277 Park Ave., New York, N. Y. 10017.



CONSIDERS DOCTRINE

The Theological Study Commission on Doctrine and Doctrinal Standards appointed by the 1968 General Conference held its second meeting in Dayton, Ohio, Feb. 25-28.

In addition to considering doctrinal statements and other material having historical theological consequence, the commission mapped procedure for involving the total church in an examination of its doctrinal stance.

Shortly before the 1970 General Conference the commission plans to have a program report available. Following introduction of this report, persons from throughout the church will be encouraged to "theologize" along with the commission. Dr. Albert C. Outler, chairman of the commission, suggested that the 1971 series of annual conferences might be considered "theological" conferences in which persons might ask what the doctrinal standards of The United Methodist Church are and how churchmen might respond to them. By the 1972 General Conference Dr. Outler said he hoped enough response could be received from across the church so that the beginning of a statement could be formulated.



METHODIST NEWS CAPSULES

Dr. Roy B. Shilling, Jr. has been selected as the new president of Hendrix College, Conway, Arkansas, succeeding Dr. Marshall T. Steel, who is retiring July 1. Dr. Shilling at present is executive vice-president of Southwestern University, Georgetown, Texas.

NORTH CAROLINA CONFERENCE WSCS TO MEET IN ROCKY MOUNT

by MRS. IVAN E. WELBORN

A BISHOP, an educator and two Board of Mission staff members will be among the speakers at the first annual meeting of the N. C. Conference Women's Society of Christian Service. Scheduled March 25, 26 at the First United Methodist Church, Rocky Mount, the theme of the meeting will be "In the Beginning."

Registration is set for 8 a.m. Tuesday, March 25, and the first session will begin at 10.

At this first session the women will hear an address by Bishop William R. Cannon, presiding bishop of the Raleigh Area. Before his election to the episcopacy in July, 1968, Bishop Cannon was dean of the Candler School of Theology, Emory University.

Also, on Tuesday morning Mrs. Harold Mann, president of the Conference WSCS, will deliver her President's Message.

Tuesday afternoon's session will be-

gin at 2:00, with Miss Gene Maxwell of Evanston, Ill., speaking. Miss Maxwell is a regional secretary for the Women's Division of the Board of Missions. Her special interest is in new forms of worship, especially in dance



DR. J. B. HOLT



MRS. HAROLD MANN

form and in folk and modern music as it relates to man's spiritual growth and endeavor to worship.

At the conclusion of the afternoon session the women will be invited by Dr. and Mrs. Tom Collins, to tour Wesleyan College, followed by a tea at the president's home.

Tuesday evening Dr. J. B. Holt, associate dean of Perkins School of Theology, SMU, Dallas, Texas, will be the featured speaker. Dr. Holt was missionary pastor of the Knox Memorial Methodist Church in Manila, P. I., from 1948 to 1958.

After Dr. Holt's address, the sacrament of Holy Communion will be observed, with the music by the Wesleyan Chamber Music Singers.

Something new this year will be the fellowship breakfast Wednesday morning at Oretton's Restaurant. At the breakfast there will be music by the Now Generation Singers, and Mr. and Mrs. Malcolm Hulslander will tell of

their experiences as Raleigh Inner-City workers.

Wednesday afternoon the speaker will be Miss Theresa Hoover of New York City. Miss Hoover, a native of Fayetteville, Arkansas, is associate general secretary of the Women's Division, Board of Missions.

The pledge service and a charter service are also planned for Wednesday afternoon.

Philip J. Cartwright will again give his meditations in song at all sessions, as he has done since 1956.

Miss Doris Peterson of Baldwin, Kansas, will present interpretative worship at most sessions. She is a member of the Drama Department at Baker University. Mrs. R. L. Bame, conference secretary of spiritual growth, will be the liturgist and also will conduct some of the meditations.

Program planning for the annual meeting has been under the leadership of Mrs. D. K. Fry, vice-president of the Conference WSCS.



MISS THERESA HOOVER



MISS GENE MAXWELL

BLACK METHODISTS URGE MPH BOYCOTT

The Black Methodists for Church Renewal, meeting in Atlanta, Ga. Feb. 23, called for a boycott of the Methodist Publishing House (MPH) until it joins Project Equality, a fair employment program.

In one of the closing actions of the three-day second annual conference, participants resolved to lead a mass demonstration against the publishing headquarters in Nashville, Tenn., on Good Friday, April 4, if it is not by then committed to join Project Equality.

They urged that all churches, especially black churches, immediately cancel all standing orders for literature, goods and materials from the organization and that ministers mail their Cokesbury (MPH retail outlet) courtesy cards to publisher Lovick Pierce as a means of protest.

The Rev. James M. Lawson, Memphis, Tenn., pastor, was re-elected chairman of the national organization. Other officers chosen by some 300 delegates at the meeting are Miss Minnie Stein, New York City, vice chairman; the Rev. Melvin Talbert, Los Angeles, secretary, and Robert J. Palmer, Sumter, S. C., treasurer.

The closing session also heeded a plea from the Disaster Committee of Laurel and Hazelhurst, Miss., to provide funds and to mobilize other aid for persons in those communities, where 99 homes and five churches were destroyed by tornadoes and a train explosion recently.

The boycott resolution said the Publishing House has "in defiance of General Conference endorsement, blatantly

refused to participate in and comply with Project Equality," which is an interfaith program encouraging religious bodies to use their economic power to eliminate discrimination in employment. It added that MPH "has not instituted an effective program of upgrading black employees nor has it maintained a progressive and aggressive program for hiring black people at all levels."

The conference called also for the church's annual conferences to "prohibit the presence of Cokesbury representatives and sales" at their sessions, urged the federal government to cancel any contracts it has with MPH and urged all boards, agencies and institutions of the church to apply for Project Equality membership. It also established a task force "with the power to effect direct action wherever and whenever it is deemed necessary to enhance participation in Project Equality."

Many national agencies of the United Methodist Church have joined the program, following the recommendation of the 1968 General Conference. The Publishing House has been under fire from some agencies in recent months because it has not joined the organization, though it has stated that it agrees with its principles.

Some other recommendations voted at Atlanta were expected to be announced in the near future, according to Mr. Lawson.

Attendance at this second conference included three of the church's six Negro bishops, several district superintendents and Negro staff members of most of the general boards.

Rev. Frank Berry Dies

Rev. Frank Eugene Berry, 44, died suddenly at his home in Greenville, on March 1, following an eighteen-month illness. Memorial services were held at St. James, Greenville, by Rev. William K. Quick, pastor, and Rev. Willis R. Stevens, superintendent of the Greenville District, and at the West View United Methodist Church in Hickory, by the pastor, Rev. Erwin White, Dr. Wilson Nesbitt and Rev. W. K. Quick.

Rev. Mr. Berry was an associate minister of St. James United Methodist Church from 1966 through 1968, and was on emergency sick leave in the North Carolina Conference. Prior to this pastorate, he served St. John Methodist Church, Durham; Rougemont Charge; Mt. Vernon Charge, Trinity; Avery Charge, Spruce Pine, and Creston Charge, Creston.

He had received his B.A. degree from High Point College, and the Bachelor of Divinity degree from Duke Divinity School, Duke University. Born in Oxford, N. C., he attended the Hickory



REV. FRANK BERRY

city schools and was a veteran of World War II, serving in the South Pacific with the U. S. Army.

Surviving are his wife, Mrs. Doris Dellinger Berry; a son, Frank E. Berry II, of Durham; a daughter, Cheryl Elaine, a student at East Carolina University; three brothers, Joe Bill Berry of Newton; Ed. J. Berry of Connelly Springs, and Lester Berry of Hickory; two sisters Mrs. Murphy Bumgarner, and Mrs. Harvey Donkle, both of Hickory.

Memorial gifts have been designated by the family to go to the Library Fund of Saint James Church, 2000 E. 6th St., Greenville, in Mr. Berry's memory.

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RICHARD G. STONE, President

THE COORDINATOR OF YOUTH MINISTRIES

by BELTON JOYNER, Jr.

Item: "Marijuana? No one expected that sort of thing to happen in our community. We just didn't think the young people here were like that. Why weren't we aware of what the youth around here were thinking and doing?"

Item: Why should I go to the Board meeting? Nobody listens to us UMFY-ers anyhow. I guess we don't have enough money!"

Item: "Things are going great! We had such a swinging discussion last Sunday and the Sunday before that, that we've decided to come an hour earlier on Sunday so we have longer. This *New Creation* is just what we needed!"

Item: "But we've ended up with three things scheduled for the same

weekend: a UMYF planning retreat, a churchwide visitation program, and that work project at the tutoring center. How did that ever happen?"

Do you begin to see some of the possibilities for you as the coordinator of youth ministries in your local church? It is exciting! It is perplexing! It is renewing! Welcome aboard!

Let us use the four items above as a starting point in considering your role.

(a) In the first situation, a congregation was rendered irrelevant because of its failure to be aware of a real need and concern in the high school community. The coordinator of youth ministries is *sensitive* to the life and feelings of youth in his community and *interprets* these to the total church as part of the framework for its ministry.

(b) In the second item, a youth member of the Administrative Board felt "closed out" of the places of important decision-making power in his congregation. The coordinator *encourages* the total membership to accept youth as full, participating members of the church and *supports* youth in their ef-

The Rev. Mr. Joyner is director of Youth Ministry with the North Carolina Conference Board of Education.

forts to be responsible and caring members of the church family.

(c) Third, a class has burst into the daylight of vigorous, disciplined study. How important it is for the coordinator of youth ministries to *enable* youth to discover new forms, new places, new times, new ways of being reached by the gospel (and the strengths in the old).

(d) One final example: chaos! Three valuable experiences are in a time conflict. The coordinator serves as the *go between* for planning in youth ministry and planning for the congregation's total ministry, concerned that youth be involved in the whole ministry of the whole church.

It might seem that the coordinator of youth ministries stands as a lonely sentinel: sole spokesman for youth to the church and sole guardian of the faith before the youth. No! This is not so! He always works within the context of the church's total life . . . he does not stand alone. It is as a *member of the Council on Ministries* and as a *member of the Youth Council* that he works.

On the Council on Ministries, he interprets the needs, the concerns, the visions, the joys, the pains of the ministry of, by, for, and with youth. (The youth member of the Council on Ministries is a full member of that body and participates in his own right, not

necessarily as one "who can tell us what the young folks think!") With the Youth Council, the coordinator brings a view of the church's total life and helps the youth uncover ways they can be full partners in that life. (In a small church a Youth Council may be just one youth and the coordinator). In both groups, the coordinator of youth ministries works to make possible a holistic (education, evangelism, missions, stewardship, worship, social concerns, ecumenical affairs, etc.) ministry which recognizes the role of youth in thinking, planning, and carrying out that ministry.

This is a role somewhat wider (and deeper) than the Youth Division Superintendent's job was in our earlier structure. You now are a resource person, an interpreter, a listener, an initiator, an innovator, a team member, ministering in your own way as the coordinator of youth ministries.

ADDITIONAL READING

Age-Level and Family Ministries in the Local Church, leaflet 570-C, 10¢, Service Department, P. O. Box 871, Nashville, Tenn. 37202.

Youth Leader, Spring 1969 issue, article, "You're Now a Coordinator."

Youth Ministry Workbook, publication 2493-C, \$1.00, Service Department, P. O. Box 871, Nashville, Tenn. 37202.

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LAY RALLIES BIG SUCCESS

From January 23 through February 19 the North Carolina Conference has been involved in a series of District Lay Rallies.

Started in 1953, the average attendance at the rallies has exceeded 5,000 for each of the sixteen years. From the offerings received at these rallies \$23,000 has been made available in Christian Vocational Scholarships for undergraduate study.

The theme of this year's rallies was "A New Church for a New World." Attendance numbered 6,581, and offering was \$4,371.79.

Attendance and offering figures for the eleven districts are given below:

<u>DATE</u>	<u>DISTRICT</u>	<u>PLACE</u>	<u>1 9 6 8</u> <u>ATTENDANCE</u>	<u>1 9 6 9</u> <u>ATTENDANCE</u>	<u>1 9 6 8</u> <u>OFFERING</u>	<u>1 9 6 9</u> <u>OFFERING</u>
JAN 23	FAYETTEVILLE	Methodist College	1025	906	\$ 511.01	\$ 650.61
JAN 30	RALEIGH	Edenton Street Church	619	783	459.62	566.75
FEB 3	GOLDSBORO	Saint Paul Church	574	578	375.31	405.09
FEB 6	WILMINGTON	Sunset Park Church	524	554	279.80	334.29
FEB 10	ELIZABETH CITY	First Church	366	381	274.64	281.16
FEB 11	ROCKY MOUNT	First Church	476	452	288.15	260.56
FEB 12	DURHAM	Civic Center	1145	1101	350.24	511.87
FEB 13	BURLINGTON	Davis Street Church	603	560	358.00	356.00
FEB 17	NEW BERN	Centenary Church	354	408	268.32	335.00
FEB 18	GREENVILLE	Washington High School	564	532	419.43	414.18
FEB 19	SANFORD	Steele Street Church	607	326*	387.54	256.28
TOTALS: - - - - -			<u>6,857</u>	<u>6,581</u>	<u>\$3,972.06</u>	<u>\$4,371.79</u>

* Adverse Weather Conditions

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Write: Director of Admissions, Buies Creek, N. C.

WNC REGIONAL

MSM MEETS

by WILLIAM R. RAGSDALE

As the tide of ecumenism rushes in on the various denominational endeavors, Methodist students in Western North Carolina held their second annual regional conference recently in Boone. Indications are that this was not the last such meeting because participating MSM units and Weslev Foundations voted to hold a third retreat next year. The Boone retreat was the only regional affair since the state MSM voted to cease holding a retreat on a state-wide basis in favor of regional retreats. The last statewide retreat was in High Point in February, 1967. Since this was the only regional retreat several colleges and universities outside the Western region were represented.

"Reconciliation: The Campus and Yesterday's People" was the theme for the three-day retreat which began on Friday, February 21, and ended Sunday, February 23. Housing for some 80 participants was under the roof of the Appalachian Wesley Foundation with the help of Reg Smith, campus minister there.

The informally structured retreat offered discussions centering on two current concerns: poverty and race relations. Highlighting the retreat of movies, contemporary worship services, and discussion groups were two resource speakers: Dr. Richard Hoffman of the Office of Community De-

velopment at Mars Hill College spoke on community action in the war on poverty and other aspects of poverty, and Mr. Jay Rogers, a black graduate student at Appalachian State University, spoke on race relations and problems. Mr. Rogers presented thoughts and incidents from his own life in a mood that was both warm and sobering: a reminder that race relations continues to be the concern of everyone. The discussion groups stressed the importance of being involved locally in outreach and mission in an effort to bring together those in poverty and the campus.



RECEIVES TWENTY-YEAR PIN

Mrs. J. L. Spoon, left, a member of Rock Creek United Methodist Church, Snow Camp, recently received a pin for twenty years of perfect attendance at church school. Taking part in the presentation were her pastor, Rev. Lloyd C. McClelland, center, and right, Dr. Edgar B. Fisher, Burlington District superintendent. Standing behind Mrs. Spoon is Mrs. O. C. Guthrie, chairman of the Commission on Education.

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WOMEN'S NEWS

Western North Carolina Conference

MRS. JOHN C. WRIGHT

DISTRICT DAY APART SERVICES

Albemarle District: March 18, Hebron United Methodist Church, Union County. Mrs. Herman Anderson, Charlotte, speaker.

Asheville District: March 27, Groce United Methodist Church, Asheville, at 10 a.m.; Haywood Street United Methodist Church, Asheville, 7:30 p.m. Mrs. M. B. Lee, Azalea, speaker.

Gastonia District: April 26, 27, Camp Loy White, near Gastonia. Mrs. Wilson O. Weldon, Nashville, Tenn., speaker.

High Point District: March 14, Lebanon United Methodist Church, High Point.

Salisbury District: March 12, Milford Hills United Methodist Church, Salisbury.

Thomasville District: March 25, Unity United Methodist Church, Thomasville. Mrs. John P. Nesbitt, Clyde, speaker.

SALISBURY DISTRICT EXECUTIVE MEET

The officers of the Salisbury District made plans for their annual district meeting and for a District Quiet Day at their executive committee meeting held at First United Methodist Church, Salisbury, on Feb. 23. The annual meeting will be held in Concord on May 7 and the Quiet Day service at Milford Hills Church, Salisbury, on March 12, with Mrs. Caroline B. Hon-

eycutt in charge of arrangements of the latter.

Mrs. Honeycutt presented a meditation on "The Art of Life," emphasizing the fact that each day the art of our lives is being created.

Mrs. Craig Hagler, Jr. of Concord, district chairman of Christian Social Relations, was elected as delegate from the district to attend the United Nations Seminar for Adults to be held in New York April 21-25. This seminar is being sponsored by the Board of Christian Social Concerns, the Women's Society and the Board of Laity of the Western North Carolina Conference.

Mrs. Ray Burleyson, treasurer, announced that during the year \$9,744 had been given to missions by the district Women's Society and Wesleyan Service Guild.

Plans were made for members of the executive committee to attend the Leadership Development Day in Charlotte on March 29. Mrs. Ray Simpson Jr., president, explained the plan to hold two pledge services in local societies—one in April for a seven-month period, and the other in November for the 1970 calendar year.

Mrs. Jane Rhinehardt, Salisbury

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gave a resumé of the work of the Guild and other officers discussed progress in their lines of work.

—Mrs. Eddie Gouldman,
Dist. Ch. Public Relations

THOMASVILLE DISTRICT EXECUTIVE MEETING

Mrs. Paul Feezor, president of the Thomasville District Women's Society, outlined plans for the district work at a meeting of the executive committee held on Feb. 15 at the home of Mrs. C. Ray McCrary in Lexington.

Mrs. Feezor stressed the importance of all district officers and chairmen attending the Leadership Development Day in Charlotte on March 29.

Plans were made for the annual District Meeting to be held at First United Methodist Church, Lexington, on May 3 at 10 a.m. Mrs. Jack McClung of Lexington, district vice-president, announced that the day's program will center around a theme of "Reconciliation."

Mrs. L. M. Harper of Clemmons, chairman of Spiritual Growth, discussed plans for the district Day Apart service to be held at Unity United Methodist Church, Thomasville, at 10 a.m. on March 25, with Mrs. John P. Nesbitt of Clyde, Conference chairman of Spiritual Growth, as speaker. Mrs. Harper presented the the opening meditation for the executive meeting.

—Mrs. Eston Stokes,
Dist. Ch. Public Relations

ALLEN HIGH SCHOOL ADVISORY BOARD TO MEET

The Allen High School Advisory Board will meet on March 14, 15 at the school in Asheville, with Mrs. Carl H. King of Charlotte, chairman of the committee, in charge.

The Friday evening session will fea-

ture a presentation by the students of the school. The Saturday morning session will include a report of activities during the current school term and the election of three new officers on the Advisory Board.

Dr. Evelyn Berry of the staff of the National Division of the Board of Missions is expected at the meeting. Mrs. Ruth Walther, superintendent of the school, is in charge of arrangements.

MRS. BARNHARDT NAMED ON STATE COMMITTEE

Mrs. Leslie Barnhardt of Charlotte, former Conference president, was named as a committee member of the 1969 Fall Forum of the North Carolina Council of Women's Organizations at state headquarters in Raleigh this month.

The Forum is conducted by the NCCWO to inform citizens of the state about issues in current domestic problems, and to help broaden the horizon of women. It is usually held the 4th Thursday in September of each year. The first Fall Forum was held at the University of North Carolina, Greensboro, in 1962. The 1968 Forum was in Raleigh at the Faculty Club of North Carolina State University.

Mrs. C. Gordon Maddrey, Raleigh, is chairman of the 1969 Fall Forum and Mrs. Barnhardt is treasurer. This committee is responsible for securing a place, participants on the program, topics to be discussed and notification of participating organizations.



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A One-Teacher School of Music

For twenty-two years Mrs. Myrtle Bruton Fitzgerald has been a "one-teacher School of Music," and the congregation of the Candor United Methodist Church along with twenty-five young people have been the beneficiaries of her generous spirit. During this time Mrs. Fitzgerald has given any youth organ lessons free of charge on one condition—that they must agree to play for the Candor United Methodist Church when needed.

The eldest child of a prominent Candor family, Mrs. Fitzgerald is a graduate of Greensboro College. She taught for a while in the Rocky Mount schools but her public teaching career was brief due to her marriage to another teacher, Robert G. Fitzgerald.

Myrtle Bruton and Robert Fitzgerald were married in 1919, soon after his discharge from the Army, following World War I. When he applied for the principal's position at Belmont, Robert was told that a married man was desired for the place. To which he replied, "I can easily meet that requirement." Thus, Robert Fitzgerald hastened his courtship with Myrtle Bruton, and the date of marriage was soon arranged. So Mrs. Fitzgerald not only made it possible for her husband to attain his first principalship, but she gave him the vital assistance that he needed for the next thirty-six years of their lives.

Mr. Fitzgerald was superintendent of schools in Harnett County for one year, and then took a similar position in the Pitt County schools, where he remained for ten years.

When Mr. Fitzgerald became the representative for a textbook publish-



MRS. ROBERT G. FITZGERALD

ing company in 1931, the Fitzgeralds moved to Candor. Soon they were busy in church and community life.

Mr. Fitzgerald became teacher of an adult Sunday School class in the Candor Methodist Church. (The class is now named in his memory.)

Mrs. Fitzgerald became the church pianist. When the church bought an organ, she conceived the idea of teaching any youth in the church who could play the piano, to play the organ.

Some of her former pupils are now ministers of music, and others will be graduating from college this year with degrees in music.

On a recent Sunday Myrtle Bruton Fitzgerald Day was observed at Candor United Methodist Church. The congregation, family and friends gathered to honor Mrs. Fitzgerald. Many of her former pupils also were present to pay tribute to their teacher. Speeches of appreciation were made, and gifts were presented.

Of course, those honoring her knew they could never repay Mrs. Fitzgerald for her inestimable gift to them. But they wanted her to know of their love and appreciation.

Junaluska Trustees Hear Reports

The Lake Junaluska Assembly Board of Trustees' Forward Planning Committee has voted to develop a long-range master plan for development of the Assembly.

Bishop H. E. Finger, Jr. of Nashville, Tenn., chairman of the Forward Planning Committee, reported progress on the plan during the trustees' semi-annual meeting at the Lake Feb. 27.

W. Hugh Massie of Waynesville, president of the board, presided.

Dr. Wilson O. Weldon, president of the infant Junaluska Associates, reported that 255 persons have become members of the organization, each pledging to contribute a minimum of \$100 a year. More than \$33,000 already has been contributed toward an annual goal of \$100,000.

Bill Milner, assistant principal of Tuscola Senior High in Waynesville, has been reappointed recreation director for the Assembly again this summer. The Recreation Committee, headed up by Sam Banks of Lakeland, Fla., also reported that an assistant for Mr. Milner is being sought.

The board received a proposal to

eliminate the sale of gate fees at the east and west gates to the grounds. However, "activity fees" would substitute for the gate fees and be collected at the various hotels and lodging places as well as at the individual facilities. The gate house at the west entrance to the grounds would become a welcome booth and information center. This proposal was submitted by the Public Accommodations Committee, chaired by Henry Gramling of Gramling, S. C.

Bishop Paul Hardin, Jr., chairman of the Program Committee, reported completion of the Sunday speaker schedule as well as most of the summer conference plans. Included in the Sunday lineup will be four speakers from abroad—Dr. H. Gordon Harland, head of the Department of Religion, University of Manitoba, Winnipeg, Canada; Rev. Ivan Alcorn, president of the Queensland Methodist Conference of Australasia, Brisbane, Australia; Dr. A. Stanley Leyland, secretary of the World Methodist Council Exchange of Pastorates Committee, London, England, and Rev. Andrew M. McClellan, pastor of St. Leonard's Church, St. Andrews, Fife, Scotland.

Heading up the Junaluska Associates promotion in the North Carolina Conference are Mrs. Olin T. Mouzon of Chapel Hill, and Dr. C. P. Morris, Raleigh. They are shown here with Dr. Wilson O. Weldon (right), who is general chairman of the project.



FOR MARCH 23, 1968

Jesus Prepares For His Death

Background Scripture: Mark 13-1 through 14:42

Lesson Scripture: Mark 14:22-26; 32-42

In this lesson we have accounts of two of the events that marked the last few days of Jesus' human life: the Last Supper, and the scene in the garden. Our emphasis will be on the former. Comments on the latter will be found in the church school literature and elsewhere.

It would be hard to exaggerate the importance of the rite of Holy Communion. Seldom has any act meant so much to so many over such a long period of time, and in so many different places. We shall have also to add that its observance over the centuries has not been without controversy among Christians as to what its real meaning is. We know that, while this observance has elements that would be unacceptable to any but Christians, it had its origin in certain practices of Judaism. Foremost among these is the idea of the Covenant, a word which means a solemn and sacred agreement. Another is seen in the kinship of this event to the Passover ritual, which celebrates the deliverance of Israel from bondage. It is a reminder of the everlasting bond which exists between the Jew and his God.

It is something of a problem to choose, out of the abundance of material available, what one should put down in this limited space. Perhaps an outline of a very useful little book

might furnish us with some key ideas. This book is Harold E. Fey's *The Lord's Supper—Seven Meanings* (Harper and Rowe, 1965, paperback, \$1.50). Though it contains only 117 pages, the reader can get a broad view of the history of the church's thought on this most important doctrine and practice. Fey's analysis is summed up very briefly in the following paragraphs:

1. *It is a Memorial.* Whatever other meanings we may associate with this rite, it is always an act done in memory of him who said, "Do this in remembrance of me." This is perhaps the most elementary understanding of it. Even if one goes no further in his appreciation of it, it is still of great value. It reminds us that Jesus lived, and that the world has never been the same since.

2. *It is a Thanksgiving.* This is the meaning of the term "Eucharist," often used to refer to the Lord's Supper. We are told in Acts 2:46, 47 that "the disciples broke bread with gladness and singleness of heart, praising God and having favor with all the people."

3. *It is a Covenant.* The wine, Jesus said, is "my blood of the Covenant." Again, it was referred to as "the new Covenant in my blood." Turn in your Bible to Jeremiah 31:31-35 for an ancient view of the new Covenant. But

notice that Jesus not only proposed a New Covenant; he confirmed and ratified it with his death on the cross.

4. *It is an Affirmation and Renewal of Fellowship.* The service of Holy Communion should remind us that the community of believers is the body of Christ. It was St. Paul who gave the greatest emphasis to this fact: "For by one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and were made to drink of one Spirit. For the body does not consist of one member but of many" (I Corinthians 12:12-14).

5. *It is a Source of Spiritual Strength* The bread and the wine have been called "spiritual food" and "spiritual drink" for the nourishment of the soul. For the one who takes these in faith, remembering that God has provided not only bread for the body, but food for the soul, that one will find in this act a means of grace. John Wesley is an example of a person who never failed to avail himself of every opportunity to "communicate," as he called it.

6. *It is a Representation of the Atonement.* It will be recalled that shortly before the Last Supper our Lord found some of his disciples quarreling over the question of who would be greatest in the coming kingdom. There was jealousy and ill will among them. They needed to be reconciled to

one another and to God. This is the condition of all of us; therefore the invitation reads: "Ye who do truly and earnestly repent of your sins . . . draw near with faith."

7. *It Keeps Alive a Great Hope.* Harold Fey wrote: "Jesus was confident that his death would be overcome by the power of God. If the temple were torn down, in three days it would be erected again. God could be trusted." It was this faith that gave the church her martyrs, those who went singing to their deaths; thus becoming a part of the story of redemption.

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LETTERS TO THE EDITOR

To the Editor:

The following is a copy of a letter which the Men's Sunday School Class of Saint Paul United Methodist Church of Tabor City sent to the president of Duke University on Feb. 26:

Dr. Douglas Knight, President
Duke University
Durham, North Carolina

Dear Sir:

After reading and hearing the problems of Duke University concerning the demands of the Afro-American Society, the Men's Sunday School Class of Saint Paul United Methodist Church of Tabor City is much concerned.

It is our desire to express to you our sympathy and to let you know that we are praying that God will guide you in the enforcement of law and order at Duke University.

We feel that all Christian people should back you in keeping the University a Christian institution.

We can't conceive of college professors backing a group that would even think of destroying the records of a great institution such as Duke.

How can any university lower its standards in order to reinstate those who did not pass enough work to remain in school? Colleges and universities all over America turn down applications for admission because applicants fail to make satisfactory scores on the College Entrance Examination.

In these days of frustration and rebellion in our American society, we all should go to the scriptures and take some advice that Paul gave to Timothy,

the young preacher, when he said "Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth."

Very truly yours,
RANDALL B. BURLESON
Class President



To the Editor:

This is to protest the socialistic propaganda included in two of the current films being used in connection with the National Council of Churches mission study on Southeast Asia.

The most offensive of the two was one commenting on the elimination of the Communists from the government of Indonesia and the replacement with a socialistic government. The statement was made that the latter was compatible with the teachings of Jesus Christ.

I protested immediately after the showing when comment was requested that nothing in the teachings of Jesus gave any endorsement for socialism. Some believe that because Peter and those with him shared their goods in common they were practicing socialism.

The voluntary sharing of goods is what Jesus advocated and this has nothing to do with socialism. The socialistic philosophy is one in which the government either controls absolutely or owns property that is used as the government directs. Nothing Jesus Christ ever did supports or gives indication of approval of socialistic action. He refused to be a divider of property. He never attacked the private owner.

PASTORS' SCHOOL SET AT DUKE

Plans are complete for the 21st annual session of the summer Pastors' School sponsored by Duke University Divinity School and various annual conferences and boards of the United Methodist Church.

The training, for non-seminary candidates for the ministry, will be conducted on the Duke campus from July 7 through August 1. It will include preparation for the license to preach, introductory studies, and studies for the first through the fourth years.

In addition, two advanced courses will be offered for ministers on trial who do not plan to undergo regular seminary training.

Most of the faculty, according to Dean O. Kelly Ingram, director of the summer training, are regular members of the Duke Divinity School faculty.

Open to ministers of all communions, the Pastors' School offers the offi-

cial training required by United Methodists of their ministerial candidates who will not attend the seminary.

Its courses are designed especially for lay pastors, associate and probationary members of annual conferences not working toward the bachelor of divinity or master of divinity degrees.

Both men and women may enroll, Dean Ingram announced.

Although most students finance their summer training without aid from outside sources, some local churches help their candidates to defray costs of the school from funds set aside for the purpose.

In other cases, scholarship aid may be made available by Boards of Ministerial Training in the annual church conferences.

Additional information on this year's course of study may be obtained from the director of the school, Box 4484, Duke Station, Durham, N. C. 27706.

ship of property and, if anything, by all of his statements implied that private ownership was proper.

The other film shown by implication condemned a landlord who had a nice home as exploiting a farm laborer who lived in a shack. There was no evidence submitted to support this, but the statement was presented in such a way that it would appear the landlord had taken advantage of the tenant. There was implied endorsement of labor unions and government housing.

There was so little about religion I wondered why they even bothered to make the films.

Something needs to be done by those in authority in the church to see that

the mission programs are presented in such a way as to inspire support and encourage it.

The social revolution desired by the leaders of the National Council of Churches will come about when the hearts of the people are changed and not before nor until this is done.

I object bitterly to my money being used for this sort of thing, and take this means to try to encourage the others in the church to be more concerned about the efforts of the National Council of Churches, which are damaging to the mission program.

Sincerely,
S. A. CHALK, JR.
Morehead City



CHILDREN'S PAGE

MRS. CATHARINE VICK

Dear Girls and Boys:

I wonder if any of you discovered that I made a bad mistake in my letter to you a few weeks ago. I gave you a wrong date for Ash Wednesday. It was celebrated on February 19 rather than February 26. I apologize for my error.

This leads me to say something to you that I think is important. We all make mistakes—adults as well as children. No one is perfect. We must learn to admit when we have erred and then try not to make the same mistake again. We must be willing to accept the apology of one who has made a mistake.

Perhaps these words of Jesus will help us as we live this week: "*Whatever you wish that men would do to you, do so to them.*"—Matthew 7:12.

AUNT CAY



A PROMISE KEPT

"I will get Bibles for you," Myron Terry promised. Hundreds of dark Chinese eyes shone with gratitude. But Myron was wondering how he was going to keep his promise, for he had made the promise to many villages in northwestern China, and he had only two boxes of Bibles here in the good-sized city of Sian on the banks of the Yellow River.

He opened one box, hardly able to pry off the lid because of the crowding of Chinese about him.

"Here, sir," said a well-to-do Chinese

merchant, handing Myron his money and taking the first Bible.

"Please, sir," a poorly dressed workman eagerly held out a small coin for a copy of the Gospel. "I go without my evening rice to buy this book."

"A New Testament please!" A rather ragged student was pressing on Myron's left.

In a very few minutes, Myron, almost dizzy from the quick, eager buying, was opening the second box. When the second box was empty, Myron could only promise again, "I will get you Bibles."

This was a number of years before China was Red China. The Japanese army was invading China. Myron did not know how long he could travel without being captured by the Japanese, who might suppose that he was spying for the Chinese.

And his promises to get Bibles were piling up on him. Soon he found that it would take *forty tons* of Bibles and single Bible books to keep all his promises. And the roads and railroads were being closed, one after another by the Japanese.

"I'll go to Kaifeng," he said. Kaifeng was the capital of the province, farther down the Yellow River.

"No, no," said his friends. "That is too dangerous a spot."

"I promised Bibles," said Myron.

He managed to get a pass to cross

the river into Japanese-held territory. He had to wait at the river bank, thirty miles from Kaifeng, till a big battle was over. Once in Kaifeng, having crossed the river secretly during the night, he received a message from Kaifeng friends: "Do not remain. Go back! If you do not leave at once, you will not be allowed to leave at all."

Myron crossed the river again. Held up several times by fierce-looking Japanese soldiers, he reached the village of Chung Mu. Bombs fell. Guns roared. Myron stayed in Chung Mu until many tons of Bibles had come from Shanghai, through Japanese-held Kaifeng to Chung Mu.

One day he started out with his precious cargo of books. At Chengchow a bomb fragment pierced his back. With no X-ray to show where the metal was, a doctor poked into the wound with a knife, and drew the fragment out with a pair of tweezers. Myron pressed on to another town, Loyany. Here another ton of Bibles was waiting for him, shipped from Shanghai.

Trains running out of Loyany were always fired on by the Japanese. But Myron got on the train with all his Bibles. The train came to a bridge under fire of the Japanese. Myron took his cargo off the train. He hired hand-carts and men to help him push them all night till they were at a safe distance from enemy fire. Two more days the men pushed the carts, and reached a railroad station.

No chance of getting boxes on the train for the station was crowded with freight. The station master was impressed by Myron's persistence. "If you load your own boxes and sit with them and unload them, you can go on the three freight cars we are going to try to run through tonight," he said.

Myron loaded his boxes on an open freight car. He hid among them all

night. He tried to make himself especially small when they went into a tunnel and out onto a bridge that was often fired on by Japanese. This time the train made it safely. Myron was in northwestern China, not occupied by the enemy, with the Bibles he had promised.

No one knows how many Christians in Red China are secretly reading Bibles because Myron Terry kept his promise.

Ethel Tilley



HYMN OF THE MONTH

The hymn of the month is found on page 424 of the Methodist *Hymnal*. It reminds us of Jesus' entry into Jerusalem on Palm Sunday. It also reminds us that Jesus was sent by God and that we should sing songs of praise and offer our prayers to him.

"All glory, laud, and honor to Thee,
Redeemer, King,
To whom the lips of children made
sweet hosannas ring.
Thou art the King of Israel, thou
David's royal Son,
Who in the Lord's name cometh,
The King and blessed One."



JESUS

Many places are connected with the life of Jesus. Can you fill in the blanks to tell what some of them are?

- 1. He was born in -----
- 2. He was brought up in -----
- 3. At twelve years of
age he went to -----
- 4. He was baptized
in the river of -----
- 5. He prayed in the
garden of -----
- 6. He was crucified at -----



ANSWERS FOR LAST WEEK

Methuselah; Miriam; Micah; Mephibosheth; Moses.

CAROLINA BRIEFS

¶ The Rev. Robert T. Young, pastor of Boone United Methodist Church, was the featured speaker for the Plyler Religious Emphasis Week at Brevard College this week.

¶ Bethel United Methodist Church, Pelham, will begin revival services Sunday with Rev. J. T. Fisher, pastor of Williston-Smyrna Charge in the New Bern District, as the visiting preacher. The services will continue through Friday night, March 21.

¶ The service of consecration for the new sanctuary of St. Timothy's Church in Brevard has been rescheduled for 11 a.m. on Sunday, March 16. Originally slated to take place on February 16, the special service was postponed due to the snow storm. The Rev. Dr. Wilson Nesbitt will be the guest preacher.

¶ In special ceremonies March 3 the N. C. Federation of Women's Clubs honored Blaine M. Madison, State Commissioner of Juvenile Correction, with a citation for his work in behalf of children and youth in North Carolina. The citation was presented by Mrs. B. Frazier Haigler, chairman of the Citizenship Division of the Federation, at a staff development workshop luncheon meeting at Stonewall Jackson School, Concord.

¶ A lay witness mission will be held on March 28, 29, and 30 at the Macedonia United Methodist Church in Raleigh. Approximately 14 to 20 lay visitors are expected from several states. Coming at

their own expense, they will assist the coordinator, Mr. Vernon A. Parry, Stone Mountain, Georgia, in providing leadership. The mission will be a new experience for members of the church which is located on Franklin Road. Rev. R. L. Baldridge is the pastor.



Dr. A. Purnell Bailey, senior minister of the Reveille United Methodist Church in Richmond, Va. and nationally syndicated columnist, will preach for special services at West Market Street United Methodist Church Greensboro, March 16-19, inclusive. His first sermon will be Sunday morning and the final service Wednesday evening. Evening services will be at 7:30. Dr. Bailey will speak also at the interdenominational midday prayer service at 12:30 p.m. March 19.

Most Conferences Meeting In June

June seems to be the favorite month for the meeting of annual conferences. The North Carolina Conference will be in annual session at Chapel Hill, June 2-8, while the Western North Carolina Conference will convene at Lake Junaluska, June 4-8.

Other conferences in the Southeastern Jurisdiction are scheduled to meet at the following times and places:

Atlanta Area: Bishop John O. Smith

Georgia, May 21-23, Atlanta, Ga.

North Georgia, June 16-20, Atlanta, Ga.

South Georgia, June 2-6, Valdosta, Ga.

Birmingham Area: Bishop W. Kenneth Goodson

Alabama-West Florida, May 27-30, Montgomery, Ala.

Central Alabama, June 18-21, Birmingham, Ala.

North Alabama, June 8-12, Birmingham, Ala.

Columbia Area: Bishop Paul Hardin, Jr.

South Carolina '66 (former CJ), May 27-30, Orangeburg, S. C.

South Carolina '85, June 9-13, Columbia, S. C.

Florida Area: Bishop James W. Henley

Florida (former CJ), June 2, Lakeland, Fla.

Florida (United), June 3-6, Lakeland, Fla.

Holston Area: Bishop L. Scott Allen

Holston, June 11-15, Knoxville, Tenn.

Tennessee (former EUB), February 10-11, Greenville, Tenn.

Jackson Area: Bishop Edward J. Pendergrass

Mississippi (former CJ), May 29-June 1, Waveland, Miss.

Mississippi, June 6-8, Jackson, Miss.

North Mississippi, June 13-15, Oxford, Miss.

Upper Mississippi, May 22-25, Holly Springs, Miss.

Louisville Area: Bishop Roy H. Short

Kentucky (former Methodist), June 11-15, Richmond, Ky.

Kentucky (former EUB), April 29-May 1, Beverly, Ky.

Louisville, May 28-June 1, Owensboro, Ky.

Nashville Area: Bishop H. Ellis Finger, Jr.

Memphis, June 4-7, Memphis, Tenn.

Tennessee, June 17-20, Nashville, Tenn.

Richmond Area: Bishop Paul M. Herrick

Virginia (former EUB), June 3-5, Winchester, Va.

Virginia (former Methodist), June 9-12, Norfolk, Va.

New Ministry Is Under Way

What began as a discussion in the B. Rhett Turnipseed Church School class at Wesley Memorial United Methodist Church in Statesville became a reality on Feb. 14 and 15.

Members of the class were exploring needed ministries of the church to the community, and one of these ministries concerned church school teaching for retarded children of the community.

The outgrowth of this discussion was a laboratory class for retarded children and adults interested in the church's ministry with them.

During the two-day period mentally retarded children joined the laboratory class for actual participation sessions where religious teachings were involved.

The training course was sponsored jointly by Wesley Memorial Church and the Children's Department of the WNC Board of Education.

According to Miss Louise Robinson, coordinator of Children's Ministries

for the Board, this was the first effort to provide training for conference and local church leadership of retarded children, jointly sponsored by the conference and a local church.

All sessions were held at Wesley Memorial Church. The pastor, the Rev. Lloyd Hunsucker, and the chairman of the Administrative Board, Chester Middlesworth, assisted in planning for the course. Rev. Robert H. Stamey, conference director of Christian Education, and Miss Robinson were responsible for over-all planning and leadership.

Rev. Wesley G. Brogan, assistant professor of special education and psychology at Greensboro College, was instructor of the group of teachers from local Methodist churches and from other churches throughout the conference.

Mr. Brogan was conference director from 1958 until 1967, of Children's Work in the North Carolina Conference where he gave leadership to a camping program for retarded children.

The workshop was to have been concluded on Sunday, Feb. 16, but due to snow that day's session was postponed until March 9.



Rev. Wesley G. Brogan of Greensboro College instructs members of a workshop on church school teaching for retarded children. Miss Louise Robinson and Rev. Robert H. Stamey of the Conference Board of Education are to the left of Mr. Brogan.

The Advocate

Campaign This Week

The list of All-Administrative Board churches continues to grow. As noted below, 18 more have been added this past week, together with three Every-Family Plan churches. We congratulate the pastors and congregations which have taken these steps.

We can visualize the time in North Carolina when any alert Administrative Board member would not think of being without the *Advocate*. When this day comes, we will reach a new plateau with reference to an informed and enlightened church leadership.

A Methodist church official will continue to read the daily paper and any

number of other magazines. All of these will serve a purpose for him. But he will also read, week by week, the *North Carolina Christian Advocate* in order to keep up with what is happening in his church and in the religious world.

ALL-ADMINISTRATIVE BOARD CHURCHES

Western North Carolina Conference

St. John's, Greensboro
Pinewoods-Fairview
Pleasant Hill, Candler
Calvary, High Point
Highlands, Highlands
New Goshen, Greensboro
Rocky Mount, Mooresville

North Carolina Conference

First Church, Henderson
Camp Ground, Fayetteville
Concord—Oak Grove
First, Williamston
Ocean View, Southport
Williston-Smyrna, Williston
Woodington, Greenville District
Norman, Norman Charge
Concord, Norman Charge
Jones Springs, Norman Charge
John Wesley, Fayetteville

EVERY-FAMILY PLAN CHURCHES

Western North Carolina Conference

White's Chapel, Liberty
North Carolina Conference
Gibson, Gibson
Stokes, Stokes

Rusk to Speak at Wesleyan,

Former Secretary of State Dean Rusk will speak at N. C. Wesleyan College, Rocky Mount, April 3 at 11:00 a.m. in Everett Gymnasium.

Rusk accepted an invitation to speak on international affairs in connection with Wesleyan's year-long convocations program series, "America in Crisis." This will be the final program of the 1968-69 convocations and will be open to the public.

Rusk will be introduced by Archie W. McLean, president of Planters Bank and Trust Company and a trustee of N. C. Wesleyan. They were classmates at Davidson College.

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LENT DEDICATION AND RENEWAL

by CAROL BESSENT HAYMAN

The word Lent is a derivative of the Anglo-Saxon word meaning *spring*. Lent begins on Ash Wednesday, the 40th weekday before Easter, and concludes noon on the Saturday of Holy Week. These 40 days are identified with the 40 days Moses spent on Mt. Sinai talking with God and receiving the Ten Commandments, the 40 days Jesus fasted in the wilderness before He was tempted by the devil, and the 40 days between the resurrection and the ascension. We are presently going through this period in our church year known as Lent. I believe Lent offers each of us an opportunity and a challenge to use these days as a time of preparation, a time for putting "first things first."

It is hard for us to realize that Christ was put to death by men who thought they had good reasons for their action. It is disturbing to learn that many who hailed Jesus as King on that first Palm Sunday were not believers at all but were simply curious members of a crowd.

I remember as a child how deeply I felt the story of the crucifixion. There was a picture in our family Bible I could not look at without crying. It was of Christ on the cross. I saw the nails in his hands and feet, the wound in his side, the crown of thorns dripping blood upon his brow and as I thought of the great love that brought him there, my tears poured down, and in my heart I vowed never to do anything to hurt him or make him ashamed of me. How often in the years that have passed has this vow been broken!

Is it perhaps the same with you? God has given us this time to renew our vows, to take stock of ourselves and to do those things we so often forget or neglect to do. Arthur Brisbane tells us, "Regret for time wasted can become a power for good in the time that remains. And the time that remains is time enough if it will only stop the waste and the idle, useless regretting."

Now is the time to begin:

- To reach out our hand in welcome to newcome
- To tell our friends how much they mean to us.
- To pray . . . for ourselves and for others.
- To tell someone about Christ.
- To read the Bible.
- To help a young person.

The sacrifice, the effort, the love and the sharing of such an experience can make this Lenten season for each of us a time of dedication and renewal in a special and lasting way. Our understanding of Easter will be enlarged so that on Easter morning our hearts will truly feel "The Lord is risen! The Lord is risen indeed!"



Norma Zimmer, performer on the Lawrence Welk Show, is an active member of the Lutheran Church. She will be heard on broadcasts of The United Methodist series of the Protestant Hour. (See story on page 4).

NORTH CAROLINA

christian advocate

Vol. 114

Greensboro, N. C., March 20, 1969

No. 12

Tom Page, left, and Jim Moore, right, are United Methodist ministers who make up "Dust and Ashes." The duo are pictured with a network map showing stations which broadcast the Protestant Hour.



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This week's Advocate contains an added program supplement, giving a roundup of information about what is being planned for the weeks ahead. These extra eight pages should be especially valuable to church officials and pastors. Prepared by key leaders of our conference, the supplement is issued once a month.

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christian advocate

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CALENDAR OF COMING EVENTS

NOTE: If any of the meeting dates or places are in error, please inform the **ADVOCATE** immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

- Apr. 8-10: Workshop, General Board of Health and Welfare Ministries, St. Louis, Mo.
- Apr. 8-11: Council of Bishops, Charleston, W. Va.
- Apr. 9-15: SE Workshop on the Church's Ministry in Leisure and Recreation, Methodist Youth Camp, Leesburg, Fla.
- Apr. 21-24: National Convocation on Worship, Kiel Auditorium, St. Louis, Mo.

NORTH CAROLINA CONFERENCE

- Mar. 22 : Bishop's Meeting with Young Methodists, Edenton Street Church, Raleigh, for Burlington, Durham, Raleigh, Rocky Mount Districts
- Mar. 22 : East Carolina University Wesley Foundation Board of Directors, Methodist Student Center, Greenville
- Mar. 22 : Vacation Church School Institute, Mount Olivet Church, Lumberton, 10 a.m.
- Mar. 24 : Committee on Ministers and Directors of Christian Education and Music, Methodist Building, Raleigh, 10 a.m.
- Mar. 24-25: Board of Ministry, St. Paul Church, Goldsboro
- Mar. 25 : Board of Christian Social Concerns, Methodist Bldg., Raleigh, 10 a.m.
- Mar. 25-26: Annual Meeting, WSCS, First Church, Rocky Mount
- Mar. 25-26: Regional Commission on Christian Higher Education and Campus Ministry, Methodist Student Center, Duke University
- Mar. 26 : Board of the Ministry, Duke Memorial Church, Durham
- Mar. 27 : Annual Board of Education Pre-Conference Meeting, Methodist Bldg., 10 a.m.
- Mar. 29 : Bishop's Meeting with Young Methodists, Fayetteville, Haymount Church, for Fayetteville, Goldsboro, Sanford and Wilmington Districts

WESTERN NORTH CAROLINA CONFERENCE

- Mar. 24 : Theology of Evangelism Seminar, 10 a.m.-4 p.m., First Church, Lexington
- Mar. 25 : Theology of Evangelism Seminar, 10 a.m.-4 p.m., First Church, Hickory
- Mar. 27 : Conference Board of Social Concerns, First Church, Conover, 10:30 a.m.-4:30 p.m.
- Mar. 27 : Annual Meeting of Town and Country Commission
- Apr. 8 : Annual Meeting, Board of Evangelism, Lexington, First Church, 10:30 a.m.
- Apr. 11-12: Vocations: Testing and Guidance Clinic, Greensboro College
- Apr. 13 : District Workshop on Creative Teaching, Asheville, Trinity, 2-5 p.m.
- Apr. 13 : District Workshop on Creative Teaching, Shelby, Aldersgate, 2:30-5:30
- Apr. 13 : District Workshop on Creative Teaching, Greensboro, West Market, 6:30
- Apr. 13 : District Workshop on Creative Teaching, Statesville, Broad Street, 2:30
- Apr. 13 : District Workshop on Creative Teaching, Stokesdale Church, 3-5
- Apr. 14 : Board of Ministerial Training, Retreat for Candidates for Admission into Full Connection—time and place to be announced.
- Apr. 14 : Conference Coordinating Committee, Charlotte, First Church

by GENE CARROLL

A 24-year-old radio series broadcasted internationally on 550 stations will honor the program's founder in its spring quarter series.

The United Methodist series of the Protestant Hour, March 23-June 8, will honor the Rev. Dr. James W. Sells of Atlanta. Dr. Sells developed the idea of the Protestant Hour in 1945. The first broadcast was carried on 25 stations, most of them in southeastern states. The series is now heard throughout the world.

The Atlanta minister, who is a native of Mississippi, will retire as Executive Secretary of the Southeastern Jurisdiction of The United Methodist Church next July. Since starting the Protestant Hour he has developed numerous mass media ministries on an interdenominational basis.

The Protestant Radio-Television Center at Emory University in Atlanta was founded by Dr. Sells. He also pioneered in use of cartridge recorders and 8mm films in programmed learning. He has published a number of books and produced several religious recording albums. Recently he launched Protestantism's first "Mobile Communications Center," a mobile van featuring audio and videotape equipment for Christian learning.

The Protestant Hour is sponsored by five denominations. Each of these share

Mr. Carroll is director of Methodist Information for the Atlanta Area.

Protestant Hour to Feature Methodist



DR. ROBERT E. GOODRICH, JR.

jointly in production costs and placement of the program. It is produced in Atlanta and syndicated internationally on recording tapes.

The twelve-week United Methodist series is expected to be the most creative series produced by the denomination. It will feature Dr. Robert Goodrich, senior minister of First United Methodist Church at Dallas, Texas, as guest speaker.

Music has been developed to appeal to a wide range of musical interests. Featured female soloist will be Norma Zimmer, performer on the Lawrence Welk Show broadcast on ABC television. Male soloist will be Bill Mann, minister of music at First United Methodist Church at Dallas.

The program will aim for a larger youth audience this year. Also featured in musical numbers will be "Dust and Ashes," a folk duo made up of two young United Methodist ministers. Under the sponsorship of The United Methodist Church's General Board of Evangelism, the duo travels across the nation singing folk music carrying religious significance. Tom Page of Wilmington, N. C. and Jim Moore of Spokane, Washington, make up the duo.

Dr. Goodrich said his addresses will center on traditional creeds of Christianity which emphasizes man's affirmation of God. He said he would deal with "the shape of the Christian faith today, the death of God theory, and the Church's witness to society" in his addresses.

He said he would attempt to give "some shape or form to what people believe today" and what a "new Church" might proclaim.

The United Methodist series of the Protestant Hour is carried on most stations on Sundays. Schedule is determined by local stations.

The program is produced in associ-

ation with the Television, Radio and Film Communication Committee of The United Methodist Church.

Forty-nine North Carolina stations broadcast "The Protestant Hour." Check the schedule below for the time it will be carried in your area.

NORTH CAROLINA

Albemarle	WABZ-AM-FM	1:00 P.M.
Asheboro	WGWR-AM-FM	10:00 A.M.
Asheville	WWNC	7:30 A.M.
Beaufort	WBMA	1:00 P.M.
Belmont	WCNC	10:00 P.M.
Boone	WATA	1:00 P.M.
Brevard	WPNC	6:30 P.M.
Burgaw	WPGF-AM-FM	6:00 P.M.
Canton	WWIT	1:00 P.M.
Chapel Hill	WCHL	7:30 A.M.
Charlotte	WBT	9:15 A.M.
Charlotte	WIST	7:00 A.M.
Cherryville	WCSL	8:12 P.M.
Concord	WEGO	9:30 A.M.
Elizabethtown	WBLA	9:00 A.M.
Fayetteville	WFNC	2:30 P.M.
Forest City	WBBO	5:30 P.M.
Gastonia	WGNC-AM-FM	8:35 A.M.
Granite Falls	WKJK	10:30 A.M.
Greensboro	WBIG	7:30 A.M.
Greensboro	WQMG-FM	9:00 A.M.
Greenville	WNCT	7:30 A.M.
Henderson	WIZS	9:00 A.M.
Hendersonville	WHKP	10:00 A.M.
Hickory	WIRC-AM	7:00 A.M.
High Point	WHPE	1:00 P.M.
Jacksonville	WJNC	9:30 P.M.
Kinston	WELS	12:05 P.M.
Lenoir	WJRI	5:00 P.M.
Lincolnton	WLON	7:30 A.M.
Louisburg	WYRN	10:30 A.M.
Lumberton	WAGR	4:30 P.M.
Mooreville	WHIP	3:30 P.M.
Morganton	WMNC	9:30 A.M.
Murphy	WCVP	4:30 P.M.
New Bern	WRNB	9:30 A.M.
Newton	WNNC	6:00 P.M.
Raeford	WSHB	10:30 A.M.
Raleigh	WPTF-AM-FM	8:30 A.M.
Reidsville	WWMO-FM	8:00 P.M.
Rockingham	WAYN	5:30 P.M.
Rocky Mount	WFMA	8:00 A.M.
Salisbury	WSAT	8:30 P.M.
Sanford	WWGP-AM-FM	12:30 P.M.
Shelby	WOHS-AM-FM	7:35 A.M.
Sparta	WCOK	7:00 A.M.
Spruce Pines	WTOE	
Statesville	WSIC	8:00 A.M.
Thomasville	WTNC-AM	8:30 P.M.
Tryon	WTYN	12:30 P.M.
Wadesboro	WADE	12:30 P.M.
Wallace	WLSE	6:30 P.M.
Waynesville	WHCC	1:30 P.M.
West Jefferson	WKSK	7:00 A.M.
Whiteville	WENC	10:00 A.M.
Williamston	WIAM-AM-FM	12:30 P.M.
Wilson	WVOT	7:00 P.M.
Winston-Salem	WSJS	8:30 A.M.
Yadkinville	WYDK	7:15 A.M.

EDITORIALS. . . .

Making the Gospel Message Real

The question of what to do with the Bible constantly comes up. Some would relegate it to an honored resting place in the ancient manuscript section of a library. Others persist in looking upon it as a book of magic, filled with marvelous formulas to which we must give lip service but keep well away from the wheels of modern life.

There are still others who see the Bible as filled with vital insights which modern man greatly needs. They, however, realize that the words and images in which the biblical message is couched can act as a barrier to understanding.

Dr. William Barclay, professor of New Testament studies at Glasgow University, known all over the world as a renowned biblical scholar, has made an interesting comment in this connection. In a recent address he

stated: "It might be that we have got to rewrite the Bible for the present generation to express first century things in 20th century language."

He elaborated on what he had in mind by adding: "If Jesus came to London today, He would not talk in terms of shepherds and vineyards, but He would talk about motor cars, aeroplanes, engineers, businessmen and shorthand typists. You and I have got to find new ways of making the Gospel message real to our present generation."

As pastors, Sunday School teachers and professing Christians, we must do more than talk about Nazareth and Jerusalem, publicans and pharisees. We must present the Gospel within the context of our modern towns and cities, as it relates to flesh and blood people of our times.

Let's Get Behind 'Implied Consent'

At least two bills have been introduced in the North Carolina General Assembly which could play a significant part in cutting down on our highway accident toll. They are generally referred to as "Implied Consent" bills.

If such a bill is passed it would mean that all automobile drivers in North Carolina would consent to taking a test for sobriety where there was suspicion that he or she was driving under the influence of liquor.

The breathalyzer test is already authorized, but a driver under suspicion

of drunken driving can refuse to take the test if he chooses. Naturally, the intoxicated driver is going to take advantage of this loophole.

The proposed bills would rule that anybody receiving his driver's license would, in the very act of receiving it, give his consent to the sobriety test where circumstances called for it. Thus, "implied consent."

Drunken or drinking drivers killed almost a thousand people on North Carolina highways last year (about half of 1,864). Since driving is a privilege and not a right, it is fair to ask a

driver to take the sobriety test. Those who do not drink and drive should have nothing to fear; those who drive under the influence ought to have this fact ascertained.

Over thirty states already have an "implied consent" law.

There are indications that these implied consent bills (one introduced by Representative Gilbert Boger of Davie and the other by Representative Arch McMillan of Wake), may have rough going in the General Assembly. This, in spite of the fact that North Carolina citizens seem to be strongly in favor of the enactment of such a law.

We suggest that you check with those who represent you in the General Assembly, and that you inform them of where you stand in this matter. It is

not enough to deplore piously our mounting traffic accident toll. The real test centers around what we are willing to do about it.

We cannot see why any reasonable person in North Carolina should oppose an implied consent law. Over thirty other states already have it. The U. S. Supreme Court has cleared such a law, in a California case, of charges that it infringed on people's constitutional rights.

Under the circumstances, we feel that anyone opposing the passage of such a bill should be asked to show cause for such opposition. However, strange as it may seem, unless concerned people get behind it, the bills could fail of passage in the General Assembly.

Don't Be Lost in an Armchair

We live in a larger world than we used to. We know more about what is happening over a larger segment of the globe than ever men knew before. Moreover, we are called upon to share in the problems of others in new and disturbing ways.

Rapid transportation and almost instant worldwide communication, including television, has brought all of this about. We sit in our own homes and have brought right into the room scenes of happenings in distant places. As a consequence, we often become emotionally involved in tragic events with which we have no direct relationship, and about which we can do little or nothing in a personal way.

The result can lead to deep-seated frustration. It is not good for any of us to become too deeply involved for too long a time with events and situations about which we can do nothing but commiserate. What results can grow

into a deep-seated emotional malady welling up from our pent-up frustrations! Our compassionate desire to help people in need, to right wrongs, being blocked by circumstance, can become transformed into hostility and cynicism as an abiding state of mind.

This is a major problem with the armchair Christian. One of three things can happen to him. He can become hardened to tragedy all over the world; or he can begin to exteriorize his pent-up sensitivities in negative and extremist protests; or he can get up from his seat of ease, roll up his sleeves, and launch into some line of service close at home.

Wherever we live, there is always somebody's feet to be washed, somebody's grief to be assuaged, somebody's loneliness to be shared, somebody's children to be taught, somebody's soul to be saved. And who knows? The soul we save may be our own.

METHODIST NEWS ROUND-UP

STRUCTURE CONSULTATIONS BEGIN

The first 15 of what is expected to be scores of hours of hearing and consultations by The United Methodist Church's Structure Study Commission were completed in St. Louis, Mo., Feb. 27-28.

The commission earlier had asked persons at all levels of the church life with ideas on the subject to make their views known in letters to commission members.

Appearing before the 22-member panel were officers and staff of the Boards of Missions, Health and Welfare Ministries, Education, Pensions, Christian Social Concerns, and Evangelism. Representatives of another eight agencies participated in a second session of the consultation in Atlanta, Ga., March 17-19. Threads running through the session in St. Louis included the need for structures to be flexible enough for an era of rapid change and the importance of cooperation both within United Methodism and ecumenically. Also discussed were some present areas of overlap in board activities, particularly in leadership training and health and welfare programs.

—o—

NEW DISTINCTION FOR BISHOP WELCH

United Methodist Bishop Herbert Welch at 106 has a new distinction to add to his already impressive list—that of oldest living college alumnus in the nation.

According to the American Alumni

Council, Bishop Welch succeeded to the title early this year with the death of 107-year-old Clarence H. Lee, a graduate of Cornell University. Bishop Welch, born in 1862 and a member of the class of 1880 at the Polytechnic Institute of Brooklyn, received a degree from Wesleyan University in 1887 and another from Drew University in 1890.

—o—

REMEMBER TAMPERE, FINLAND?

One of the Advance Specials undertaken by the Western North Carolina Conference was aid for the construction of a new church at Tampere, Finland. Many North Carolina Methodist churches had a part in this project.

In a recent newsletter from Bishop Odd Hagen, he stated: "Through the great efforts and splendid generosity of the Western North Carolina Conference, the new church in Tampere, Finland is now finished and in use, providing excellent facilities for the work among the Finnish-speaking people of that city."

—o—

PROGRAM COUNCIL MEETS

Finding its proper purposes and fulfilling them effectively in The United Methodist Church are major concerns of the denomination's new Program Council, which met in St. Louis, Mo., Feb. 24-27.

The council's role was explored helpfully in a major address by its president, Bishop W. Ralph Ward of Syracuse, N. Y., in the first report of its general secretary, the Rev. Dr. Paul V. Church of Dayton, Ohio, and through a panel discussion by representative

leaders. The council voted to join Project Equality and transacted a heavy grist of business through its three divisions.

In his keynote address, Bishop Ward called for the Program Council to "serve in the self-giving spirit of the Master" and expressed the hope that the council may be "not only an echo of the hope of our church for greater structural efficiency but a voice pointing the way to the greater task of mission which the church has in this changing world." Dr. Church, in his report, called attention to a number of problems that need to be resolved as the council moves forward and develops working relationships and communication channels between boards and agencies, annual conferences and local church units.

TWO W. VA. CONFERENCES PLAN MERGER

A Plan of Union has been devised to bring about union of the two United Methodist conferences in West Virginia in June. One came out of the former EUB Church and the other from the former Methodist Church. According to Bishop D. Frederick Wertz, episcopal head of the area, the Plan of Union will be presented to the two

annual conferences meeting in separate sessions in Buckhannon, W. Va. on June 11, 1969.

KOREANS ESTABLISH CHURCH IN SAIGON

The Methodist Church in Korea has joined with other Christian groups in South Korea in establishing an interdenominational Korean church in Saigon. Its special mission will be to minister to Korean soldiers and civilians in Vietnam, and to their families.

CAMPUS GROUP VOTES END TO NATIONAL STRUCTURE

The University Christian Movement (UCM), recognized by The United Methodist Church as the "national expression of an intercollegiate Christian movement," has unexpectedly voted itself out of existence after a life of 30 months.

Formed in 1966 out of the National Student Christian Federation, the
(Continued on page 12)

OPPORTUNITIES

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COME,

WAIT,

GO!

by HAROLD ROGERS

There are three words that loom large on the horizon for the Christian who would make his faith vital in everyday life. They are: *come, wait, go.*

Jesus said, "Come to me, all of you who are tired from carrying heavy loads, and I will give you rest"* (Matt. 11:28).

That has often been described as the kindest verse in the Bible. Certainly it is one of the most inclusive—*all*. For is there anyone who is not tired of carrying a load of guilt, frustration, indecision, anxiety, rejection, fear?

"Come" is the invitation that has summoned individuals across the centuries and from all parts of the earth; yet how often we hesitate to accept. We are like the guests who were invited to the great supper. Everything is ready, but we make excuses.

The other day a friend said, "I can accept God, but when it comes to Christ, well, I cannot decide whether it is the man or the message. I have

been trying to analyze it. Once I do then I will make my decision."

Of course, Jesus had the answer for that: "Whoever is willing to do what God wants will know whether what I teach comes from God or whether I speak on my own authority" (John 7: 16, 17).

It is not the man or the message, rather it is both. It is the idea wrapped up in a person. But the Master was willing to put it to the test. Come and try. Discover if it works. Take it into the office, the factory, the shop, the school room, the ball park. Take it into the home where barriers are down and see if it works. Practice it and learn if it is practical.

But first you must come in faith believing. Come with your problem believing that He is able . . . Place it before Him. Say, "Here it is, Lord. Don't let it use me, but help me to use it. Show me the way. Your way may not be my way, and I am willing to try Your way."

Once you have shared your burden in this fashion, don't rush. Wait!

Jesus said, "You must wait in the city until the power from above comes down upon you" (Luke 24:49).

Recently a missionary working in the Philippines wrote concerning a build-

Mr. Rogers is on the staff of the General Board of Evangelism of The United Methodist Church. He is the author of "LIVE COALS," published in 1969 by Tidings, 1908 Grand Avenue, Nashville, Tenn. 37203.

ing program that was in progress. "We learned that if we want power, and a genuine change in human lives, we had better learn to wait until the Holy Spirit comes. If we fail to pray, to seek the mind of Christ, we just have man-made programs."

There is a great difference—man-made direction or Christ-directed, Christ-empowered. All of His power is available to us, but first we must be willing to relinquish our own little bit of power.

Many Christians suffer today from believing that no one else has ever quite faced the problems with which we are confronted. The tensions, the pressures threaten to overwhelm us and so we rush about frantically trying to solve them in our own way because we are overly anxious.

We need to be reminded that our problems are not unique and that we are not the first to be so burdened. God is neither stampeded nor baffled by our frantic efforts. He has all eternity to work out His purpose. We need to remember that our strength lies in quietness and confidence, not in frantic action. Our approach is to trust Him.

To wait also suggests that we spend time in equipping ourselves for the challenge, that we wait for the "go" signal.

Every one of the astronauts spent countless hours in preparation. Even with everything in seeming readiness they still waited until the most appropriate moment—a count-down to the split second. Then, with full power they thrust out into space where no man had ever before ventured. Theirs had been a quiet confidence that can only come from the most careful preparation—not idleness, but preparation.

And so we do not wait idly. We prepare by opening our lives to God's direction. We try to the best of our abil-

ity to think through what He would have us do. We search the Scriptures. We talk with friends who know us, but most of all we come to Him with open minds and listen until we feel the power.

Then we go! We are launched into a new life.

Jesus said, "Go, then, to all people everywhere and make them my disciples" (Matt. 28:19).

To go does not necessarily mean to go to a distant place. It does not always mean change jobs. It may not mean to change friends. It may mean to go right back where we were, but not in the same rut. We go back with a new outlook, a new courage, a strengthened faith. We do not go expecting that our difficulties will vanish. Because of our decision our difficulties may be increased. The pressures may become more drastic. The temptations harder to withstand. The challenge greater.

It might even mean going back and righting old wrongs, making restitution, accepting blame.

Perhaps we should pray, "Search me, O God, and know my heart! Try me and know my thoughts! And see if there be any wicked way in me, and lead me in the way everlasting"—Psalm 139:23, 24).

Again, it could mean a complete change, a clean break with the past, a new beginning. We have gone as far as we can in one direction. We are at the brink of a precipice. To avoid destruction, an about-face may be the only course.

But, whatever the direction, we are no longer alone. We go as His representatives. And we are not seeking for self or for more security. Rather our goal is realization—realization of what life can become with Him—life at its best—His life.

^{*}(New Testament references are taken from *Good News For Modern Man*).

(Continued from page 9)

UMC brought together Protestant, Roman Catholic and Orthodox student organizations. The National Council of the former Methodist Student Movement voted in 1967 to phase out its organization and merge with UCM.

United Methodist campus ministry leaders have recommended a "wait and see" position with regard to UCM. There are a number of local and regional units in operation in various forms and *motive* magazine is published by the United Methodist Board of Education's Division of Higher Education for UCM.



APRIL 15 HAS DOUBLE MEANING

April 15 will be a key date for a double reason to hundreds of clergymen this year, including a considerable number in The United Methodist Church.

Not only will the customary income tax returns be due by that date, but it is the deadline for many ministers paying federal Social Security for the first time under 1967 amendments to the law. According to information received in the United Methodist General Board of Pensions, Social Security self-employment tax at the rate of 6.4 per cent will be due on all net earnings in 1968 of at least \$400 up to and including \$7,800. The tax is paid along with personal income tax.



METHODIST NEWS CAPSULES

United Methodist Bishop W. Kenneth Pope of Dallas, Texas, is the first president of the new Texas Conference of Churches, composed of the ten dioceses of the Texas Catholic Conference,

the statewide Greek Orthodox diocese, and the Protestant units which made up the former Texas Council of Churches.

A group of British Methodists, unhappy over the proposed union with the Church of England, has announced plans to form a "Methodist Evangelical Church" if Stage One of the union is approved this summer.

The Rev. James M. Lawson, pastor of Centenary United Methodist Church in Memphis, Tenn., and chairman of Black Methodists for Church Renewal, has been chosen to receive the annual award from the Memphis Catholic Council on Human Relations, for his civil rights, social and church work in the city and nation.

New Zealand Methodists have been asked to give at least 1 per cent of their annual incomes to overseas aid.

The Rev. Spurgeon M. Dunnam III has been appointed acting managing editor of *The Texas Methodist*, a weekly publication with a circulation of 80,000.

United Methodist-related Emory University in Atlanta, Ga., has reported gifts and pledges totaling \$34,761,091 in its MERIT Program which originally sought a minimum of \$31,000,000.

United Methodist annual conference health and welfare leaders have been invited to participate in a national workshop scheduled April 8-10 in St. Louis, Mo.

SPRING REVIVAL

There will be a spring revival at the Fairgrove United Methodist Church, Conover, from March 30 through April 4. The pastor, Rev. Marion Fulk, will preach during the services.



PROGRAM COUNCIL MEETS

Our two North Carolina annual conferences are now hard at work on the perfecting of their organizations in line with the new structure of the church. The Program Council of the North Carolina Conference met recently in Raleigh and adopted a set of proposals which will be brought to its annual meeting at Chapel Hill, June 2-6. Some of the Council's approximately fifty members are shown above as they participated in the session.

HERE and THERE

CHAPLAIN BLUE IN WEST VA.

Friends of Chaplain and Mrs. John R. Blue might like to know where they are now located. After completing a year of Clinical Pastoral Education at N. C. Memorial Hospital, Chaplain Blue received appointment last August as Hospital Chaplain with the Veterans Administration at Martinsburg, West Virginia.

Chaplain and Mrs. Blue are now residing at 919 North Street in Martinsburg.

ARE WE UNITED OR NOT?

From reports we have received,

there seems to be considerable confusion over the state over telephone listings for Methodist . . . oops! we mean United Methodist . . . churches and offices. If you are calling long distance to a conference board and agency, and you use "Methodist Board of Missions, Statesville," for instance, the operator will report that there is no such listing. In that case, the listing is "United Methodist Board of Missions." However, in the case of some other boards, the listing is still "Methodist."

You can help the harrassed operator, if she says "no such listing" by quickly shifting to the other designation, whichever it is.

Incidentally, the Board of the Laity has no listing in the current Statesville Directory. Their number is 1-704-872-8125.

The ministry of the coordinators of age level and family ministries in the new structure of The United Methodist Church is a significant expression of the new spirit of the church. These coordinators are key persons in the whole process of planning and designing for an effective ministry in the council on ministries. In this particular article we are considering the role of the coordinator of adult ministries, one of the four age level and family coordinators.

THE COORDINATOR OF ADULT MINISTRIES IS:

Nominated by the Committee on Nominations and Personnel and elected by the Charge Conference (*Discipline*, paragraph 155).

A person "of genuine Christian character who loves the church, is morally disciplined, is loyal to the ethical standards of The United Methodist Church set forth in paragraphs 94 and 95, and is competent to administer its affairs" (*Discipline*, p. 149).

A member of both the Council on Ministries and the Administrative Board.

A volunteer working under the guidance of the minister or representatives of the employed staff and the chairman of the Council on Ministries.

Related to other age-level and family coordinators in the Council on Ministries.

One who works closely with work area chairmen (or commissions) in planning for adult ministry.

A person in the Council on Ministries responsible for studying the needs of adult groups in the light of the goals of the congregation's ministry. (In smaller churches serious considera-

The Rev. Mr. Duckwall is coordinator of Senior High Ministry for the WNC Board of Education.

THE COORDINATOR OF ADULT MINISTRIES

by PAUL H. DUCKWALL

tion should be given to assigning one person as coordinator of both adult and family ministries).

One who has the responsibility of planning and carrying out a unified and comprehensive ministry with adults.

THE COORDINATOR OF ADULT MINISTRIES DOES THE FOLLOWING:

Studies the needs of adults in an effort to provide an intelligent base for ministry.

Keeps before the Council on Ministries such concerns as:

a. The needs of adults to which the gospel speaks.

b. The effectiveness of our ministry in relating the gospel to the life needs of adults.

c. A variety of goals for involving adults in ministries.

d. A program of adult ministries designed to achieve the goals.

Serves as chairman of the Council on Adult Ministries if such a council is set up by the Council on Ministries to

assist him in his planning and carrying out of his work.

Keeps abreast of developments in secular education.

Helps formulate the church's goals for ministry. He is the key man in the Council on Ministries in helping establish realistic goals for adult ministry.

Initiates ideas for ministry. He should be constantly feeding into appropriate groups and organizations ideas for helping adults in Christian growth and mission.

Listens for feedback and evaluation of current programs involving and affecting adults. He will seek to develop a system for constant evaluation.

Works closely with work area chairmen in planning for adult ministry. He may meet with work area groups occasionally but will probably do most of his work with the chairmen in the give-and-take of the Council on Ministries.

Works closely with other leaders of various organizations in the church which are specifically adult-oriented, e.g., United Methodist Men, Women's Society of Christian Service, older adult groups, young adult fellowships, adult study groups, and the chairman of visitors to the home-bound.

Coordinates the planning and implementation of a unified and comprehensive ministry with adults. Any adequate ministry with adults should take into account a wide range of ages and needs. Some dimensions of adult ministry will include:

a. Winning and equipping persons for membership in the church.

b. Recruiting and training persons for leadership in the gathered church.

c. Enlisting and helping persons gain skills for being in mission in the world.

d. Organizing the laity for community action on issues which affect social and economic conditions.

e. Acquainting persons with pro-

posed legislation on the national and international scene, and urging response.

f. Equipping the laity to think in terms of God's will for their lives in all its dimensions.

g. Helping persons develop a style of life which will reflect their faith through vocation, community, and family roles.

Serves as liaison with organizations, persons, and resources in and beyond the local church and relates them to adult ministries.

RESOURCES

Each of the following basic resources will suggest a host of other resources which are available in adult ministries:

The Interpreter (formerly *Methodist Story-Spotlight*), \$1.50 per year. Available free to designated local church leaders. Additional copies 20¢ each.¹

Together Magazine, a general family magazine, published monthly; \$3. Subscription through the local church.²

All God's People (955), \$1 each. The preliminary study papers which lead up to the development of the *Theological Statement About the Laity*.¹

Catalog of Materials (145). Free.¹

engage, a semi-monthly publication of the Board of Christian Social Concerns. \$5 per year, 50¢ per single copy.³

response, a monthly publication of the Women's Division, Board of Missions. Beginning publication, January 1969.⁴

The Church School, a monthly magazine for educational leaders in the local church. \$3.75 per year.²

Workbook: Developing Your Educational Ministry (8167-C). \$3.⁵

Manuals related to work areas in the local church. Check with chairman of work areas.

Packet: "A New Church for a New

World." Includes all 1968 General Conference resolutions relating to Christian Social Concerns plus Quadrennial Program outline. 60¢.³

In Faith and Love, 35mm filmstrip, 70 frames, color sound on 33 1/3 LP record. Interprets the objective of the church's ministry.⁶

Agenda For A Journey, 35mm filmstrip, 76 frames, color, sound on 33 1/3 LP record. Understanding the process of planning for the church's ministry with adults.⁶

Designing Settings and Groupings (4027-C) 30¢.⁵

Planbook For Adults (4412-BE). Annual publication of the Division of Curriculum Resources, Board of Education, listing resources for study and interpretation articles on adult ministry. Free from Cokesbury.

United Methodist Men Handbook (521). Loose-leaf manual containing statement of rationale for men's work, and help on organization and program development. \$1.¹

The resources listed above may be ordered from:

1. Board of the Laity, 1200 Davis Street, Evanston, Illinois 60201
2. 201 Eighth Avenue, South, Nashville, Tennessee 37203
3. Service Department, 100 Maryland Avenue, N.E., Washington, D. C. 20002
4. 475 Riverside Drive, New York, N. Y. 10027
5. Service Department, Box 871, Nashville, Tennessee 37202
6. Film Librarian, United Methodist Board of Education, Box 749, Statesville, N. C. 28677. Free.

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take 666

Evangelist Forms Organization

Rev. Sid Huggins, approved evangelist of the North Carolina Conference, is now the key figure in a new organization: the Sid Huggins Evangelistic Association. The organizational meeting took place last month at Rockingham.

The 28-year-old Duke Divinity School graduate, who now makes his home at Buie's Creek, was elected president. Chairman of the Board of Directors is Walter F. Anderson of Raleigh. Other officers are vice-president, Vernon Ball of Elkin; secretary, Rev. Reece Cook, pastor of Trinity Church, Gastonia; treasurer, Milford Grantham, who is presently mayor of Rockingham.

Articles of incorporation and bylaws of the association were drawn up by Attorney Thomas H. Leath. The work of the association will include evangelistic meetings in local churches and city-wide or area-wide crusades.

During the current year Huggins is involved in thirty-one revivals within North Carolina, with others outside of the state. His home address is P. O. Box 412, Buie's Creek, N. C. 27506.

PREACHING MISSION

Dr. G. Donald Gilmore, pastor for twelve years of the Groesbeck Methodist Church, Cincinnati, will preach in a weekend Preaching Mission at Saint James United Methodist Church in Greenville, March 21-23. This is the second consecutive year that Dr. Gilmore has been the Lenten speaker at Saint James.



GREENSBORO DISTRICT GATHERING

Since coming to the Greensboro District almost six years ago, the Rev. Dr. J. G. Winkler and Mrs. Winkler have opened the district parsonage to quarterly luncheon or dinner meetings for retired ministers and wives. When the group met recently, it posed for the picture. Front row, left to right, are Rev. F. F. McCallum, Mrs. McCallum, Mrs. Anna Brower, Mrs. E. Lester Ballard, Mrs. T. G. Williams, Mrs. John C. Kendrick, Mrs. C. O. Kennerly, and Mrs. Paul Fields. Second row: Dr. J. G. Winkler, Mrs. J. G. Wilkinson, Mrs. L. W. Gerringner, Mrs. J. C. Stokes, Mrs. J. D. Stott, Mrs. R. M. Price, Mrs. G. M. Phelps, Rev. Paul Fields, Mrs. Paul Rayle, Mrs. J. G. Winkler, and Rev. J. B. Tabor. Third row: Rev. J. D. Stott, Rev. J. G. Wilkinson, Rev. E. Lester Ballard, Rev. C. O. Kennerly, and Rev. G. M. Phelps. Dr. and Mrs. Raymond Smith, not shown, were also at the meeting.

Duke Endowment Lists Allocations

Income allocations amounting to \$18,192,067 were made to educational, health, religious, and child care institutions and programs in the Carolinas in 1968 by the Duke Endowment.

Allocations were as follows: Duke University, \$8,034,341; Davidson College, \$727,996; Furman University, \$708,008; Johnson C. Smith University, \$585,145; hospitals, \$6,542,900; child

care institutions, \$741,990; rural Methodist churches, \$601,015; retired ministers, widows and children, \$250,672.

LAY WITNESS MISSION

Paul Wakefield of Ringgold, Ga., and Chattanooga, Tenn., will lead a Lay Witness Mission at Candor United Methodist Church beginning Friday and continuing through Sunday. Sixteen other men and women from North Carolina, South Carolina and Georgia will participate in the Mission.



WOMEN'S NEWS

north carolina conference

MRS. IVAN E. WELBORN

FIRST CHURCH, ROCKY MOUNT

When the Annual Meeting of the Conference WSCS convenes in Rocky Mount March 25, it will be meeting at one of the oldest churches in the North Carolina Conference. The First United Church was organized in 1856 in a small school building. Later in 1884 the Ladies' Aid Society, realizing the church built in 1858 was growing too small for the increasing membership, purchased the property where the church now stands for \$250.00. Construction on the present church building which is pictured below, was begun in 1957.



First United Methodist Church

MEDITATIONS IN SONG

Ever since 1956 one of the highlights of the Annual Meetings has been the meditations in song of Philip Cartwright.

Raised in a missionary family in China, Mr. Cartwright has a background which tends to explain his sensitive approach to all his interpretations. Dr. Frank T. Cartwright, noted missionary, author and lecturer of international scope, is his father. Mrs. C. H. Morris, composer of "The Stranger of Galilee" and hundreds of other religious songs, was his maternal grandmother. Peter Cartwright, the intrepid circuit rider of the early church in the



PHILIP CARTWRIGHT

Ohio Valley areas, is also in the family background.

MISSION BOARD STAFF MEMBERS

Two staff members of the General Board of Missions will be speaking at the Annual Meeting.

Miss Gene Maxwell, regional secretary of the Evanston Region for the Board of Missions, taught school in Hanover, Pa., before becoming a deaconess. Besides courses in Junior High home economics, she also taught adult education courses at night. She says her hobbies are collecting music boxes . . . and friends.

Miss Theressa Hoover, associate general secretary of the Women's Division, is featured in a word portrait in the

January issue of *response*. Written by Miss Peggy Billings, it is entitled "A Woman for the Hour."

Miss Billings writes, "One could look throughout the Church and fail to discover another person who knows the Women's Division organization, both its strength and its weaknesses, better than Theressa Hoover does. She has worked in almost every part of its program, from field worker to associate general secretary."

In conclusion Miss Billings states, "Perhaps Theressa Hoover's greatest achievement is that she has learned a great deal about all the places she has been and the people she has met. She trusts people and believes in their ability to chart the course of their own organization."



WOMEN'S NEWS

Western North Carolina Conference

MRS. JOHN C. WRIGHT

DISTRICT MEETINGS SCHEDULED

Each district in the Western North Carolina Conference has scheduled the Annual District Meeting of the Women's Society of Christian Service in April or May. Some will have special speakers, others will have a panel discussion and all will reserve part of their time for a period of leadership development techniques.

All of the districts will begin registration at 9:30 a.m. with the program beginning at 10 a.m.

This is the schedule:

Albemarle—April 22, First United Methodist Church, Wadesboro.

Asheville—May 8, First United Methodist Church, Brevard.

Charlotte—May 7, Dilworth United Methodist Church, Charlotte.

Gastonia—May 8, St. John's United Methodist Church, Gastonia.

Greensboro—April 24, Muir's Chapel United Methodist Church, Greensboro.

High Point—April 26, Jordan Memorial Methodist Church, Ramseur.

Marion—April 26, First United Methodist Church, Marion.

North Wilkesboro — May 1, Miller's Creek United Methodist Church,

near North Wilkesboro.

Salisbury—May 7, First United Methodist Church, Concord.

Statesville—April 22, First United Methodist Church, Hickory.

Thomasville—May 8, First United Methodist Church, Lexington.

Waynesville—May 2, Central United Methodist Church, Canton.

Winston-Salem, Northeast—April 22, Stokesbury United Methodist Church, Walnut Cove.

Winston-Salem, Forsyth—April 6, Ogburn United Memorial Church, Winston-Salem.

NORTH WILKESBORO DISTRICT EXECUTIVE MEET

Mrs. Pearl Stanley, church and community worker for Ashe County, spoke at the meeting of the Executive Committee of the Women's Society of Christian Service of the North Wilkesboro District held at the home of Mrs. G. W. Kilpatrick, Taylorsville, on Feb. 27.

Mrs. Stanley has assisted in the organization of three new societies in her area in recent months and has co-operated in every phase of church work in her county.

Mrs. Van Dillon, Jr., and her officers evaluated the reports received from local societies, which indicated that in Charter Services the societies had gained 66 new members.

Mrs. Danny Choplin, district chairman of the Wesleyan Service Guild, announced that the Guild would have its district banquet on April 18 at Yadkinville. She told of a group of Guilders visiting Bethlehem Center in Charlotte.

Mrs. J. C. Pierce, district treasurer, reported that \$6,414 had been sent to the conference treasurer on the district mission pledge.

—Mrs. A. B. Johnston

Dist. Chrm., Public Relations

WINSTON-SALEM, FORSYTH EXECUTIVE MEET

Plans were made at a meeting of the Executive Committee of the Women's Society of the Winston-Salem, Forsyth District to be associate hostess with the Winston-Salem, Northeast District at the Annual Meeting of the Conference Society in June at Lake Junaluska.

Committee assignments were made by the two district presidents, Mrs. James Ringley and Mrs. Frank Smith.

Mrs. J. T. Ingram, district chairman of Spiritual Growth, announced plans to hold a district-wide Quiet Day service in Crews United Methodist Church, Winston-Salem, on March 26. Mrs. John P. Nesbitt of Clyde, Conference chairman of Spiritual Growth, will be the leader and Mrs. Charles Gidney of Clyde will have charge of the music.

Mrs. Norman Martin, district treasurer, reported that she had sent \$15,015 in mission pledge to the Conference treasurer from the district.

Mrs. L. M. Mayfield, district vice-president, told of the plans for the School of Christian Mission at Pfeiffer College August 4-8.

Plans were made for the district officers to attend the Leadership Development Day to be held in Charlotte on Saturday, March 29.

Mrs. James Ringley outlined plans for the program of the Annual District Meeting on April 6 at Ogburn Memorial United Methodist Church.

—Mrs. Jack Atkins

Dist. Chrm., Public Relations

NEW OFFICER IN WAYNESVILLE DISTRICT SOCIETY

Mrs. Dee Martin, Waynesville, has been elected chairman of Spiritual Growth of the Waynesville District Women's Society. She is the wife of a minister in one of Waynesville's United Methodist Churches and succeeds

Mrs. J. Burgess Bailey of Hayesville, who resigned.

CONCERT TO BE HELD IN ASHEVILLE

The choirs of two Methodist schools will present a concert in the sanctuary of Central United Methodist Church, Asheville, on Sunday, April 20, at 3 p.m. The two choirs are from Allen High School, Asheville, and Vashti School, Thomasville, Ga.

In announcing plans for the joint concert, Miss Ruth Walther, superintendent of Allen High School, said that plans are being made for the Allen Choir to go to Georgia at a later date to present a concert at the Vashti School.

DISTRICT QUIET DAY SERVICES HELD

Two districts had special Lenten observances in Day Apart worship services in March.

On March 12 the women of the Salisbury District gathered at the Milford Hills United Methodist Church for a worship service centering in the theme, "I Give Myself to Prayer." Mrs. John B. Nesbitt, Clyde, Conference chairman of Spiritual Growth, conducted the service, and Mrs. Charles Gidney, Clyde, presented special music. Mrs. Caroline Honeycutt, Salisbury, district chairman, was in charge of arrangements.

—Mrs. Eddie Gouldman

On March 18, Mrs. Herman Anderson, Charlotte, former Conference secretary of Spiritual Life Cultivation, conducted the worship service at Hebron United Methodist Church in Union County. She used the theme, "The Words of Jesus: Something to Live By; Something to Live For."

Mrs. William Claywell, Albemarle, was soloist for the program and the

Rev. Cletes Pope, host pastor, presented a meditation. Mrs. C. D. Griggs, Wadesboro, district chairman of Spiritual Growth, was in charge of arrangements.

—Mrs. Charles A. Reap

HOUSEWIVES IN MISSION

Members of the Matthews United Methodist Church in the Charlotte District are in mission to their community. A survey revealed that 48 children in the first, second, and third grades of the Matthews Elementary School were having difficulty with their studies and social adjustments. These children—white, black, and Indian—are mostly from large families with both parents working, and there is no one to help them with homework or to encourage their learning ability. Seeing this need, Mrs. W. D. Cauthen recruited 30 volunteer tutors to go to the school on Tuesday afternoons and spend one hour with these children, helping them in their studies and just "loving them."

Others are keeping a nursery at the church for the children of the mothers who are tutoring.

The school officials and PTA have highly commended this project.

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Jesus Rejected and Crucified

Background Scripture: Mark 14:43 to 15:4

Lesson Scripture: Mark 14:55-65; 15:24-27

"For the Roman centurion and his little squad of brutalized soldiers, Jesus' crucifixion was part of the day's work. For the high priest's court it was the final act of winning a victory. For Pilate it was a rather unpleasant outcome of a sticky case. For Judas it was worse than death. For the women who sobbed and watched, it was the end of every hope. For Jesus it was torture, but for the accusers it was a final judgment that could never be reversed." Thus does the late Dr. Roy L. Smith describe what the crucifixion meant to some of those who saw it.

The gospels describe the crucifixion with restraint: "There they crucified him." There was no need to describe the act further. Everyone knew what it was. There are variations in the accounts in the four gospels about time and events. This need not disturb us. Even in our age, which prides itself on the arts of communication, we have difficulty at times in finding out the facts about what happened in some great tragedy, such as the assassination of a public figure. If one should wish to concern himself about the variations in the gospel accounts, a good commentary will serve.

The crucifixion was the culmination of efforts to silence Jesus. The Roman government at that time was always on the alert for possible revolutionists. It has been said that so ruthless were

they that they crucified men and asked questions only later. The land of Palestine in the first century was one where no Roman governor wanted to be sent. The people of this area did not make particularly good subjects. There had been frequent minor uprisings. Pilate, for example, never understood the people. There is an old story to the effect that after he had been relieved of his office, and had retired, someone asked him whether or not he remembered a man named Jesus who was crucified during his term of office. His reply was: "No, I cannot recall the case." Perhaps there were too many executions for him to remember any one.

Jesus' followers read their Scriptures and found in them many statements which they believed to have direct reference to his sufferings and death. Many of these are found in the "Psalms of Suffering," examples of which may be seen in the following: Psalms 22:1-7, 8, 16, 18; 31:5; 69:8, 19-21.

Now that events had taken this tragic turn, the followers of Jesus could see that his warnings about going to Jerusalem were well founded. And as we ponder the story of his death and passion we remember that there have been those who have raised the question: "Was it necessary that this thing should have happened?" There is an account in John's gospel which tells of the coming to Jesus of some Greeks. They wanted

IN MEMORIAM

MRS. JOHN WESLEY CLAY

Mrs. John Wesley Clay, who with her late husband, was one of the pioneers in Methodist missionary activities in Brazil, passed away Thursday, January 16, at Presbyterian Hospital in Charlotte, of a heart attack. She had previously been a resident of the Methodist Home.

She was born Myrtle Brown Hendley, Feb. 10, 1885, in the Elmwood community in Iredell County, to Alvis Francis and Melinda Horne Hendley, and was married to John Wesley Clay, a printer in Hickory, Feb. 10, 1904, at age 19. A missionary to Brazil who spoke at a Methodist church in Hickory sought out Mr. Clay, asking him to serve as a printer in that country. Mrs. Clay accompanied her husband to Juiz de Fora and Sao Paulo—he as a printer for the Methodist and other Protestant denominations then in Brazil, she as his faithful support and “official” entertainer for all American missionaries and tourists, as well. She taught Sunday school and helped many a Brazilian to read and write, while at the same time learning the Portuguese language and customs and rearing six children, handling all these duties with her customary good humor and quiet dignity.

Returning to the United States in 1926, Mrs. Clay and her husband settled in Winston-Salem in 1927 where Mr. Clay set up the print shop at the Children's Home to provide an opportunity for young people to learn the printing trade. He later established and founded the Clay Printing Company.

In the years following, Mrs. Clay became active in the social affairs of Winston-Salem. As gardening was one of her hobbies, she became president of the Garden Council. In 1949 she was named Mother of the Year of Winston-Salem. She taught Sunday school at Centenary Methodist Church, but aside from these accomplishments, she was abreast of the times. Long before the advent of federal anti-poverty programs, she served the disadvantaged through the Bethlehem Center and the Woman's Society of Christian Service.

Surviving are her children: the Rev. Charles W. Clay, a Methodist missionary in Brazil, Mrs. Gertrude C. Reed of Winston-Salem, Mrs. Ralph Caskey of Greensboro, Mrs. Henry Nance of Lake Jackson, Texas, Mrs. N. T. Sandefur of New Orleans, La., Mrs. Richard Garlich of Chehalis, Wash.; two brothers, Gene Hendley of Statesville and Floyd Hendley of Greensboro; a sister, Mrs. John Gold of Raleigh; thirteen grandchildren and two great-grandchildren.

Myrtle Clay served her Lord by doing. She was truly a lady in every sense of the word.

WILLIAM K. ACH
Winston-Salem

to see him and talk to him—perhaps ask him some questions. Some writers have surmised that they were warning him about the danger of remaining where he was, or even extending him an invitation to come to their country to live—a place where he would not only be safe but would be honored. Now turn to John's gospel, 12:23 and see if you cannot see in Jesus' answer to these men a reaffirmation of and dedication to his mission in the world.

It is ironical that some of those who witnessed the crucifixion uttered the cry: “He saved others, himself he could not save.” In saying this they did not realize they were paying him a very high compliment. The fact was that he could not save himself and be true to what he believed to be his mission in the world. At least part of the answer to the question: why do we speak of *Good Friday*? is to be found here. It was good Friday because inestimable good has come from it. In doing what he did Jesus set in motion such a powerful force of compassion that, even after two thousand years it has not been spent, but continues, rather, to increase. A great host of those who are *not* primarily interested in saving themselves still live and work on this sin-scarred planet. One remembers mothers, missionaries, soldiers, doctors, nurses, teachers, inventors, scientists, writers, musicians, social workers, reformers and many others who make up that “endless line of splendor” which blesses the world with sacrificial service. They have been found in all ages and in all places—and are still found, if we but look for them. Maybe all these works of love and mercy are not done in the name of Christ. But does it matter? Did not Jesus himself say: “Inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me?”

LETTERS TO THE EDITOR

Editor of the *ADVOCATE*:

Your editorial "Christ Must Be Central" in the February 6 issue of the *ADVOCATE* is of such import that it demands a response. Your diagnosis of our present hour in United Methodism is accurately correct. The "predominance of a humanistic coloration" which you see in much current dialogue is truly the Achilles heel of our laudable emphases of this quadrennium and this era.

Undoubtedly the emphasis of reconciliation is soundly based in scripture and long overdue in our history. However, the motive which activates us is the point of distinction between Christian social concern and humanitarianism. The anger and threat which often accompanies the voices which call us to involvement with the alienated individuals and arenas of our world actually fall short of a genuine humanitarianism!

Your allusion to the judgment that posterity will place upon us recalls the eternal truth of an observation made to our conference in 1961 by Dr. Mack Stokes of Emory's Candler School of Theology:

"The directives of the Biblical revelation easily become subservient to contemporary modes of thought without our realizing what is taking place. We have shown a strange lack of interest in historical connections. So we have allowed our minds to be fascinated with the immediate world problems without keeping our bearings historically. We are too much lost in contemporaneity. Nothing is more baffling than the ease with which great elements in our heritage are abandoned as worthless. The latest theologian is to us the most impressive even though his thinking might have as much kinship with Hinduism or pantheism, or existentialism, or some other "ism" as with

Christianity. There is no surer road to oblivion than contemporaneity." (from *Theology of Sacraments*).

Your reference to the note of apology and timidity in lifting up Christ as Lord points up a real question for our church in these times: "Is the content and the call of the New Testament kerygma integral to the education and emphasis of the church? Unit after unit in our church school curriculum at all age levels calls us to an involvement in the chronic diseases of a sin-sick world, calls us to the immediate and ultimate imperative of meaningful interpersonal relationships, and provides instructions on "how to use the tools of reconciliation and healing; but the question is left unanswered "And why should we bother to do all this?"

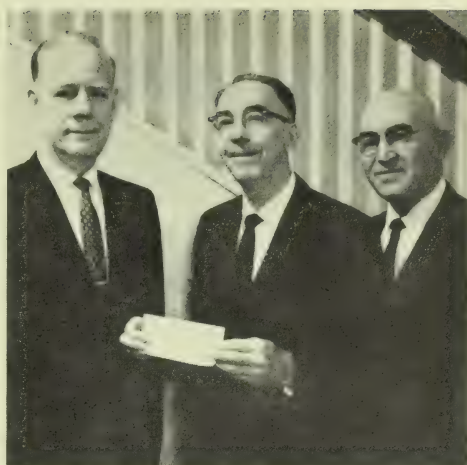
We moderns often decry the paternalistic motivation of early missionary movements, and the crass audacity of much evangelism. But we cannot seriously deny that the church and the cross are where they are today because our predecessors heard the call of Jesus Christ and responded to it with zeal, dedication, and sacrifice that leaves us cringing like cowards. We face the world too often with the evasive tone of a doubter or the rage of a revolutionary.

Personally, I am in the ministry today because of the prayers of a saintly mother and the fervent evangelistic preaching of John R. Church and a few men of like kind. The theological moorings of my life have shifted much since I first responded to a Holiness Camp Meeting sermon on what we now call "ministerial recruitment." But the cen-

ality of Christ in the invitational hymn that evening has often been the difference between my sinking and swimming. Its title is familiar: "Where He Leads Me I Will Follow." We all must go "To the Garden" but United Methodists must be reminded anew of the necessity of going "with Him through the Garden." We all face our judgment, but in a "Christ is central" setting, we go "with Him" through the judgment. Only then can we merge in a meaningful ministry which can say "He will give me grace and glory."

My conversion and commitment to the social impact of the applied Gospel was a significant turning point in my life. It was the catching of a vision that has left me deeply reoriented. The reconciliation ministry of our current hour is a high calling, a providential opportunity, and a threshold that will reward all who cross it. However, your warning is right in recalling us to the basis of any reconciliation which is Christian—the centrality of Christ.

If we do not keep the claim and call of Christ in the midst of our current message and motive, we are espousing a cut flower religion that will soon wither and die. If we are not (and I fear this one preacher is not) endowing the "professions on faith" who enter our churches with the captivating, magnetizing, and redeeming centrality of Christ, we are exposing our incoming generation to life-sucking leeches that will eviscerate the Christian witness of tomorrow. The blood will be on our hands if your sadly intoned prophecy ever comes true, "... The United Methodist Church will move from spiritual malnutrition to spiritual starvation." On the other hand, our generation can nurture the seeds of renewal as you challenge us, we "enrich the thin soup of our social welfare-human-



FINISHES COLLEGE QUOTA

Cordova United Methodist Church in the Sanford District has finished its College quota. In the above picture the final check is being presented to the Rev. V. E. Queen (left), district superintendent, by James Diggs (center), chairman of the Official Board, while the pastor, the Rev. Ralph Lewis, looks on.

istic perspective with the meat of a more solid theological diet."

Thank you, sir. You have aroused much evaluation. You call each of us to ask, "In whose name do I pass this cup of cold water?" Only a Christian can "name the Name."

Sincerely yours,
DONALD W. HAYNES
Franklin

THE FORCE OF LOVE

Why don't we let the force of love
Blot out all human hate?
How very great this world would be,
With hatred out of date!

—ERNEST C. DURHAM
Raleigh



THE CHILDREN'S PAGE

MRS. CATHARINE VICK

Dear Girls and Boys:

Most of us depend a great deal on electricity. It gives us light, cooks our food, heats our water and sometimes our houses. Can you remember a time when the power went off because of a storm? When most of our activities have to stop, we realize how important this unseen power is to us.

Jesus spoke of himself as the Light of the world. The unseen power of Jesus is an important part of our lives. His spirit gives power to us, as his followers, to help serve the needs of the world around us. "Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven."

AUNT CAY



THE LIGHT OF THE WORLD

When you visit Oxford, England, one of the things you will want to see in Keble College is Holman Hunt's painting, *The Light of the World*. The painter's full name was William Holman Hunt, and he lived from 1827 to 1910.

Young Hunt was a clerk in an office, but in the evenings he was forever drawing and painting. Once he drew

flies on the office window for the fun of seeing people trying to swat them!

He tried twice to be admitted to the Royal Academy schools but failed. He did not give up and the third time succeeded. He was then only seventeen. So boys and girls can have ideals and struggle for them, and if they fail, try again.

One of his schoolfellows was John Millais, two years his junior, who also became, as you probably know, one of the great painters. They were lifelong friends.

Often Holman Hunt was discouraged. His pictures made no stir, and he was so poor and in debt that he almost decided to go farming. But he held on.

Then, as now, some people had no use for the Church; and there were many who seemed to have no love for God. Holman Hunt, then only twenty-five, loved God and felt that the only hope of the world was in people living in His service. He believed that the trouble was not with God but with each person, so he painted this idea in his great picture, *The Light of the World*.

You have seen it. There is a door. It is fast barred. The bars and hinges are rusty. It has not been opened for a

long time. Vines are growing over it, and weeds are tall. A bat is flying above.

Before this unused door stands Jesus. In his hand is a lantern, for He is the light of the world. Jesus is knocking on the door.

"Here I stand knocking at the door; if anyone hears my voice and opens the door, I will come in and sit down to supper with him and he with me" (Revelation 3:20. The New English Bible).

It is a gloomy house with no light and no fire. When Jesus is invited into the house, light and fire and dinner and happiness are there. That is what happens when one who does not know God opens his heart and gives himself wholly to God, for God is love.

It is said that after Dante Gabriel Rossetti, another great English painter, died, his artist friend, Burne-Jones, always painted with Rossetti's portrait on his easel. When he finished painting, he would say to himself, "I wonder what Gabriel would think of this?" So when we do something, we ask ourselves, "I wonder what God would think of this?"

Would you not like to be in this picture, *The Light of the World*? Well, you are. That door is your heart and mine and everybody's. God wants to come in. If one does not live with God, then life is dark and lonely, especially in crises. If one lives with God, then even when things go wrong, life is bright and lovely and happy within.

Holman Hunt painted many other great pictures. The desire of his heart was "to serve as high priest and expounder of the excellence of the works of the Creator." These are his own words, and that is what he preaches through his marvelous painting. The love of God is a wonderful thing for him, as it is also for all of us.

A. J. William Myers

GOD PLANNED FOR TREES

God planned for trees
That grow straight and tall,
With green leaves in summer,
And brown ones in fall.

Birds nest in their branches,
We play in their shade,
How thankful we are,
For the trees God has made!



REBUS ANAGRAM

The same four letters, arranged in different order, are used to spell the four-letter words needed to answer these riddles. Can you tell what they are?

1. Four letters make me quite complete,
For I am something that you eat.
2. Transposed, I am a faithful spouse,
A handy helper 'round the house.
3. Transposed, again, I'm two or more
Who work together on a chore.
4. Transpose me for a final word:
Domesticated pet or bird.



JOKES

Teacher: "There will be an eclipse of the moon tonight. Perhaps your parents will let you stay up and watch it."

Pupil: "What channel is it on?"

The cow looked over the fence at the small family group and mooed, loudly and clearly. Then she swished her tail and mooed again. "Mommy! Mommy!" cried the little boy excitedly. "She blew both of her horns!"

What kind of feet cannot walk?
Those on a yard stick.



ANSWERS FOR LAST WEEK

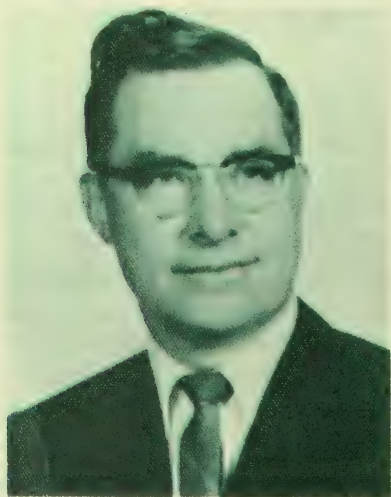
Bethlehem; Nazareth; Jerusalem; Jordan; Gethsemane; Calvary.

CAROLINA BRIEFS

¶ Hickory Grove United Methodist Church, Greensboro District, will have a Lay Witness Mission March 21 through March 23, with Mr. Stan Brad- ing as coordinator.

¶ The Rev. Dr. Wilson O. Weldon, edi- tor of *The Upper Room*, will be preach- ing during "Days of Renewal," March 23-26 at Central United Methodist Church, Kings Mountain. Services will begin on Sunday morning and continue each evening through Wednesday.

¶ Spring revival at Boulevard United Methodist Church, Statesville, will be- gin on Sunday morning at 11 o'clock. The guest preacher will be Rev. Robert W. Combs, pastor of Vanderburg Unit- ed Methodist Church. Services will continue through Wednesday evening, March 26.



Dr. Thomas A. Collins, president of North Carolina Wesleyan College in Rocky Mount, is scheduled to be the guest speaker for a revival service to be held at Salem United Methodist Church, Simpson, April 13 through 20.

URGENT—CONVOCATION ON WORSHIP

A minimum of 40 persons is needed to charter a plane to the St. Louis Convocation, April 21-24. Each dis- trict is urged to send four delegates. The round trip fare, if chartered, will be about \$65.00. If you plan to go, why not go with us? Get in touch immediately with Paul Low- der, West Irving Park Church, Greensboro, or Glen Lanier, St. Paul Church, Charlotte. Deadline: April 1.

¶ *The Upper Room* of Nashville, Tenn. announces the recent publication of a book by Dr. Robert G. Tuttle, entitled *Thoughts for Doubting Christians*. Dr. Tuttle is pastor of Myers Park United Methodist Church in Charlotte.

¶ Walter F. Anderson from Raleigh will be the speaker for Holy Week Services at Mt. Olivet United Method- ist Church, Concord, March 30 through April 1. The first service will be at 1 o'clock Sunday morning.

¶ Keith Miller, author of *The Taste of Wine* and *The Second Touch*, will speak at West Irving Park United Methodist Church, Greensboro, April 12 at 8:00 p.m. and April 13 at 11:00 a.m. and 8:00 p.m. The public is in- vited to hear him.

¶ Dr. H. G. Allen, retired member of the WNC Conference, is in the Wesley Nursing Center, 3700 Shamrock Drive, Charlotte 28205. His health is improv- ing daily. Mrs. Allen is staying with friends at the nearby Methodist Home in Charlotte.

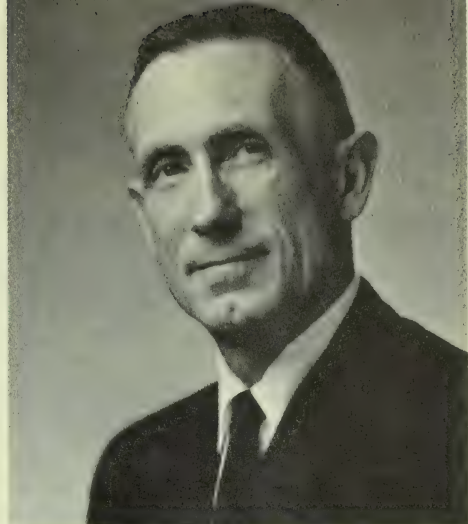
¶ Mrs. I. L. Sharpe, wife of Rev. I. L. Sharpe of Misenheimer, returned on March 8 from a 10-day trip to the Hawaiian Islands. She was accompanied by Mrs. Ray Lowder of Albemarle.

¶ Canaan United Methodist Church, Route 5, Winston-Salem, will hold revival services March 30 through April 3. The Rev. John Hamilton, North Wilkesboro District superintendent, will be the guest preacher.

¶ The Rev. J. Doane Stott, Greensboro, a retired member of the North Carolina Conference, was one of the leaders recently in the Florida Chain of Missions. The series of interdenominational programs began in Jacksonville on Jan. 18 and was concluded at Palm Beach on Feb. 25. Besides making speaking engagements, Stott was in charge of book distribution. While in Florida he was involved in an auto accident but emerged without personal injury.

¶ Miss Treva Overholt, a United Methodist missionary who spent 39 years in Latin America teaching, administering hostels and training nationals for church leadership, spoke at Trinity United Methodist Church, Jacksonville, March 2. From 1959 to July, 1968 she was assigned to Mexico. During her weekend stay in Jacksonville, she was a guest of Dr. and Mrs. Louis Hayman, Jr.

¶ The Goldsboro District United Methodist Youth Fellowship will hold its annual spring rally at St. Luke United Methodist Church, Goldsboro, on Sunday afternoon, beginning at 2:15. The theme for the rally will be "Youth Concerns '69." Qualified resource persons will hold discussion groups on drugs, driving, race, and sex as related to young people. Officers for 1969-70 will be elected and installed. Refreshments will be served by the host UMYF at 5:00.



A Freedom Award was received recently by the Rev. Charles S. Hubbard, pastor of Wilson's First United Methodist Church, for his series of sermons on "The Freedom of Man." The Rev. Mr. Hubbard was among 39 North Carolina individuals, firms, schools and organizations receiving 1968 awards from the Freedoms Foundation at Valley Forge. The Wilson pastor received \$100 and the George Washington medal.

¶ A Lay Witness Mission is scheduled for Friday, Saturday and Sunday at Myers Park United Methodist Church, Charlotte, with A. Taplan Hanson of Columbus, Ga., as coordinator. Thirty-six other guests from North Carolina, Georgia, West Virginia, Florida, Tennessee and South Carolina also will take part.

¶ Wesley Chapel United Methodist Church at Misenheimer is hopeful of having the official opening of its new building on Easter Sunday. The old historic church burned to the ground more than two years ago. Since then the congregation, under the pastoral leadership of Rev. W. H. Faggart, has moved resolutely ahead in planning and constructing its beautiful new church.

Building Named in Minister's Honor

On Sunday, Feb. 16, the new educational building of Ocean View United Methodist Church at Youpon Beach was named in honor of the pastor who organized and built the church, Rev. Louis D. Hayman.

Rev. Mr. Hayman and members of his family were present for the consecration service. Rev. Johnnie S. Huggins, present pastor of Ocean View, conducted the worship service. Rev. Clyde G. McCarver, Wilmington District superintendent, preached and led the consecration service. The morning concluded with a fellowship dinner in the new Hayman Education Building.

The Rev. Mr. Hayman served actively in the North Carolina Conference for 45 years. He and Mrs. Hayman are now retired and live in Southport. Mrs. Hayman plays the organ at Ocean View and is an active member of the WSCS.

The Haymans have two children, Dr. Louis D. Hayman, Jr., of Jacksonville and Mrs. Leo Draper of Conway, and two grandchildren.

Social Concerns Board Favors Treaty

The Board of Christian Social Concerns of the 280,000-member Western North Carolina Conference, through its executive committee, has gone on record in favor of U. S. Senate ratification of the Non-Nuclear Proliferation Treaty.

The Rev. Orion N. Hutchinson, Jr., of Winston-Salem, chairman of the Board, said the executive committee has completed a polling of its members following approval of a resolution on the matter during a Feb. 21 meeting in Statesville.

The Board of Christian Social Concerns resolution, forwarded to U. S. Senator B. Everett Jordan of North Carolina, stated:

"The Executive Committee of the Western North Carolina Annual Conference Board of Christian Social Concerns of The United Methodist Church, meeting in Statesville on February 21, went on record urging your active efforts for the Senate's ratification of the Non-Nuclear Proliferation Treaty."

BOARD VISITS COLLEGE

Members of the Board of College Visitors of the North Carolina Conference gather following a March 4 luncheon in the new dining facilities of the expanded Student Union on the Methodist College campus. Left to right are W. E. Erranton, Sanford; Rev. S. L. Townsend, Laurinburg; Rev. J. B. Parvin, Weldon; L. Taylor Oakes, Roanoke Rapids; Rev. Kermit Wheeler, Chairman, Laurinburg; Paul G. Carr, Hillsborough; Mrs. J. E. Davis, Sanford; Mrs. T. B. Upchurch, Raeford, and Mrs. Cecil Pate, Goldsboro.



The Advocate

Campaign This Week

"It gets better and better with the years." So stated Mr. Turner Apperson recently in speaking of the *North Carolina Christian Advocate*. He has been a reader of the *Advocate* since May 23, 1888, and he still has a copy of that particular issue to prove it.

A member of Union Hill United Methodist Church, near East Bend in Yadkin County, Mr. Apperson is nearing his 90th birthday. Still active in church, he has gained the informal title of "Mr. Methodist of Yadkin County." He states that his father, the late P. A. Apperson, was also a life-long reader of the *Advocate*. That could carry the *Advocate* readership in his family back to 1856, when it had its beginning.

Can anyone top that record? If so, please write and tell us about it.

In our subscription campaign to date there have been one hundred and forty-nine churches which have adopted the All-Administrative Board Plan—seventy-nine in the North Carolina Conference and seventy in the Western North Carolina Conference.

In addition, sixty-six churches are sending the *Advocate* to every family; twenty-four are in the North Carolina Conference and forty-two in the Western.

The response to date is encouraging to us as we seek to serve the Methodist people in our two conferences. We know of other churches which are planning to make their campaign presentation later. We shall be glad to help with publicity for such by sending *Advocate* samples, promotion leaflets, or bulletin folders. Just let us know your needs.

Churches added this week are listed below.

ALL-ADMINISTRATIVE BOARD CHURCHES

North Carolina Conference

Webb Avenue, Burlington

Smith's, Roanoke Rapids

Bethany, Durham

St. James, Tarboro

Roseboro, Roseboro

Haymount, Fayetteville

Western North Carolina Conference

Lebanon, High Point

Bethel, Greensboro

Northwood, High Point

Archdale, Archdale

Wesley Chapel, Troutman

Durham, Shelby

EVERY FAMILY PLAN CHURCHES

North Carolina Conference

Merrimon, Newport

Core Creek, Newport

Eagle Springs, Candor

Western North Carolina Conference

Bass Chapel, Greensboro

Patton, Franklin

Facing Our Shadow

by JERRY D. MURRAY

SCRIPTURE: I John 1:8, 9. (*If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*)

Charles B. Hanna has written a book entitled *The Face of the Deep* in which he deals with the religious insights of C. G. Jung. In it he points out that, while Jung of all the great psychiatrists has been most sympathetic to Christianity, he is also a major critic of our modern interpretation of it.

One of the reasons is that Christianity as practiced by the church today does not adequately evaluate or understand the depth of evil and darkness (the "shadow," as he calls it) in our human life. Coming to terms with this "shadow"—part of ourselves, says the author, is the first and indispensable step in the healing of broken societies and broken men.

Of course, Hanna is correct. No wrongs can be made right until they are acknowledged, and honest confession is the first step to healing for an individual or a society. Until we see this, we will continue in the naive expectation that God will make the world a better place to live in without having to make us better to live with.

For this reason, the Lenten season has particular significance for the Church. Lent is that time of the year when we consciously seek to face the darker sides of our nature—to come to terms with our "shadow." During Lent we confess that "our sins are such as sent our blessed Lord to the cross." And we acknowledge that "the light has come and men prefer darkness because their deeds are evil." Lent reminds us that there can be no better world without better people and that forgiveness and new life can only come when there is honest confession and a willingness to face the "shadow."

Therefore, let the Church use this as a time to be honest about itself and to seek greatness through humble acknowledgment of its weakness. Let Christians no longer expect the world to believe because of their merit instead of God's mercy. Such honest confessing of our sins one to another rather than attempting to maintain a facade of righteousness would do more to win the publicans of this world than anything else the Church can do.

Christians can afford to be honest about their individual and corporate sins since we have the promise that "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Our honesty will set the worldly free to begin to be honest themselves and perhaps to discover the forgiveness we know when we are honest with God and with ourselves.

The Rev. Mr. Murray is superintendent of the Statesville District.



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NORTH CAROLINA

christian advocate

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NORTH CAROLINA

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CALENDAR OF COMING EVENTS

NOTE: If any of the meeting dates or places are in error, please inform the ADVOCATE immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

- Apr. 8-10: Workshop, General Board of Health and Welfare Ministries, St. Louis, Mo.
- Apr. 8-11: Council of Bishops, Charleston, W. Va.
- Apr. 9-15: SE Workshop on the Church's Ministry in Leisure and Recreation, Methodist Youth Camp, Leesburg, Fla.
- Apr. 21-24: National Convocation on Worship, Kiel Auditorium, St. Louis, Mo.

NORTH CAROLINA CONFERENCE

- Mar. 27 : Annual Board of Education Pre-Conference Meeting, Methodist Bldg., 10 a.m.
- Mar. 29 : Bishop's Meeting with Young Methodists, Fayetteville, Haymount Church, for Fayetteville, Goldsboro, Sanford and Wilmington Districts
- Apr. 8 : Vacation Church School Institute, Davis Street Church, Burlington, 9 a.m.
- Apr. 8 : Commission on Promotion and Cultivation, Methodist Building, Raleigh, 10:30 a.m.
- Apr. 9 : Health and Welfare Ministries, Methodist Home for Children, Raleigh
- Apr. 9 : Executive Committee, Board of Trustees, Methodist Retirement Home, Durham, lunch 12:30, meeting follows
- Apr. 10 : Vacation Church School Institute, Hayes Barton Church, Raleigh, 9 a.m.
- Apr. 11 : Vacation Church School Institute, St. Luke Church, Goldsboro, 9 a.m.
- Apr. 15 : Vacation Church School Institute, St. James Church, Greenville, 9 a.m.
- Apr. 16 : Vacation Church School Institute, First Church, Elizabeth City, 9 a.m.
- Apr. 16-17: Duke Divinity School Seminar
- Apr. 17 : Trustees, Methodist Home for Children, Raleigh, 10 a.m.
- Apr. 18 : Vacation Church School Institute, Grace Church, Wilmington, 9 a.m.
- Apr. 19 : Vacation Church School Institute, Centenary Church, New Bern, 9 a.m.
- Apr. 19 : Wilmington District Check-up Meeting, Sunset Park Church, Wilmington, 10 a.m.

WESTERN NORTH CAROLINA CONFERENCE

- Mar. 27 : Conference Board of Social Concerns, First Church, Conover, 10:30 a.m.-4:30 p.m.
- Mar. 27 : Annual Meeting of Town and Country Commission
- Apr. 8 : Annual Meeting, Board of Evangelism, Lexington, First Church, 10:30 a.m.
- Apr. 11-12: Vocations: Testing and Guidance Clinic, Greensboro College
- Apr. 13 : District Workshop on Creative Teaching, Asheville, Trinity, 2-5 p.m.
- Apr. 13 : District Workshop on Creative Teaching, Shelby, Aldersgate, 2:30-5:30
- Apr. 13 : District Workshop on Creative Teaching, Greensboro, West Market, 6:30
- Apr. 13 : District Workshop on Creative Teaching, Statesville, Broad Street, 2:30
- Apr. 13 : District Workshop on Creative Teaching, Stokesdale Church, 3-5
- Apr. 14 : Board of Ministerial Training, Retreat for Candidates for Admission into Full Connection—time and place to be announced.
- Apr. 14 : Conference Coordinating Committee, Charlotte, First Church

THE CROSS IN HUMAN HISTORY

YOU SEE it in churches. It adorns monuments, flags, and heroes' medals. Six million listeners of an internationally-known radio broadcast wear it as an emblem in their lapels.

There are many fascinating stories behind the symbol of the cross.

Centuries before Christ died, it was a symbol widely known throughout the ancient world. The Egyptians called it "canob," after a T-shaped instrument used to measure the annual rise of the Nile on whose bounty the life of the nation depended. For other nations of the East, it was an "urani," and took the shape of two pieces of wood with handles. By rubbing the two sticks together, the ancients kindled sacred fire.

As early as 1225 B.C., Greek worshippers of Bacchus offered cakes of flour with a figure of the cross imprinted on them. The swastika, or twisted cross, which became a symbol of terror in the 20th century, appears on the oldest medallions of the Buddhists and was a mystical good omen in many Hindu sects.

The cross was used as an instrument of national punishment in the time of Abraham. As a gallows, it was familiar to the Egyptians, Africans, Macedonians, Greeks and Romans. To various people it has meant a symbol of eternal

life, productive power, or the life-giving qualities of the sun.

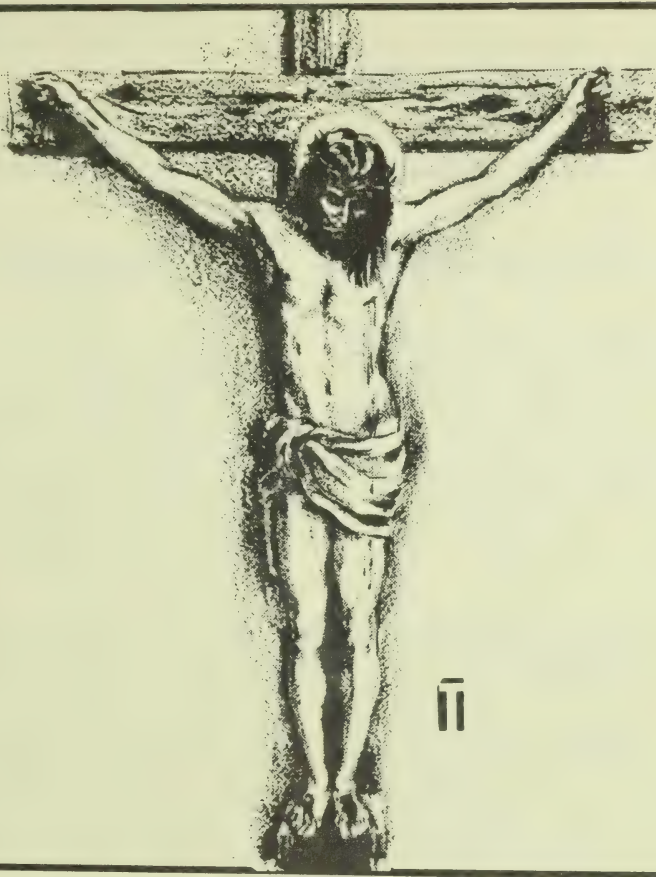
The early Christians portrayed Christ as the Good Shepherd, sometimes carrying a cross instead of a crook. From this evolved the custom of representing His people as sheep or lambs. By the end of the sixth century, the first form of crucifix showed the Lamb represented on the cross itself. Crucifixes came to be widely distributed by the church as aids to devotion.

In the New World, the Spaniards conquered New Spain in the name of the cross. But they were astonished to find the holy emblem of their faith in the temples of the Aztecs. Colossal stone monuments throughout Mexico attest to an Indian civilization which adored crosses similar in design to the Greek, Latin, and Maltese forms.

The cross of Lorraine, which Joan of Arc wore into battle, became General Charles de Gaulle's symbol in leading the French resistance movement during World War II. A Swiss welfare agency which adopted as its emblem a red cross on a white field—reversing the color scheme in the Swiss flag—in 1864 organized a conference to help the sick and wounded soldiers of the world. Sixteen nations attended and established the International Red Cross.

A plain gold cross, worn in the lapel and given free to those who wish it, is the emblem adopted by the largest radio mission in the world, the Luther-

This article is based in part upon information received from the North American Precise Syndicate, Inc.



an Hour. More than six million gold crosses have been issued since the sponsoring Lutheran Laymen's League presented the first broadcast of this internationally-known program more than 30 years ago.

For Christians around the world, the cross has become the central symbol of their faith. This has come about because Christ was nailed to a cross at Golgotha outside Jerusalem almost two thousand years ago. His sufferings there were total. They were more than physical. They reached to every nerve ending of this great and noble spirit.

Down the ages men have grown pen-
sive and repentant, humbled and humiliated, as they heard the story of

Christ's death and realized the enormity of man's wickedness. The world has never quite gotten over God's act through Christ at Calvary, and it never will to the end of this age.

For while the cross reveals man's need of a Savior, it also identifies the presence of such a Savior in the Christ who proclaimed God's love and mercy, and bore testimony to it through His death. The authentication of all this was sealed by God's power demonstrated in the resurrection.

Thus, Christians go on repeating Paul's observation of long ago: "For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God."

EDITORIALS...

Two Men's Views on Expendability

It was a tense moment as Caiaphas, the high priest, arose to address the chief priests and other leaders of the Jewish council. Jesus' star had risen and was streaking across the horizon with increased brilliance and speed. These leaders feared for the future of their religion and nation.

Then Caiaphas spoke: "It is expedient for you that one man should die for the people, and that the whole nation should not perish." Caiaphas was a good man. He loved his people devotedly. His allegiance to the religious practices and cultural values of the Jews was faultless. Moreover, his was a keen mind, with a pragmatic turn. He was prompt to see the practical realities of a situation.

In the present crisis, he saw that if the leadership and the teachings of Jesus prevailed, the system of religious practice, and the organization of the Jewish religion, would be left in a shambles.

Caiaphas did not speak as a cruel man. He had nothing personal against Jesus. In some other place, under other circumstances, he might have allowed his admiration for this dynamic, noble person to flower into friendship. But this was not the time nor the place.

He realized that a whole way of life was on its way out unless Jesus was disposed of. So . . . Jesus must go. It was as simple as that.

"It is expedient," he said, "for you that one man should die for the people."

But he didn't have himself in mind when he spoke thus.

Now the scene changes. Another man is gathered with a group of his friends and followers. As they peer into the future, they see shadowy figures looming around in threatening postures. They see themselves involved in stark, dread tragedy.

This other man is Jesus. He too is speaking. With his eyes focused upon infinitude as he gazes out across the hills of Galilee, he quietly tells his disciples that it is necessary for someone to die. "The son of man," he says, "is to be delivered into the hands of men, and they will kill him, and he will be raised on the third day." He continues, "It is to your advantage that I go away. Greater love has no man than this, that a man lay down his life for his friends."

Jesus had come to see that he was on a collision course with the vested religious interests of his people. He knew the grim, uncompromising loyalty which these people bore for their institutions and religious structures. Yet, he knew that many of their ways were not God's ways. God had sent Him to bring in a new day. He sensed that God had commissioned Him to fulfill the prophecy of Isaiah and He had put it in the record when He spoke in the synagogue at Nazareth.

"The Spirit of the Lord is upon me, because He has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set

at liberty those who are oppressed, to proclaim the acceptable year of the Lord."

It became increasingly clear to Jesus that if he carried out this mission, it would be at the expense of his own life. So "Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and on the third day be raised."

Two men, looking at a crisis situation, came to the same conclusion: somebody was going to have to be sacrificed. These two men were Caiaphas and Jesus. But when Caiaphas spoke of somebody being expendable, he

wasn't thinking about himself; it was someone else he had in mind.

When Jesus concluded that someone must die in order that others might live, He meant himself. The two had the same idea. But what a vast difference!

Perhaps none of us will be called upon to die for the Gospel's sake—though some today have. But we should be *willing* to die for our faith. Until there is this willingness, this kind of commitment, we don't really know what discipleship to Jesus Christ is. We are not really ready to live for Christ until we are ready to die for Him.

President Patton's Statement

Under date of March 11, President Wendell M. Patton of High Point College has dispatched a two-page "open letter" to parents of students. In it he reaffirms his personal allegiance to and his institution's adherence to principles of academic freedom. He pays tribute to the fine quality of the High Point student body and faculty.

Then he comes to the meat of the matter: i.e., a forthright statement of the procedures which he and his administration will follow in case of trouble and disorder on the campus. He presents precisely and explicitly the steps which will be taken to restore or maintain order.

The steps he has outlined represent a firm but, we believe, reasonable approach. We have printed on page 15 in this issue his description of these anticipated steps.

The fact that Dr. Patton has clarified his position prior to the development of any trouble is, in our opinion, signi-

ficant and commendable. Furthermore, the fact that he has shared his position with students and their parents, and has invited them to discuss his guidelines at home during spring holidays is most wise.

We all have an enormous stake in our colleges and universities. Methodism in the United States cut its eye teeth on higher education. Circuit riders and unlettered pioneers who had never seen the inside of a college saw the value of such institutions, and they established them at great personal sacrifice. Those who would now scuttle them, whether they be extremist students or reactors to student violence, could render incalculable damage to vitally-needed institutions.

In our present situation, it is unthinkable that academic freedom be dissolved. It is equally unthinkable that disorder and lawlessness should be tolerated. We believe that President Patton has charted a wise and reasonable course.

METHODIST NEWS ROUND-UP

VOLUNTARY SERVICE OFFICE SENDS OUT KIT

A kit outlining the function of the United Methodist Voluntary Service program has been sent to key leaders in all annual conferences, according to the Rev. Randle B. Dew and Miss Betty J. Letzig, who head up this phase of the Quadrennial Emphasis. Administrative offices of the organization are located in the National Division in New York.

The new kit is entitled "United Methodist Voluntary Service—Lend A Hand." In an accompanying explanation, Mr. Dew and Miss Letzig stated: "Traditional concepts and practices of voluntary service are being seriously questioned by volunteers themselves, by persons to whom volunteers are sent and by sending agencies. United Methodist Voluntary Service will be based upon learnings from the past and also will reflect the comingness of a new age."

Further explanations state: "Task forces are to engage in constructive social change relative to the church's mission in the world, and more particularly to the national crisis in the United States. This means that all programs selected for funding by the Fund for Reconciliation should be oriented to situations where change is needed rather than to rescue-type operations."

There seems to be indication that the recommended stipend for volunteers of \$50 a month plus living expenses might not be applied across the board. The staff said "persons who are poor and who can serve effectively as volunteers—perhaps more effectively in many situations—are not to be ex-

cluded because the monthly stipend is small. Middle class people can afford to be temporarily poor, but there is no sense in asking others to continue their poverty for the sake of Voluntary Service."

Each area or conference is to have a committee which recruits and selects volunteers. The committees are being urged to make special efforts to recruit members of minority groups, conscientious objectors, directors of Christian education and associate pastors, seminarians on a year off, and persons between careers. Although UMVS is aimed at persons aged 18 to 30, there is no upper age limit.

Materials may be ordered from annual conference committees on Enlistment for Church Occupations or from: Service Center, Board of Missions, 7820 Reading Rd., Cincinnati, Ohio 45237.



METHODIST INVESTMENT FUND MAKES GRANTS

Seventy-three grants and loans totaling \$1,648,000 were made recently by the Methodist Investment Fund and through regular funds of the National Division of the Board of Missions. While much of the money went into traditional type church extension loans and grants to suburban, small town and rural churches, substantial funds went into unconventional projects, such as the following:

✧ A \$120,000 loan to a hospital at Espanola, N. Mex., serving Mexican-Americans.

✧ A \$100,000 loan and a \$22,435 grant to a black congregation in the

inner city of Chicago toward building a new plant to cost \$400,000.

—o—
♦ A loan of \$38,000 to the First Church of God in Christ, a black conservative evangelical congregation in Brooklyn, toward the purchase and refurbishing of a former synagogue, which the congregation bought.

Steps toward merger of the Methodist Investment Fund with the Evangelical United Brethren Investment Fund continued, with approval being granted for the establishment of a merged United Methodist Church Investment Fund.

NEW DISCIPLINE COMING

NASHVILLE, TENN.—After 11 months of intensive work a totally new — and new-looking — Book of *Discipline* of The United Methodist Church is in its final printing stages and 100,000 copies will be in the mails to purchasers by April 1.

The Rev. Dr. Emory S. Bucke, book editor of the denomination and chairman of the *Discipline* editorial committee, said that the new volume is designed to compliment the Hymnal and Book of Worship in size and design. It will contain 596 pages, including a comprehensive and fully cross-referenced index of 65 pages.

METHODIST NEWS CAPSULES

British theologian Dr. John J. Vincent will give the 19th annual Harris Franklin Rall Lectures at Garrett Theological Seminary, April 7-9. His theme for the four lectures will be "The Dynamics of Christ."

—o—
Mrs. A. Dudley Ward, 55, wife of the general secretary of the United Methodist Board of Christian Social Concerns, died of cancer March 15 in Washington, D. C. Besides her hus-

band, she is survived by one son and two daughters.

—o—
The Rev. N. Lee Cate, pastor of the Dumas-Gould charge in Arkansas, has been selected as the new superintendent of Mt. Sequoyah Methodist Assembly, Fayetteville, Ark. The assembly is the program center for the South Central Jurisdiction.

Film Draws Large Response

The Rev. F. Roderick Randolph, chairman of the Counseling Committee, reports that more than 2200 people attended the Billy Graham film, "The Restless Ones," during its five-day showing in Wallace, March 13-17. One hundred fifty-four persons were reported as coming down for decisions.

This film has been presented in a number of eastern North Carolina cities in recent months.

—o—
No human agony can be outside the love of the Christian. If persons suffer, we are called to attack structures of society that cause suffering. If persons need healing, we are called to help provide it. To move into human need at its deepest points is to find Christ more vividly.

—Eugene L. Smith in
Mandate for Mission

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

WANT A CHANGE? Great challenge for D. C. E. Apply First United Methodist Church, P. O. Box 926, Newton, North Carolina 28658.

FOR SALE: Seventy-five theatre seats for sale by the Candor United Methodist Church, Candor, N. C. The price: cheap or reasonable. They are in good condition. Call or phone 974-4504 or 974-4721.

WANTED: Full-time DCE-Secretary combination. Contact R. P. Bunch, Forest Hill United Methodist Church, 41 Buffalo Avenue, N.W., Concord, North Carolina 28025.

THE Council on Ministries is the programming heart of the church. the body in the local church to conceive, plan and carry out the local church's ministries. As the planning and coordinating group, it will be sensitive to the needs of the church's constituency, and to the larger community, the world. The Council on Ministries is amenable to the Administrative Board which is responsible for evaluating and adopting plans and for providing resources necessary for the Council on Ministries to implement the approved ministries.

The coordinator of Family Ministry is a member of the Council on Ministries and of the administrative board. As such he is nominated by the committee on nominations and personnel and is elected by the charge conference. The family coordinator has been included in the Council on Ministries to maintain awareness that the ministry of the church is to all persons across the generations who live in the community. In the new church structure, an attempt has been made to free the Council on Ministries so that it can be creative in utilizing new settings and groupings for equipping the laity for their ministries in the world of family, work and community relationships.

The Family Life Ministry should be characterized as "a ministry to all the family for all of life." To adequately develop a total ministry to the families of a local church, the coordinator will need to begin with a study of the families of his church. He should observe the wide age range, and what is happening to families in his local church and community. A survey of activities of the different "groups" within the church should be made. What do they

Mr. Meares is Coordinator of Adult and Family Life Ministry for the N. C. Conference Board of Education.

The Coordinator of Family Ministry

by JOHN M. MEARES

do? Whom do they do it with? When do they do it? What is the church offering for the different age groups? What is the church offering for families? What needs are being met in the church or community? What new activities are needed to bring the families together?

The family, like all cultural groups, must be understood in relation to the changing culture. To set forth a program of family life ministry and say that this is what the church should be doing in every social setting would lead us to fail in our ministry. There must be goal-setting and planning in every congregation to fit the needs of that particular group. The coordinator ought to read everything that he can regarding the family. He should confer with community agencies, who work with families, so that he may understand the local situation as well as some of the broader aspects of Christian family living.

More specifically, the task of the coordinator of Family Ministry may be defined in the following ways:

1. Studies the church's goals for

ministry. What is the church called to do in ministry with family groups? What goals have been established in the local congregation? Seek to work within the framework of God's people, avoiding following his own goals.

2. Studies the needs of families. He should be or become the most knowledgeable person in the local church in terms of understanding families. A knowledge of how they live, learn, work, and play (how they use their leisure time) will need to be uppermost if plans are to be effective in reaching and serving this wide age span.

3. He should be an "idea man" using effectively new forms of ministry that contribute to renewal that strengthen Christian family living throughout the family life cycle. Opportunities should be provided to enable families to express their initiative as they grapple with the problems of family living.

4. Works closely with the work area chairmen and the age level coordinators to develop the family ministries so that the family ministry is a part of the whole instead of a competitive program. Some of this may require consultation although much of it can be done in the regular meetings of the Council on Ministries.

5. Listens for feedback and evaluation of current programs. He should develop a system of evaluation which will provide objective data for future planning.

Our family life ministry is:

- The ministry of the congregation to the family in order to guide and strengthen Christian family living throughout the family life cycle.

- The ministry of the family to its own members, including Christian nurture in the family.

- The ministry of the family in and through the congregation and other expressions of the Church.

- The ministry of the family in the world, its fulfillment of its mission in neighborhood, community, nation and around the globe.

The possible settings for this ministry are practically infinite. The daily rhythm of gathering and scattering, the eating together, the sharing of success and failure, worshipping as a community, adventuring and discovering and serving together, playing and working, confronting and confessing, forgiving and sustaining one another, are all settings for ministry. We must confess, however, that very few families have gone beyond this mutual ministry to develop a deliberate mission as a family in the Church and world.

We shall need to move into new patterns of guidance and training for all family members individually, for parents in particular, and for entire families as units. There ought to be some basic ongoing, basic occasional, elective ongoing, and elective occasional opportunities across the generations. These might be provided in the following settings: The family itself; family nights; parent-child and parent-youth groupings; family camping; Sunday evening fellowship; family festivals; National Family Week; service opportunities.

In the small church the coordinator of Family Ministries may be able to carry out the plans for family ministry without additional assistance. In the large church or when deemed advisable in the small church, task groups, rather than councils or commissions, may be formed to plan and implement a particular ministry. The Council on Ministries will make this determination and may:

Encourage coordinators to counsel

with workers, without formally organized councils.

Authorize coordinators to form task groups when needed.

Organize a council for family ministries.

Authorize councils to form task groups when necessary. Using the expansion principle the local church should develop the basic organization prescribed by the *Discipline* and expand it *only* when efficiency and effectiveness demands.

Some resources for Family Ministry are:

Family Ministry—Through the Church (3000 BC), \$1.00. Order from Service Department or Cokesbury.

Leaflets on Christian family living are available from Service Department, P. O. Box 871, Nashville, Tennessee 37202. Write for listing, *Resources to Strengthen Family Life*. Single copy free.

Leaflets on family worship are available from *The Upper Room*, 1906 Grand Avenue, Nashville, Tennessee 37203.

Family Development, Duval, \$8.75. Order from Cokesbury.

Order the following film/filmstrips from Cokesbury or rent from your Conference TRAFICO office:

First Steps in Religion, 35mm filmstrip for parents of preschool children.

Next Steps in Religion, 35mm filmstrip for parents of elementary-age children.

Religion in the Block, 35mm filmstrip, for parents of elementary-age children.

For Better, For Worse, 16mm film, 28 minutes, B&W. A realistic look at teen-age marriage.

Church school periodicals:

Periodicals for all age groups:

Christian Home and *Mature Years*.

SEMAR

Executive Named

United Methodists in the southeastern United States have launched an intensive program in mental retardation which will include a full-time executive in the field.

The Rev. Robert M. Pitzer of Evanston, Ill., was named executive director of the Southeastern Methodist Agency for the Retarded (SEMAR) at the group's March 14-15 meeting in Atlanta. Mr. Pitzer is presently director of the Department of Communications and Church Relations for the United Methodist Church's General Board of Health and Welfare Ministries at Evanston, Ill.

SEMAR was created by the 1968 Southeastern Jurisdictional Conference to work with churches, boards, institutions and individuals in developing ministries for the mentally retarded in nine states. Those states are North Carolina, Georgia, Florida, South Carolina, Tennessee, Kentucky, Virginia, Mississippi and Alabama.

Mr. Pitzer is a native of Louisville, Ky. He holds bachelor of arts and bachelor of divinity degrees from Southern Methodist University. He has served Methodist congregations at Victoria, Charlotte, and San Antonio, Texas.

The new executive director said he sees his new ministry as "two pronged. First, we will need to work directly in the field itself providing ministries to those persons who are mentally retarded as well as their families. Second, we must interpret to all our people in local churches the tremendous challenge and needs which face us."

Mr. Pitzer will assume his duties

April 15. Offices of the agency will be located in the Methodist Center, 159 Forrest Ave., N.E., Atlanta, Ga.

M. T. Lambeth of Winston-Salem was named chairman of the SEMAR budget committee.

Memorial Service for Stanford at Burlington Church

A memorial service for the late Rev. James C. Stanford will take place at Davis Street United Methodist Church on Sunday, March 30, at 3 p.m. A member of the North Carolina Conference, Mr. Stanford was serving as a United Methodist missionary in Peru at the time of his death on Feb. 12. Burial took place the next day in the land where he was serving with such dedication and distinction.

A large number of the friends of the Stanfords is expected to attend the March 30 service. Mrs. Stanford and her three children, who are now living at Roseboro, N. C., will be present, according to announcement by the Rev. R. E. L. Moser, pastor of Davis Street Church. The church had been undertaking the support of the Rev. Mr. Stanford and his work in Peru.

Brevard College Changes Faculty Ranking System

In an effort to attract and retain qualified faculty members in an ever-increasing competitive market, Brevard College has announced that faculty members would be assigned to a ranking system with a sliding salary scale. In the past the instructional staff has been placed within a rigid salary structure without faculty rank.

Under the new system, approved by

the Board of Trustees at a called meeting Feb. 15, a faculty member would be ranked as an instructor, assistant professor, associate professor, or professor. The placement of members of the faculty in the four areas would depend upon professional advancement, teaching experience, and contribution to the over-all program of the college as determined by division chairmen and the dean of the college.

The faculty ranking system at Brevard will go into effect for the 1969-70 academic year.

South China Grove Church to Have Open House

The South China Grove United Methodist Church, China Grove, N. C., is having open house on Sunday, March 30, from 3 p.m. to 5 p.m. to let friends and visitors view its newly-finished educational unit. The congregation had been working toward the new facility for several years.

In connection with the construction project, the older structure was remodeled. The Rev. R. E. Brown is in his fifth year as pastor.

Temperance Education Week Set

Governor Robert W. Scott has proclaimed April 20-26 as Youth Temperance Education Week in North Carolina.

In his official statement, issued Feb. 5, he commends the North Carolina Woman's Christian Temperance Union for working "unceasingly through the years to place a vital emphasis on the teaching of temperance in the upbringing and education of children in our state."



Bishop Cannon is shown with children from Powellsville and Rehobeth Churches and First United Methodist Church in Havelock. A total of 277 children and counselors were at the St. James Meeting. (Methodist Information Photo)

Bishop Meets With Young Methodists

On the first of three consecutive Saturdays devoted to a "Bishop's Meeting with Young Methodists," children of the Greenville, New Bern, Elizabeth City and Rocky Mount Districts met with Bishop William R. Cannon March 15.

Bishop Cannon challenged some 277 boys and girls and their ministers at Saint James United Methodist Church in Greenville to seriously consider their total Christian commitment and to take their places of leadership in tomorrow's church and world.

He stressed the importance of baptism and confirmation with full commitment to the teachings of Jesus Christ.

The session at Saint James is the first of three sponsored by the Conference Commission on Worship. Bishop Can-

non met on March 22 with children at Edenton Street United Methodist Church in Raleigh. The last scheduled meeting will be in Fayetteville's Haymount United Methodist Church this coming Saturday.

The two-hour meeting at Saint James began with a worship service presided over by the Rev. W. D. Sabiston, Jr., of New Bern. Following the worship service and bishop's sermon, the children shared in smaller sessions led by Bishop Cannon and the Rev. Bill Quick, pastor of Saint James. They also viewed a movie on "Reason for Being." Prior to the opening session a "Singspiration" was led by Scott Wilkinson, guitarist and singer from Kitty Hawk.

The Rev. Ben Potter, Jr., of Columbia directed the arrangements for the Greenville session.

High Point College President Issues Emergency Guidelines

Stating that "even though we feel that it is unlikely on a campus such as ours," Dr. Wendell M. Patton, president of High Point College, has written a letter to parents of the college students letting them know what action will be taken in the event of "illegal or disruptive action" on campus.

Pledging that "the opportunities for an education on our campus will not be jeopardized because of illegal demands of lawless groups," Dr. Patton outlines the steps which will be taken in an emergency.

"... all students involved will be requested to identify themselves immediately. Those unable and unwilling to do so will be informed that they are trespassing on private property and directed to leave the premises. If they refuse to comply, their arrest will be ordered. Any individual involved who can prove himself to be a bona fide student, properly registered, would be directed to return immediately to his classroom, or dormitory, as the case may be, and then a meeting would be arranged in an attempt to resolve any differences of opinion that might exist. However, I must emphasize that we will not, under any circumstances, negotiate with any group of students during illegal, disruptive or forceful activity; that there will be no dialogue or discussion until such time as order has returned to the campus. If any student fails to obey this lawful directive from an administrative official, then I, as president of the college, will declare a state of emergency in existence and temporarily assume the total

authority of the faculty and Board of Trustees. Using this authority such students would be suspended or expelled on the spot with instructions to immediately vacate their rooms and remove themselves from the campus. Failure to comply would result in arrest as trespassers on private property. Any student thus suspended or expelled may appeal, or be heard, only after the state of emergency is declared over by the president of the college."

Parents will be asked to discuss the matter with their children during the spring holidays. Dr. Patton said he would welcome suggestions and comments from the parents.

In his letter Dr. Patton pointed out that High Point College provides a clearly-established system of appeals and recourse and that the rights of students for peaceful assembly will be protected but that the college "will not tolerate any action that would in any way disrupt or disturb the normal operation and function of this institution."

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SILER CITY, N. C.

Would He A-Wanted It This-A-Way?

by ROBERT E. EARLY

He sent them to the crossroads store
To fetch a colt to fulfill their lore.

Refrain:

But would He a-wanted it this-a-way?
This-a-way, this-a-way?
Would He a-wanted it this-a-way?

He rode on in kingly dignity,
Not even He leaned on Divinity!—*Refrain*

He rode in silence, nor lordly mein;
He must have questioned what the gain.—*Refrain*

Carnival children all a-chattering;
Carnival crowds the palms a-scattering.—*Refrain*

Uneasy pharisees a-glowering;
My Lord, with heavy heart, a-sorrowing.—*Refrain*

Hosanna mobs gave out a-cheering;
My dear Lord's sobs his heart a-tearing.—*Refrain.*

"King's Son be He,"—so him a-throning;
My Lord, in failure, soul a-groaning.—*Refrain*

"Teacher . . . Rabbi; 'Messiah!'"—even,
But now my Lord and his men are riven.—*Refrain*

The empty Porch's ears are a-dull;
Siloam's ripples now laughing full!—*Refrain*

Oh, O brethren, disciples of the morning,
What were Calvary after THAT evening!

Mr. Early is minister of Jordan Memorial United Methodist Church, Ramseur.

Candler Selects New Dean

Dr. James T. Laney, 41-year-old teacher of theology and Methodist minister, has been named dean of Emory University's Candler School of Theology, Emory's President Sanford S. Atwood announced recently.

Dr. Laney, associate professor-elect of Christian ethics and director of Methodist studies at Vanderbilt Divinity School since 1966, will begin his new duties this coming summer.

A lifelong Methodist, Dr. Laney is known as a strong churchman. He has served as pastor of a small church near Nashville, Tenn., ever since he went to Vanderbilt to teach so that he might "keep his hand in."

An honor student at Yale where he received his B.A., B.D., and Ph.D. degrees, the new dean has had a varied career which included service as a special agent in the U. S. Army Intelligence Corps in Korea in 1946-48 where he later returned as a Methodist missionary.

He was chaplain of the Choate School in Connecticut 1953-55 while attending divinity school at Yale. He was pastor of St. Paul's Methodist Church in Cincinnati before going to Korea as study secretary of the Korean Student Christian Council and associate professor at Yonsei University for five years.

A prolific writer and lecturer, Dr. Laney is co-author of *On Being Responsible*, published by Harper and Row in 1968. He has been a frequent contributor to publications such as *The Christian Century*.

Invited to fill many lectureships, he will participate in the Lyman Beecher

Seminar Series at Yale University this April.

During his years at Vanderbilt, Dr. Laney has served as supply pastor of Pegram Methodist Church and as president of the Nashville Community Relations Council.

Dr. and Mrs. Laney are the parents of five children. He is a native southerner born in Wilson, Ark. He lived most of his youth in Memphis, Tenn.

The post of dean became vacant at Emory last summer when the distinguished dean, Dr. William R. Cannon, was named bishop of The United Methodist Church and assigned to the Raleigh Area. Since that time Dr. Mack B. Stokes, member of the theology faculty and associate dean, has served as acting dean of the school.

Dr. Laney was recommended for the position by a committee representing the faculty, plus advisors representing the bishops, laymen, students, and alumni of the theology school. The nomination was approved by the executive committee of Emory's trustees meeting March 20.

Expressing his pleasure in the appointment, Emory's President Atwood said, "All of us are delighted to have Dr. Laney come as head of the Candler School of Theology. He follows in the tradition of his predecessor as a scholar of distinction. He has strong ties with and affection for the church. In addition to his scholarly attainments, he is an aggressive man of youth and vigor who will inspire and provide leadership for Methodism's largest seminary."

As dean of the Candler School of Theology, Dr. Laney will preside over a seminary that graduates more Methodist ministers than any in the United States. It has also produced more missionaries than any. An unusually high proportion of Candler graduates goes into the active ministry.



Women's Activities

Western North Carolina Conference

MRS. JOHN C. WRIGHT

IT'S COUPON TIME!

Every day is coupon time for United Methodist women in western Carolina! For coupons from certain things mean additional income for the Bethlehem Centers when those coupons are sent to the Center in Charlotte or Winston-Salem.

Last year the Charlotte Center had \$250 extra for needed equipment from the Red Scissors coupons sent in by friends. This year the coupons are coming in much slower, according to report in *The Bethlehem Star*.

These are the products from which the gift coupons may be had: Mrs. Filbert's Margarine, Mayonnaise and Salad Dressing; Luzianne Coffee and Tea; Gold Seal and Penny Dog and Cat Food; Calumet Baking Powder; Borden's Evaporated and Condensed Milk; Skinner Macaroni; Raisen Bran and Raisen Wheat Cereal; Octagon Laundry Soap; Grandma's Molasses, and Supersuds Detergent.

Coupons may be mailed to Bethlehem Center, 2705 Baltimore Avenue, Charlotte, N. C. 28803 or to Bethlehem Center, 520 Cleveland Avenue N.E., Winston-Salem, N. C. 27101.

THREE NEW GUILDS ORGANIZED

Three new units of the Wesleyan Service Guild have been organized in recent weeks, according to an an-

nouncement made by Mrs. Carl M. Worthy, Charlotte, Conference Guild chairman.

They are at Pleasant Grove United Methodist Church, Forest City; the Myers-Mock Guild at Reeds United Methodist Church, Lexington; and at Epworth United Methodist Church, Gastonia.

Officers of the Pleasant Grove Guild are Mrs. H. A. Slate, president; Miss Nancy McDonald, vice-president; Mrs. Leon Dotson, secretary-treasurer.

Officers of the Myers-Mock Guild are Mrs. Shirley Hill, president; Mrs. Betty Cole, vice-president; Mrs. Edna Callahan, secretary, and Mrs. May Furr, treasurer.

Those in the Epworth Guild are Mrs. J. W. Woody, president; Mrs. Isaac Simpson, vice-president; Mrs. Walter McGill, secretary; and Mrs. George Jackson, Jr., treasurer.

TILLIE BROOKS IN KENTUCKY

Mrs. Arthelia Brooks, deaconess, was featured in a story in the last issue of *The Reminder*, Conference newspaper of the Louisville, Ky., Conference.

Mrs. Brooks is the church and community worker at the Between-the-Lakes area near Paducah, Ky. She was for many years the church and community worker in Madison County of the WNC Conference.

The news story pays tribute to "Tillie" Brooks, saying in part, "We are fortunate to have working in our

conference a person with the personal warmth, dedication, and ability of Mrs. A. H. Brooks."

DISTRICT NEWS

ASHEVILLE

The Asheville District Executive Committee entertained the local presidents of the district at a meeting held the evening of February 25 at Haywood Street United Methodist Church, Asheville.

Mrs. Leo Bagwell, district president, welcomed the local presidents and conducted a roundtable discussion of the changes in Women's Work.

Mrs. Tom Harrison, Asheville, was named member-at-large of the district executive committee, replacing Mrs. E. H. Cleavenger, resigned.

Mrs. W. D. Krisher, district treasurer, reported that the district had paid \$9,684 on mission pledge services during the current year.

Plans were made for the Annual District Meeting to be held at Brevard United Methodist Church on May 8 and for the District Day Apart Services on March 27—one at Groce United Methodist Church at 10 a.m. and the other at Haywood Street Church at 7:30 p.m.

GREENSBORO

A special appeal for food supplies for the Inner City Ministry in Greensboro was made by Mrs. S. S. Clark, Jr., president of the Greensboro District Women's Society, in a message to the local societies in her district this month.

Mrs. Clark asks that canned or non-perishable foods and also clothing be sent directly to the Inner City Ministry, 1007 W. Market St., Greensboro. The Rev. Ray Moss is the minister in charge of this project.

Mrs. Clark sent this message to her

women: "A good deed is never lost, he who sows courtesy, reaps friendship, and he who plants kindness, gathers love! Make Christ known by your works!"

GASTONIA

The Executive Committee of the Gastonia District Women's Society will be held on April 15 at 10 a.m. at the home of Mrs. Ted Hosick, 1051 Paramount Circle, Gastonia. At this meeting the plans for the program of the Annual District Meeting to be held on May 8 at St. John's United Methodist Church, Gastonia, will be made. Dr. Charles White, Gastonia District superintendent, will be a featured speaker.

Mrs. Hosick sends this message to the women of her district: "Let us accept the changes as a challenge and a time of renewed dedication in our own lives. Let us each and every one grow with His help and in His grace. Re-read and study the Purpose of our organization and work at carrying out this purpose with God's help and you will find all else will come about easily and without worry."

NORTH CAROLINA COUNCIL TO MEET

The annual assembly of the North Carolina Council of Women's Organizations will be held on Saturday, March 29, at the North Carolina State University Faculty Club, Raleigh.

Reservations may be made by writing to Mrs. George P. Massey, 1301 Fairfax Drive, Raleigh, N. C. 27609.

ST. MARY'S JUNIOR COLLEGE RALEIGH, N. C.

A small liberal arts college for women. The program is enriched by specialized courses in Art, Expression, and Music. Two years of college preparatory work is also available.

RICHARD G. STONE, President



WOMEN'S NEWS

NORTH CAROLINA CONFERENCE

MRS. IVAN E. WELBORN

The following letter, written in January, has been received from Paul and Marty Law, and I wanted to share it with you:

Dear Friends:

Greetings from France! It hardly seems possible that only nine months ago we were in school at Asbury College and had just begun correspondence with the Board of Missions of the United Methodist Church. So much has happened in the past few months that we would like to share some of the excitement with you.

At graduation from Asbury in May we had our acceptance with the board as three-year special-term missionaries to Central Congo, and on June 15 I began orientation at Greencastle, Indiana, while Marty entered summer school to get one more credit for graduation. I found the orientation lonely, but full of challenge, and a real presentation of the need for relevant Christians to serve this world.

Immediately following Greencastle I went to Drew University for seven more weeks of intensive orientation in area studies, linguistics, Bible studies, etc. Marty joined me there on July 13.

Quickly August 10 arrived and we were back in Wilmore, Kentucky, to pack everything we owned and sell our trailer. These last days were full of joy, excitement, hard work, and mixed emotions, particularly for Marty

and her family, Rev. and Mrs. Paul Stoneking, of Middlesboro, Kentucky, as she would leave them and the United States for the first time. For me, this was like returning home, as I have lived most of my life in Congo with my family, the late Burleigh Law and Mrs. Virginia Law, now of Wilmore.

August 19 we flew to New York City. On August 22, after three days of business and purchasing, we said goodbye to Miss Liberty as we sailed out of New York on the S. S. United States. It was good to have a few days to relax and also to celebrate our first anniversary while on board.

August 27 we docked in France and spent five exciting days in Paris. Marty immediately noticed the cultural change, since this was her first trip abroad. We then took a train to southern France, where we have now studied French for five very short months. It is beautiful here, and on a clear day we can see some of the Alps—a fantastic sight! This is undoubtedly some of the most beautiful country that God has created.

While here we have been corresponding with Central Congo. Our bishop has assigned us to the mission station at Wembo Nyamba, where I lived for eight years with my family. The plans as of now are for me to teach 23 hours per week in math and physics. Marty is supposed to teach 10 hours in sociology and physical education. This will take much preparation, as French is her first foreign language.

Fortunately, I already speak the dialect of Congo where we are assigned. We eagerly anticipate our arrival there at the first of February.

As you can see the last year has been full of fast-moving events, and we have wonderfully seen God's hand in our lives and His Spirit working in us in preparing us for the challenges ahead. Most exciting for us are the opportunities for working with the youth of Congo which, as some of you may remember, I had a chance to do in 1967 with the Witness Africa Team.

The youth around the world are seeking as never before, and ours is the responsibility of communicating what a personal relationship with Christ can do and just how relevant this Saviour is in our fast-moving world.

There remains the possibility of evangelism among the out-villages. There will be other work which will open to us I'm sure after we get settled in our new home.

Indeed the possibilities of the future seem unlimited with the power of His Spirit to work through us. As always this becomes your ministry as well, since we depend on your prayers to support us. As it becomes your ministry so it becomes your fruit as you participate with us. We ask that you might especially lift us up, as we make the adjustments necessary, and pray that God might have complete freedom in us and through us. Also, pray for the people to whom God sends us, that their hearts might be prepared for our ministry and that many of them might minister to us.

We would love to hear from each of you and we promise to *answer all personal* correspondence. You can never know how encouraging it is to receive your letters which show us your concern in our work! By the time you re-

ceive this letter we should be in Congo, where our address is:

B. P. 560
Luluabourg
Rep. Dem. du Congo
Africa

Until the next letter we remain

In Him,

PAUL AND MARTY LAW

Lindsey, Mace Write for *Disciplines*

The 1969 edition of *The Upper Room Disciplines* includes meditations written by two North Carolinians, Dr. Julian A. Lindsey and Mrs. Vera C. Mace, both of Winston-Salem. Dr. Lindsey is superintendent of the Winston-Salem Northeast District, while Mrs. Mace is joint executive director with her husband of the American Association of Marriage Counselors. She has also co-authored two books on marriage and the family.

The Rev. Sulon G. Ferree, an editorial associate of *The Upper Room* staff, is the editor of the 1969 *Disciplines*. He is a member of the Western N. C. Conference.

The foreword of the *Disciplines* was written by the Rev. Dr. Wilson O. Weldon, editor of *The Upper Room*, who says of the book: "It is hoped that these thoughts, based upon scripture and fresh from the minds and hearts of carefully-chosen writers, will be an additional enrichment for ministers, teachers, missionaries, and all others who ponder them."

Fifty-four writers from all over the U. S. and Britain have contributed to the 1969 edition of *Disciplines* to form a near-four hundred-page paperback volume.

FOR APRIL 6, 1969

HE IS RISEN!

Background Scripture: Mark 15:42 through 16:7

Lesson Scripture: Mark 15:42-47; 16:1-3

Every Sunday we celebrate the Resurrection of Jesus, not just once a year at Easter time. The early church celebrated the third day after Jesus' death as their Sabbath because the Resurrection was the event that had given new and glorious meaning to their lives. There would be no church if there there had been no Resurrection.

In today's lesson we once again call to mind the events of the first Easter. The gospels do not give exactly the same accounts of what happened. A careful comparison of the accounts given by the four gospel writers will reveal some rather interesting differences in details. This fact should disturb no one. If we read four or five different newspaper accounts of some very significant event it will be seen that various reporters have chosen certain particular aspects of the event to emphasize. If we now remember that the earliest accounts of the Resurrection were not written down for a considerable time after the event, it is remarkable that we do not have even a greater variation in the accounts.

New Testament scholars now believe that the very earliest written record of these events comes from a letter that St. Paul sent to the church at Corinth: "For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, that he was buried, that he was raised on the third

day in accordance with the scriptures, and that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brethren at one time, most of whom are still alive, though some have fallen asleep. Then he appeared to James, then to all the apostles. Last of all, as one untimely born, he appeared to me" (I Cor. 15:3f).

The statement made by Paul that "I delivered to you what I had received" shows that the tradition he reports in writing had been circulating orally for some time before it was written down.

We may ask ourselves how the crucifixion affected the followers of Jesus. What state of mind were they in when they received the news of the empty tomb? Roy Smith writes: "It looked like the case was closed. The condemned man had been pronounced officially dead and the body had been laid in the tomb. There was nothing left for anyone to do but to get away home as quickly as possible, in order not to desecrate the Sabbath by loitering on the streets. The possibility that the crucified man might come forth from the tomb because he was from God had never occurred to anyone. At least it had not occurred to the temple rulers, or to the Roman government. Pilate forgot, however, that no one can close any case until God has looked it over and approved it. This, after all, is the eternal lesson of Easter. We are

iving in a world where God has the
ast word!" (*International Lesson An-
ual*, 1957, p. 136).

That is the way it looks to us now,
fter all these years, but the immedi-
te effect on the disciples did not re-
ect this much confidence. Says Gun-
ner Bornkamm: "The men and women
ho encounter the risen Christ in the
aster stories are alarmed and dis-
urbed by his death, mourners wan-
ering about the grave of their Lord,
nd trying like the women at the tomb
o stop the process and odor of cor-
ruption, disciples huddled fearfully
ogether like animals in a thunder-
orm" (cf. John 20:19f). In Luke 24:
l two of the disconsolate disciples
aid: "We had hoped that he was the
ne to redeem Israel." But when they
eturned to the circle of the other dis-
ples they were greeted with the an-
ouncement: "The Lord is risen in-
eed, and has appeared to Simon"
Luke 24:34).

In our Scripture lesson for today we
e introduced to a man who deserves
o be remembered as long as the story
the passion and triumph of Christ
told. He is Joseph of Arimathea, and
e was willing to brave the scorn of
is friends in the Sanhedrin in order
o assure Jesus of decent burial. Was he
follower of Jesus? Probably not in
e literal sense; but he was attracted
him.

In the conversation of the young
an at the tomb of Christ with the
omen who had come to anoint his
ody we have these words: "Go, tell
s disciples and Peter." The church
as survived the centuries because
ere have always been those who have
een willing to "Go and to tell." One
n say it with words or one can say it
ith deeds (read Matthew 25:31-46).
he mood of the time we are now liv-
g in is one of impatience with mere
ords. "He is going before you to Gali-



JOINS DUKE ENDOWMENT

Jere W. Witherspoon of Fayetteville has been appointed assistant director, management service of the hospital and child care section of the Duke Endowment. Witherspoon, who has been administrator of the Cape Fear Valley Hospital in Fayetteville since 1967, began his new duties in the Charlotte office of the Endowment last week.

lee" (Mark 16:7). These words suggest that Jesus is *always* "going before" us. The church has never caught up with him. He is always pleading with us to move ahead. In doing this we may have to "share his sufferings" before we know the "power of his resurrection." (cf Philippians 3:10).

BIBLES REBOUND

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On The Scouting Front

Five scouts received their God and Country Award Feb. 9 at First United Methodist Church, Waynesville. The recipients are, from left to right, first row: Cecil Yount, son of Mr. and Mrs. Oliver Yount, Jr.; Jim Hammett, son of Dr. and Mrs. Frank Hammett; back row: Kip Ray, son of Mr. and Mrs. Thomas Ray; Hilary Cobb, son of Mr. and Mrs. William Cobb, and John Stringfield, son of Dr. and Mrs. James Stringfield. The largest group to receive the God and Country Award at one time in the history of the Daniel Boone Council, they are all members of First Church.

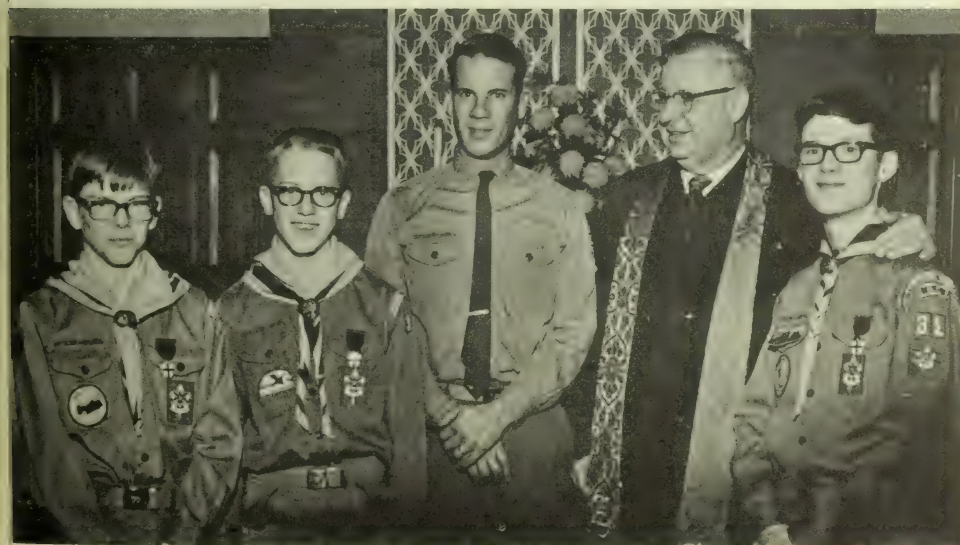


Five members of Troop 228, sponsored by Oleander United Methodist Church, Wilmington, recently were presented God and Country Awards. Participating in the ceremony are, left to right: C. E. Goodykoontz, scoutmaster; Rev. Al Morris, minister of the Pine Valley and Oleander United Methodist Churches; Donald Howard, assistant scoutmaster; scouts, Allan Fisher, Mike Aldridge, David Rivensbark, Don Aldridge, and Jim Crawford.



EARN EAGLE RANK

Two Burlington Scouts received their Eagle Scout rank February 9 at Bethel United Methodist Church, Burlington. Pictured with their parents following the ceremony are, front row, left to right, Tony L. Marshall and Randy K. Massey; back row, left to right, Mrs. Garland Marshall and Mr. Marshall; Mr. Daniel Massey and Mrs. Massey.



Three young men were presented a God and Country Award in the Oakview United Methodist Church, High Point, Feb. 9. Shown following the ceremony are, left to right: Eddie Kaye, Danny Smith, Scoutmaster Jack Veneable, Rev. William A. Rock, Jr., minister of Oakview, and Keith Hodgkin.

L H N
F B I R
T
A D C E

THE CHILDREN'S PAGE

MRS. CATHARINE VICK

Dear Girls and Boys:

We are now in an important part of the church year. We are looking toward Easter, the day when we celebrate the resurrection of Jesus. The stores do their best to attract our attention to candy and new clothes at this season. But these are not the most important part of the Easter festival. Unless we take an active part in the special services planned by our church to prepare us for Easter, we miss the true meaning of the day. No matter how stylish our new clothes may be, it is our hearts that need to be made new and beautiful for Easter Day.

Jesus told his followers that they need not be anxious about what they were going to eat or wear. God knows that we need all these things and he will provide them. We ought to "*seek first his kingdom and his righteousness, and all these things shall be yours as well.*"

AUNT CAY



CURIOUS REUBEN

Reuben's curiosity would get him into trouble one day, his mother often said. Several times her words came true.

There was the time Reuben was trampled by the horses because he was so curious to know what mounted soldiers were like. He was blind, and

crippled in his left leg besides, but his curiosity made him hop along feeling the legs of horses and riders and, of course, he was nearly caught under the galloping hoofs.

Another time he nearly burned his coat off his back through his curiosity about fire. Some day he would wander too far away, his mother warned him. Then he'd hear a wild beast growling, and be curious to know what the beast was like. He'd go up to poke the beast's ribs, and there would be the end of Reuben. Now that word of his mother never did come true.

One spring afternoon Reuben was hobbly-skippping along the streets of his home town Bethany, when he heard the boys say a band of pilgrims from Galilee was going through town on the way to Jerusalem for the Feast of the Passover. Reuben, though he could not see and had to lean his left side on a stick, was up in front of everybody, as usual. He was so curious.

He hopped about among the people and learned that the very important teacher, Jesus of Nazareth, was leading the Galilean pilgrims. Reuben immediately wriggled his way through legs and skirts till he could touch the legs of the donkey on which Jesus was riding. Reuben felt flowers and clothes on the ground. He threw his own coat on the ground for the donkey to walk

ver. He climbed a tree and tore off a branch. Then he joined the crowd, waving his tree branch and shouting with the crowd at the top of his voice, Hosanna! Hosanna!"

Reuben kept close to the company of Galileans all the way into Jerusalem and into the Temple enclosure. The crowd people had stopped singing. Perhaps they were out of breath. Reuben and other girls and boys kept on.

Inside the Temple Reuben heard Jesus' angry voice above the singing: It is written, My house shall be called a house of prayer: but ye make it a den of robbers."

Being curious, Reuben kept close to Jesus. Soon he heard the whistle of a whip throughout the air and a bleating of sheep with the loud lowing of oxen. Animals rushed by him, doves swept his face with their beating wings, an overturned table caught his leg. The whip lashed near him and the tip of it cut his ear lightly. At that moment a strong arm caught him up and held him close, away from the animals and the falling furniture. Reuben knew it was Jesus holding him. He could feel strong muscles playing as Jesus' right arm came down with the whip or his foot kicked over a table. "This house is a house of prayer," he kept shouting. How dare you cheat pilgrims coming here to worship!"

Finally there was a quiet. Jesus poked directly to Reuben. "How long have you been without your sight, son?"

"Since I was three years old," Reuben answered. "I can barely remember. I was sick a long time, then I couldn't see and my left leg was twisted."

Jesus moved his hands over Reuben's eyes and down his side. And Reuben looked into Jesus' face with seeing eyes and stood straight before him! At that, other blind and lame people came near, and Jesus healed them.

You should have heard Reuben shout and sing then! "Hosanna to the son of David!" And other boys and girls joined in.

The chief priests and scribes asked indignantly, "Do you hear these youngsters? Why don't you make them keep quiet?"

Jesus answered, "Yes, I hear them. Did you never read in the Book of Psalms, 'Out of the mouths of babes thou hast perfected praise?'"

It was evening now, and Jesus went back to Bethany. Reuben still close by his side, joyfully striding along without his stick and seeing everything with his bright black eyes, and *still curious*.

"Are you really a king?" he asked.

Jesus answered only by quoting verses from the prophets which Reuben had learned in the synagogue:

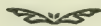
Rejoice greatly, O daughter of Zion;
Shout, O daughter of Jerusalem:
Behold, thy king cometh unto thee;
He is just, and having salvation;
Lowly, and riding upon an ass,
Even upon a colt, a foal of an ass.
And I will cut off the chariot from Ephraim,

And the horse from Jerusalem;
And the battle bow shall be cut off;
And he shall speak peace unto the nations:

And his dominion shall be from sea to sea,

And from the river to the ends of the earth.

Ethel Tilley



A SONG FOR PALM SUNDAY

"H - - - - - to the S - - of D - - - - !
B - - - - - is he who c - - - - in the
n - - - of the L - - - !
H - - - - - in the h - - - - - - !"



ANSWERS FOR LAST WEEK

Meat; Mate; Team; Tame.

CAROLINA BRIEFS

¶ Dr. Robert G. Tuttle, Jr., senior minister of Myers Park United Methodist Church, Charlotte, was guest minister for the Spring Spiritual Enrichment Services at Waxhaw United Methodist Church March 16-19.

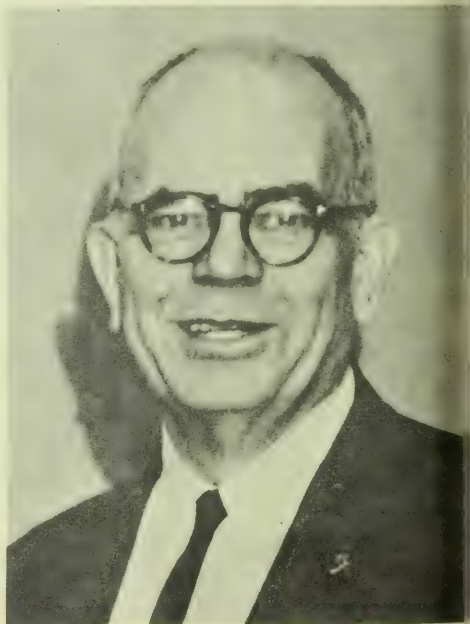
¶ Rev. J. C. Reichard, associate pastor of West Market Street Church in Greensboro, will preach in Holy Week services at Bessemer United Methodist Church, Greensboro, March 30 through April 2. Services will begin each evening at 7:30. Holy Communion will be observed on Thursday night.



¶ Howard J. Lupton was recently elected president of the freshman class at Methodist College. Lupton, a recipient of a National Methodist Scholarship, is a business administration major and a Dean's List student. He is the son of the Rev. and Mrs. James G. Lupton of Route 2, Autryville.

¶ Rev. and Mrs. Jack Kayler of High Point announce the birth of a daughter, Jacqueline Claudette, on March 18. Mr. Kayler is pastor of Ward Street United Methodist Church.

¶ Dr. D. Elton Trueblood, noted Quaker author, will preach at Christ United Methodist Church, Greensboro, March 30 and 31. He will speak at 8:45 a.m., 11 a.m. and 7:30 p.m. Sunday and at 7:30 p.m. on Monday.



¶ Dr. Harry Denman of Lake Juna-luska, general secretary of the International Prayer Fellowship, will be preaching in a revival at Westford United Methodist Church, Concord, the week of April 6-11. The pastor, Rev. R. L. Oakley, extends an invitation to the public to attend these services, which will begin each evening at 7.

¶ Dr. Wilson O. Weldon, editor of *The Upper Room*, will be the revival speaker at St. John's United Methodist Church, Charlotte, April 13-16. Dr. Weldon will preach on Sunday morning and each night through Wednesday at 7:30.

¶ Dr. Snead Ogburn, a retired missionary and a member of First United Church in Charlotte, has written the words of an anthem, "On Bended Knee." Music was composed by a Charlotte musician, Owen Andrews Hatch. The choir of First Church sang the anthem during a recent morning worship service.

¶ Rev. Tom Stockton, senior minister of Dilworth United Methodist Church, Charlotte, was the guest speaker at the Union County Ministerial Association's monthly meeting March 17 in Monroe. He was introduced by the Rev. Jake Golden, program chairman. Twenty-one ministers were present to hear Mr. Stockton speak on "The Structure of Associations."

¶ Mrs. W. A. Tew, wife of the pastor of St. Paul United Methodist Church, Durham, is recuperating at home after a thirty-three-day stay in Watts Hospital where she underwent two operations. Rev. Mr. and Mrs. Tew wish to thank their many friends for their interest in Mrs. Tew's recovery, and especially for the prayers offered in her behalf.

¶ The Federal Aviation Authority has granted a commercial pilot's license to fly a single-engine aircraft to Rev. G. H. Allred of Concord. Pastor of Epworth United Methodist Church, Mr. Allred earned a multi-engine rating as an Air Force officer during World War II. After taking instruction in single-engine aircraft, the Epworth pastor was given a flight test by an FAA test pilot in Charlotte March 15.

¶ The Rev. Dr. Eugene C. Few of Greensboro will be preaching during Holy Week in services at Newlyn Street United Methodist Church, Greensboro, March 30 through April 4. The first service will be at 11 o'clock Sunday morning. Services will continue through the week at 7:30 each evening.

¶ Rev. M. E. Harbin, Salisbury District superintendent, is to be the guest preacher at Park Avenue United Methodist Church, Salisbury, during Holy Week. Services will begin at 7:30 each evening March 30 through April 3. The theme for the series will be "Scenes from The Upper Room." The closing service on Thursday evening will be Holy Communion.

¶ Dr. Edgar H. Nease, Sr. of Charlotte will be the preacher for the Annual Waxhaw Community Easter Sunrise Service, to be held in the Sunnyside Cemetery, Waxhaw, at 6:00 a.m., April 6. W. D. Morton III, Waxhaw Presbyterian Church minister, will preside. Roger B. Duval, church school superintendent of the Waxhaw United Methodist Church for the past twenty-five years, again will be chairman of the Easter Sunday Morning Breakfast for the church school at 6:45.

¶ The county commissioners recently reappointed the Rev. William K. Quick, pastor of St. James United Methodist Church in Greenville, as the chairman of the Pitt County Good Neighbor Council. He was originally appointed to this position in July, 1966, and is also a member of the North Carolina Good Neighbor Council. Other United Methodists serving on the Pitt County Council are Fred Irons, N. C. Conference UMYF president and a member of Jarvis Memorial Church in Greenville; Roy L. Turnage, Jr. of Ayden, and Clifton Everett, Bethel attorney.

BRITISH MINISTERS TO VISIT N. C.

Three United Methodist churches in North Carolina will participate in the British Mission In America from April 12 through May 2. The mission has been arranged jointly by the General Board of Evangelism and the Board of Missions of The United Methodist Church. Dr. George Jones, director of overseas missions for the General Board of Evangelism, is coordinating the mission. The participating ministers will arrive in New York City for briefing on April 10 before spreading out to communities across the nation.

Participating churches in North Carolina are St. James, Greenville; Front Street, Burlington, and First Church, Salisbury.

The Rev. H. Derryck Evans will be at St. James Church the week of April 12-18. Thirty-nine years of age, the Rev. Mr. Evans was chief purchasing officer for Midland Silicones Ltd. before entering the ministry in 1963. Now stationed at Yate, a rapidly-developing new town ten miles outside of Bristol, much of his pastoral work has been with young families.

Front Street Church will have the Rev. Gerald M. Burt as its visiting minister April 19-26. He is minister of Swaythling and St. Denys churches in Southampton and chaplain to South-

ampton University. He has been deeply involved in the ecumenical movement, both in local church life and in the universities.

The Rev. A. Daemond Hall will be in Salisbury at First Church from April 26 through May 2. At present he is in his fourth year as superintendent of the East Dereham Circuit, Norfolk, which is comprised of 26 societies. He spent five years in banking before entering the Methodist ministry. Apart from two urban appointments, his chosen work has been in rural Methodism.

A group of selected Methodist ministers from the United States visited Great Britain in October 1968 and spent three weeks preaching in assigned churches. This mission, under the leadership of Dr. George Fallon, director of Field Services for the General Board of Evangelism, proved to be spiritually rewarding to the churches of England and to the visiting ministers who participated.

Dr. Leslie Davison, secretary of the British Home Mission Department, and Dr. Fallon thought it well to continue this international visitation and a visit of 30 Methodist ministers was arranged to 90 United Methodist churches in 35 states. The British ministers will be a guest for a week in each church. In addition to preaching in the assigned churches, the ministers will appear before civic and fraternal groups and visit universities, hospitals, and factories.

REV. A. D. HALL

REV. G. M. BURT

REV. H. D. EVANS



The Advocate *Campaign This Week*

"I have set as a goal one new subscription to the *ADVOCATE* each Sunday. I am running a list of the subscribers in the bulletin. I got three new ones yesterday." So writes one alert pastor who thoroughly believes that Methodist people should read their church publications.

It will take that kind of steady, week-by-week effort in many places to overcome the mountain of indifference about the *ADVOCATE* which has been permitted to develop in many congregations. We stand amazed at what an interested, energetic pastor can do to level down that kind of indifference.

In the main, congregations take their cue from their pastor. At least, this much seems true: if the level of the pastor's interest is low, that of his church officials and members will probably be no higher.

We are giving United Methodists of North Carolina a publication which is widely acclaimed as being of superior quality. We hope to improve upon it constantly. We hope, also, that your support of the *ADVOCATE* will grow.

We recognize and commend the following churches for the advance which they have taken in broadened use of the *ADVOCATE*.

ALL-ADMINISTRATIVE BOARD CHURCHES

North Carolina Conference

Jarvis Memorial, Greenville

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BIRTH REQUIRES PAIN

by JAMES H. BAILEY

IN LOCKRIDGE'S *Raintree County* there is an unforgettable scene of John Shawnessy, at the age of 12 accompanying his doctor father and mother to deliver the first child of a young pioneer girl. It takes place in Indiana on July 20, 1848.

While the agony of childbirth is taking place, all the men are standing around on the porch talking about their aches, pains and politics. Grandpa Peters is talking about his stomach trouble and belching complacently. Every time the doctor comes out to report to the young father-to-be, Grandpa Peters worries him for another bottle of biters to treat the gas on his stomach.

When the young girl begins to scream the men begin to curse softly. "Well, I wish she'd hurry up and get it over with because she gets on my nerves." The men act as though they are being abused in some way.

Johnny hates all of these men and himself. He hates especially Grandpa Peters. He hates the male complacency of Grandpa Peters which never has to be torn open and rent with anguish, the trials and fatness of Grandpa Peters who sits out front and makes words about politics while life shrieks inside.

He hates all men in the person of Grandpa Peters because men cause all of this bad thing to happen and then do nothing about it. Every time a cry comes, the skin on Johnny's face grows tight and his chest heaves and tears

come to his eyes. He wants to scream with her.

Here is a parable of modern man who sits outside of the problems and sufferings of the world and complains about all the cries of agony coming from inside and his acid indigestion caused by his affluence. The liberals sit outside talking about politics and academic matters and the conservatives about the gas on their stomachs while the pain and struggle of life goes on in the world.

In Britain there is a school designed to teach social sensitivity to future social workers. Those who will work with the blind must wear blindfolds for a whole week to learn how a blind man feels. Those who are to work with the deaf must stop up their ears and those who work with cripples must live for a week in a wheel chair.

As Christians we cannot continue to hide in our fall-out shelters and our air-conditioned cars with tinted windows from the sight of human suffering.

Ezekiel so wanted to help his people who were slaves in exile that he said "I sat where they sat." Luke says in the parable of the Good Samaritan that "He came where he was." The test of authentic discipleship is whether we have "sat where they sat."

During this Lenten season, let us repent of sitting complacently outside on the porch while the birth pains and agony of life go on inside the world. Christ calls each of us to share and suffer with our neighbors and with Him.

The Rev. Mr. Bailey is pastor of Chestnut Street United Methodist Church, Lumberton.

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NORTH CAROLINA
christian
advocate

Vol. 114

Greensboro, N. C., April 3, 1969

No. 14



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A Message to Our Subscribers

Here are some suggestions which, if followed, will help our Circulation Department keep the mailing list up to date.

Change of Address. If you plan to change your address, please notify us three weeks ahead so that your address can be changed on your Advocate at the same time you move. If the Post Office has to furnish it, we will be charged 10¢ for your address change. In addition to letting the Advocate office know of your change of address, inform the Post Office also or they may return your Advocate to us marked "Not Known." When this happens, your magazine is discontinued.

Lists from churches. When sending in lists of names from your church or group, please be sure that all names are the same as the original, if renewals. This prevents duplication. Please be sure that all addresses are complete and up to date, including box numbers if on a rural route.

P. O. Box Holders. If you have a post office box number, do not give us the street address, as the Post Office will not deliver second-class mail to the street address of a box-holder.

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NORTH CAROLINA

christian advocate

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of The United Methodist Church

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CALENDAR OF COMING EVENTS

NOTE: If any of the meeting dates or places are in error, please inform the **ADVOCATE** immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

- Apr. 8-10: Workshop, General Board of Health and Welfare Ministries, St. Louis, Mo.
- Apr. 8-11: Council of Bishops, Charleston, W. Va.
- Apr. 9-15: SE Workshop on the Church's Ministry in Leisure and Recreation, Methodist Youth Camp, Leesburg, Fla.
- Apr. 21-24: National Convocation on Worship, Kiel Auditorium, St. Louis, Mo.

NORTH CAROLINA CONFERENCE

- Apr. 8 : Vacation Church School Institute, Davis Street Church, Burlington, 9 a.m.
- Apr. 8 : Commission on Promotion and Cultivation, Methodist Building, Raleigh, 10:30 a.m.
- Apr. 9 : Health and Welfare Ministries, Methodist Home for Children, Raleigh
- Apr. 9 : Executive Committee, Board of Trustees, Methodist Retirement Home, Durham, lunch 12:30, meeting follows
- Apr. 10 : Vacation Church School Institute, Hayes Barton Church, Raleigh, 9 a.m.
- Apr. 11 : Vacation Church School Institute, St. Luke Church, Goldsboro, 9 a.m.
- Apr. 15 : Vacation Church School Institute, St. James Church, Greenville, 9 a.m.
- Apr. 16 : Vacation Church School Institute, First Church, Elizabeth City, 9 a.m.
- Apr. 17-18: Duke Divinity School Seminar, Hayes Barton Church, Raleigh,
- Apr. 17 : Trustees, Methodist Home for Children, Raleigh, 10 a.m.
- Apr. 18 : Vacation Church School Institute, Grace Church, Wilmington, 9 a.m.
- Apr. 19 : Vacation Church School Institute, Centenary Church, New Bern, 9 a.m.
- Apr. 19 : Wilmington District Check-up Meeting, Sunset Park Church, Wilmington, 10 a.m.

WESTERN NORTH CAROLINA CONFERENCE

- Apr. 8 : Annual Meeting, Board of Evangelism, Lexington, First Church, 10:30 a.m.
- Apr. 11-12: Vocations: Testing and Guidance Clinic, Greensboro College
- Apr. 13 : District Workshop on Creative Teaching, Asheville, Trinity, 2-5 p.m.
- Apr. 13 : District Workshop on Creative Teaching, Shelby, Aldersgate, 2:30-5:30
- Apr. 13 : District Workshop on Creative Teaching, Greensboro, West Market, 6:30
- Apr. 13 : District Workshop on Creative Teaching, Statesville, Broad Street, 2:30
- Apr. 13 : District Workshop on Creative Teaching, Stokesdale Church, 3-5
- Apr. 14 : Board of Ministerial Training, Retreat for Candidates for Admission into Full Connection—time and place to be announced.
- Apr. 14 : Conference Coordinating Committee, Charlotte, First Church
- Apr. 14-15: Duke Divinity School Seminar, Winston-Salem, Ardmore Church, 10:30 a.m. Monday to 1:30 p.m. Tuesday
- Apr. 18 : Conference Board of Hospitals and Homes, Winston-Salem, Children's Home
- Apr. 20-26: Cabinet Meeting
- Apr. 20 : District Workshop on Creative Teaching, Wadesboro, First, 2-5 p.m.
- Apr. 20 : District Workshop on Creative Teaching, Thomasville, Memorial, 2:30
- Apr. 20 : District Workshop on Creative Teaching, Waynesville, First, 3:00 p.m.

WHILE Easter has its time and place on the calendar, it lives always in the heart. The splendor is not without but within. St. Paul declares, "It pleased God to reveal himself in me." Note the word is *in* not *to*. He continues, "Immediately I conferred not with flesh and blood." His world was spiritual. He was no longer motivated or controlled by human or worldly considerations.

Paul was not interested in what man said, but what God said. We sometimes think there is too much calculation in our heroism and too much prudence in our piety. It is the men who are not afraid to get their feet wet who go across dry-shod. For those who pigeon-hole their enthusiasms for special dates and occasions there can be no high adventure or regnant conquest. Lavender and old lace have their place, but not as wrappings on the verities of the faith.

It is not only during the Easter season that the mind, heart and soul of humanity is drawn to the sanctuary. The cynic will say that we go to church to hear the music and see the flowers. We do, and we appreciate the music and the blooms, but not all of our churches can be blessed with outstanding music and magnificent floral display or masterful preaching.

Your cynic will also mention how our churches are crowded on Easter Sunday. This is true, but what should be really mentioned is the crowd that stays away, *every* Sunday. It is high time that we took an intelligent viewpoint about what someone calls "Easter finery." Barring the promptings of vanity and conceit we never thought it against anybody who wants to look his or her best. When we are to be presented at court we are told how to dress and what to do. Be it to a Pope or King, a presentation demands a great

EASTER WITHIN

by RICHARD BRAUNSTEIN

deal of respect. When we enter into the throne room of our Lord, it is fitting that we honor the occasion by making a good appearance.

Easter gives us two wonderful themes that challenge our thinking. They are *life* and *death*. It was Euripides who said, "Who knows but life and death be that which men call death and life." A line in the burial ritual of a fraternal order arrests our attention. It is, "As soon as you begin to live you begin to die." That is a profound statement. But there is another profound statement. It is, "As soon as you begin to die you begin to live." This has been proven all through history. How men and women died for their causes and lived after in the institutions and movements they established. St. Francis D'Assisi had two loves, the love of a woman and the love of the church. He struggled to decide, and the church

won. The man died and lived again in the monk.

The tree dies and lives again as coal, and the coal dies and lives again in heat and steam and power. A book means that an author died in certain areas of his being and lives again in literature. A musician lives in his score, a sculptor lives in his marble, the artist lives in his picture. There is much of Michelangelo in St. Peter's Cathedral. There is much of every minister or layman in the local church.

The outstanding fact of Christianity is that it is the life of a Man, a Man who died and rose again, the third day. There is always a Third Day for whatever is worthy and helpful. It can be said of many that so long as they lived nobody could say that Christ was dead. Not I, but Christ in me, the hope of glory." "It pleased God to reveal himself in me." That is biography at its best.

The greatest question of all time is "If man dies shall he live again?" It is the mental and physical impossibility to catalogue the literature and the arguments on the subject of immortality—life beyond the barrier. The bird has its instinct which sends it to the south-land. Mankind has its intuition which assures him with the poet Browning that he will arrive.

Sometimes we follow Christ only as far as Jerusalem. He is the Teacher and Exemplar. Sometimes we follow him to the tomb. We admire and believe his passion. We applaud his sacrifice and reverence his death. But Easter wings is beyond the cross. It takes us through the Valley of the Shadow. It conveys us, like an army with banners, through the shining portals of New Jerusalem. We have faith in him part of the way we can have faith in him all the way.

We are very near the Spirit World. It is difficult to discern where this side

of life and the other side of life meet. Scientific inquiry is intensely devout. It is constantly in touch with the miraculous.

We want to know reasons. Because we do not know all the answers or reasons is not evidence that they do not exist. We discuss incurable diseases. What we mean is, diseases for which no cure has been found as yet. The next five minutes may bring a startling revelation.

Christians are sometimes criticized for being other-worldly. That is precisely what they are. Their hopes and prayers, their labors and their sacrifices are dedicated toward that end *Another world, and one that is better*. Because of this we point our steeples to the sky, build educational units, enlist youth for life service, and dedicate homes of refuge and comfort for those who await the final summons. Whatever we call that place beyond when life's work is done, whether it be the Indian's Happy Hunting Ground, the German's Valhalla, John's Holy City, or the Christian's heaven, we can, with Ellen Terry, the famous English actress, declare a manifesto, which she bequeathed to the family to be read after her death. It was:

"No funeral gloom, my dears, when I'm gone.

Corpse-gazing, tears, black raiment, grave-yard grimness,

Think of me as withdrawn into the dimness,

Yours still, you mine.

Remember all the best of our past moments and forget all the rest,

And so, to where I wait, come gently on."

(Reprinted from the March 19, 1959, *North Carolina Christian Advocate*.)

The Challenge of Easter

Christianity is constantly calling upon men to leap across canyons, to take dangerous risks, to venture into unexplored territory. It is not a religion for the fragile, for the fearful, for the weak.

No challenge offers us a sterner test than to believe in the resurrection of Christ and to accept the full implications of this event. Small minds will draw back. Timid souls will hesitate. Those who demand proof positive will be disappointed.

To believe is to become a mountain climber. It is to take risks; to bet one's life on the strength of a rope; to venture where a gust of wind could sweep one over a cliff. It is to leap crevasses; to inch up along flaws in a solid wall of granite; to experience fear held under only by disciplined courage.

The earliest disciples had the proof of a Christ who returned from the ruptured sepulchre. They had known Him in the flesh. They had seen Him crucified, dead and buried. But they also saw Him alive thereafter.

Christ's resurrection had a truly cataclysmic effect upon them. This event changed their entire outlook. They began to act like men who were superhuman. They became impervious to hardship, were freed from normal fears, and became fanatical in their zeal to tell others about Jesus Christ.

The Church was founded upon their faith in Christ as the Son of God sent to save the world from sin and evil. Men indeed rejected this Christ and

put Him to death. But God raised Him up. As the early believers greeted one another, they did so with the reminder, "The Lord is risen;" and the response, "He is risen indeed."

Almost two thousand years have come and gone since that event. The witness of those first disciples seems like idle tales to many. Some contrive ingenious arguments in their efforts to reconcile the Gospel records with their ideas of what is intellectually decent and humanly believable.

Easter challenges us to accept the "impossible," to follow footsteps across a minefield, to trust the "space vehicle" God has designed to carry us across death into a larger life. There is no middle ground here any more than there is a mild form of pregnancy.

The Apostle Paul states the alternatives quite clearly: "Now if Christ is preached as raised from the dead, how can some of you say that there is no resurrection of the dead? But if there is no resurrection of the dead, then Christ has not been raised; if Christ has not been raised, then our preaching is in vain and your faith is in vain. We are even found to be misrepresenting God, because we testified of God that he raised Christ, whom he did not raise if it is true that the dead are not raised. For if the dead are not raised, then Christ has not been raised. If Christ has not been raised, your faith is futile and you are still in your sins. Then those also who have fallen asleep in

Christ have perished. If in this life we who are in Christ have only hope, we are of all men most to be pitied." (I Cor. 15:12-19).

Proof of the resurrection? This was given to the first disciples. But we who follow in their train are challenged to accept the authenticity of *their* experience. It takes courage to do this. It takes a daring spirit. It means that we must cut loose from our safe intellectual moorings and venture out into the open sea. Those who will not or cannot do this must stay forever landlocked, circumscribed by the laws of science, beyond which they refuse to venture; confined to a midget universe; inhibited by the limitations which they have placed upon the power of God and the magnitude of His purposes.

The definitive choice before every man pivots around the question of the

resurrection. And more specifically for Christians around the resurrection of Christ. To deny is to retrogress back into spiritual sterility; to go into self-imposed exile; to take up abode in uninhabitable places.

But to believe is to suffer the pangs of spiritual childbirth. It is to do a certain indignity to the world of sight and sound and our other sense perceptions. It is to set reason off to one side, and let faith have right of way.

The dilemma may seem to be cruel. The struggle may torture our minds and souls. But the fight for faith at this point is nothing short of a fight for life! If we can come through the terror and the travail, we will find a solid footing for our feet. We will walk through green pastures under a bright sun, toward an open-ended future. The victory is worth the struggle.

Again, Liquor by the Drink?

The word is that before this issue of the *Advocate* reaches our readers a liquor by the drink bill will have been introduced into the General Assembly. The bill will no doubt be given a rosy color, a perfumed scent and an image of noble innocence. It will probably purr of lofty idealism, and will represent itself as the harbinger of a new era of prosperity.

Tired old ideas will be pulled from the rubbish heap and will be garlanded in flowery words calculated to trap the naive. Such words will not fool those who have cut their eye teeth on the persistent "pushiness" of the liquor promoters. The dedication of these gentlemen to the pursuit of the dollar is a marvelous thing to behold.

With an avidity reminiscent of the pony express (the mail must go

through), they keep pressing for a larger place at the economic trough. Long since hardened to the trail of human tragedy they leave behind, they push ever and on to the goal of more and bigger liquor sales.

To put it in plain English, the main drive for liquor by the drink is the gaining of dollars by the dozens—and the hundreds, and the millions. What happens to people—well, that is in somebody else's department. As Christians, we have a solemn responsibility for ourselves—body, mind and soul; and we have a responsibility for our neighbor. We have a mandate to promote those personal habits and those social conditions which will bring health, wholeness and happiness to the world. These ingredients and liquor just don't mix.

The Broad Scope

PROTESTS DELUGE WHITE HOUSE

The White House staff has recently been deluged by an avalanche of mail urging President Nixon not to appoint an ambassador or a personal representative to the Vatican. This issue is reported to have stirred more response from across the country than any other in Nixon's administration.



CATHOLICS APPROVE PROTESTANT BIBLE

Richard Cardinal Cushing, Archbishop of Boston, has granted his official approval, or imprimatur, to the American Bible Society's translation of the New Testament called "Good News for Modern Man." The ABS is preparing a special 100,000-copy issue which will bear the cardinal's imprimatur.

Already 15 million copies of the volume have been put in circulation since it first came out in September, 1966.



WEBBER TO N. Y. THEOLOGICAL SEMINARY

A prominent churchman who has pioneered in training for the urban ministry has been named president of the New York Theological Seminary. He is the Rev. Dr. George W. Webber of the United Church of Christ, founder of the East Harlem Protestant Parish and a former professor at Union Theological Seminary in New York. He will succeed the Rev. Dr. John Sutherland Bonnell as head of the traditionally conservative institution.

In commenting upon his new assignment, Webber listed three essential criteria for a modern seminary as being

"solid Biblical learning, an urban location and a pioneering role in theological education."



CHURCHGOERS "SICK AND TIRED," SAYS CASSELS

In speaking to the Protestant Church-owned Publishers Association recently, Louis Cassels, senior editor for United Press International, stated that many church-goers were "sick and tired of being told what they can't believe." He attributed a slump in church attendance to this factor.

Cassels said many worshippers were tired of playing the role of captive audience for "theologians engaged in a reckless competition to see who can administer the rudest shock to the faithful." He said that church-goers "want to know what, if anything, they can believe, and many churches haven't been doing a good job of answering their question."

Some church leaders, Cassels asserted, attribute the decline in attendance to a disapproval of the church's social action efforts. "This explanation," he said, "strikes me as rather self-righteous. It says, in effect, 'we are suffering because we, like Christ, have stood up for the right.' My own observation is otherwise. For every layman I know who quit coming to church because he disapproves of social action, I know at least three who are hanging on and supporting the church only because it is a channel for community service."



GRAHAM CRUSADE DRAWS YOUTH

Some 333,250 people attended the 10 services of the Billy Graham Crusade in Melbourne, Australia, with 12,000 of them accepting the evangelist's appeal to commit their lives to Jesus Christ. Commenting on the services, Dr. Graham said, "We've had

the highest percentage of people under 25 years of age responding to receive Christ of any city I've ever been to anywhere in the world."

After a trip to Southeast Asia, Dr. Graham's next crusade is scheduled for New York City's Madison Square Garden, June 13-22.

—o—

HERE AND THERE

BLACKARD WRITES ABOUT DUKE AND COLE

A letter from Dr. Embree Blackard is always a pleasurable experience. Recently he sent to us a letter addressed to three men who made their mark and passed on to their reward: Mr. James B. Duke, Mr. Eugene M. Cole and Rev. E. O. Cole.

He stated: "On behalf of all the retired Methodist ministers in North Carolina and the widows and dependent children of deceased Methodist ministers, I wish to express to each of you our sincere and profound gratitude."

His letter continues: "Because of your devotion, Mr. Duke, to the Kingdom and your concern for the retired servants of the Church, each of us receives a generous check at Christmas time. Likewise, Mr. Eugene Cole, and Rev. E. O. Cole, because of your love for the Church and your interest in the welfare and happiness of the retired ministers of the Western North Carolina Conference and their dependents each of us receives a generous check from the fund you established and are presented annually a paid-up Blue Cross Hospital policy.

"We are grateful for the check which comes each month from the Board of Pensions and are indebted to the faithful members of the churches who con-

tribute to this; yet we feel that in some small measure we have earned this pension. Your gifts come to us unmerited and out of the generosity of your heart. Though you walk with us no more in the flesh, the influence of your life abides."

His letter concludes with these words: "When I get to heaven, if I do, one of the first things I want to do will be to thank you face to face. In the meanwhile we pray God will richly bless you in your heavenly mansion."

We have a firm conviction that this message has gotten through, and that this warm tribute has added joy to three men who did much for others.

—o—

RECONCILIATION REPORTS COMING

We are anticipating receipt of many reports on how the Fund for Reconciliation is going. Already several have come in to the *Advocate* office.

One which came in this week from Reverend Julian A. Lindsey of the Winston-Salem Northeast District tells of an encouraging response from the Virginia Circuit. Consisting of three churches, Chestnut Grove, Hunter's Chapel and Carter's Chapel, the charge is located northeast of Mount Airy in and around Ararat, Virginia.

Rev. Cleat Owens is pastor of this 163-member circuit. Beginning at a low ebb, enthusiasm for this phase of the quadrennial emphasis gradually built up steam.

When the Charge Conference was held on March 16, the pastor reported that he had already received \$815.00 in cash and pledges—which is \$5.00 per member. Brother Owens felt that the full amount might top \$1,000 before they were through.

Here is a case where a charge which is small in membership is big in spirit; and where it is showing the way for some of our larger churches.

UN Seminar Registration Still Open

A few places are still available on the United Nations Seminar for Adults scheduled April 21-25. Interested persons may contact their pastors for information and registration blanks or write to the seminar's director, the Rev. Harry G. Long, Jr., Box 35, Randleman, N. C.

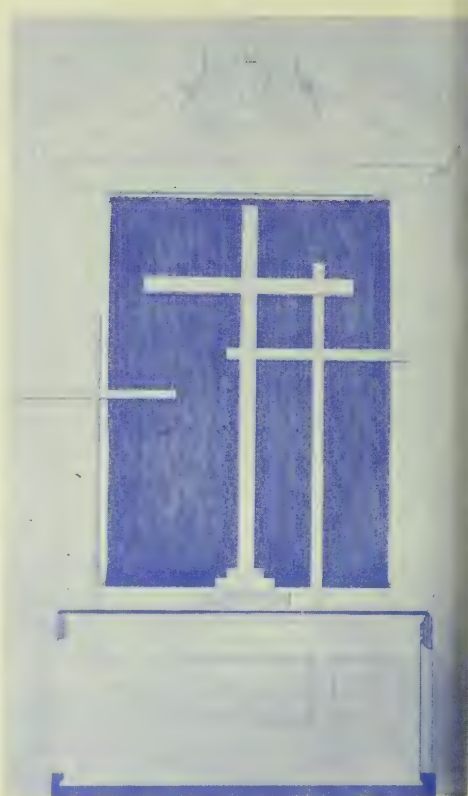
Major focus of the seminar will be "The Crisis in the Middle East." The group, leaving Greensboro April 21, will visit United Nations headquarters in New York City, and finish with a day in Washington, D. C., touring the White House, United Methodist Building, and Arlington National Cemetery.

Purpose of the tour, according to the Rev. Mr. Long, includes understanding the functions and operations of the United Nations, providing an opportunity for participation in discussing world affairs, discussing the role of the church in issues raised before the U.N. and the U. S., and discussing how a United Methodist can determine his Christian responsibility in these issues.

The major portion of the tour in New York will include several talks by the church and world government leaders.

The group will hear from both Israeli and Arab representatives to the U.N., will be told about the other operations of the U.N., and will hear talks about the church's role in the community of nations.

The Board of Christian Social Concerns, the Board of the Laity, and the Women's Society of Christian Service of the Western North Carolina Conference are co-sponsoring the tour.



When the congregation of Hoyle Memorial United Methodist Church in Shelby came to worship on the first Sunday in Lent they saw the special worship center pictured above, which Lamar Queen and Freddy Ingle, candidates for the God and Country Award in scouting; Mrs. Charles Meagher, chairman of the Altar Guild; Mrs. A. V. Anthony, a member of the Altar Guild, and the Rev. Howard R. Wilkinson, pastor of the church, had planned and created. The three wooden crosses are symbolic of Christ, the penitent thief, and the thief who reviled Him.

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Important Seminar for Laity Set Next Week

The North Carolina Lay Life and Work Seminar is scheduled for April 12 and 13 in Greensboro at the Holiday Inn South (intersection of I-85 and U. S. 220).

Sponsored by the General Board of the Laity of the United Methodist Church, the seminar sessions will be led by two staff members of the Board. They are William B. McPherson, assistant general secretary of the Section on Lay Ministries, and Charles P. Kellogg, assistant general secretary of the Section on Men's Work.

The Boards of the Laity in the North Carolina and Western North Carolina Conferences are participating in the seminars. Those invited to attend are conference lay leaders, district and ac-

sociate district lay leaders, conference and district directors of United Methodist Men, associate conference and associate district lay leaders for Lay Life and Work, conference and district directors of lay leadership training, and conference and district directors of lay speaking.

The seminar scope will cover lay leadership training, lay speaking and United Methodist Men.

Registration will begin at 12:30 Saturday afternoon, and the conference will conclude with a worship service at 10:50 on Sunday.

Registrations should be sent in *immediately*. Persons attending from the North Carolina Conference should send a check for \$6.00 to Roy Turnage, Box 12444, Raleigh 27605. Those attending from the Western North Carolina Conference should mail their reservation with a \$6.00 check to the Division of Lay Life and Work, General Board of the Laity, 1200 Davis Street, Evanston, Ill. 60201. WNC participants should make their room reservation directly with the Holiday Inn, South, P. O. Box 6293, Greensboro, N. C. 27406.

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The Mutambara Methodist Center is one of our key rural mission stations in Rhodesia. It consists of a 3,000-acre training farm, an 80-bed hospital, and a school, grades 1-12, with 640 students enrolled. In all, 1,448 people reside in the Center.

The emergency lies in the fact that Rhodesia is experiencing the worst drought in 46 years. The water supply at Mutambara is furnished through a main irrigation canal. The canal is ancient and needs major overhaul. This overhaul is a must if the farm, hospital and school are to continue to operate. Reconstruction of the canal will utilize concrete as the liner for the canal. This job will be sufficient for many years to come. Cost: \$9,870.00.

The North Carolina Conference has taken this project as its World Division Mission Special for 1968-69. We still lack \$6,000 meeting our goal. If you have not taken a special offering in your church for the Mutambara Water Project, please do so immediately and send the money to Mutambara Water Project, c/o Mr. Charles McAdams,

Conference Treasurer, 1307 Glenwood Ave., Raleigh, N. C. 27605.

One Elementary III-IV church school class made water-buckets from tin cans and placed the buckets in the center of their table at home. Their parents dropped "thank offerings" into them so in one month this class raised nearly \$40.00 for Mutambara.

—PAUL G. BUNN
Chairman, The Advance
N. C. Conference

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Browns Make New Gifts to N. C. Wesleyan

Mr. and Mrs. Frank E. Brown of Richmond, Va. have made another major gift to N. C. Wesleyan, a 75-bell Americana Carillon, which will be dedicated in special ceremonies on the Rocky Mount campus during commencement, May 24-25.

Since the founding of the college in 1956, the Browns have contributed substantially to its development. They gave the serpentine wall and entrance gatehouses and a 40-foot fountain at

the end of the main drive into the campus.

The instrument will be formally accepted and consecrated at commencement, at which time a distinguished guest carilloneer will present a concert on the Americana. Temporarily the carillon will be installed in the Braswell Administration Building, and will be played from a special keyboard console located in Garber Chapel in the Pearsall Building.

Mr. Brown is an Edgecombe County native and a frequent visitor to the college. The Browns will be honored as guests at the May dedication ceremony.

where are you going?

TODAY... TOMORROW...

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devotional guide will help. Order today.

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Participating in the Oak Summit United Methodist Church dedication service are, left to right: Rev. G. F. Houck, Rev. George M. Carver, Dr. James C. Peters, Bishop Earl G. Hunt, Jr., Rev. John H. Barnes, R. Blake Ferguson, and the Rev. John H. Green.

Oak Summit Church Dedicated

On Sunday afternoon, March 23, Oak Summit United Methodist Church in Winston-Salem was dedicated to the glory of God and the service of man. The entire church complex, consisting of the sanctuary, the educational building and the fellowship hall, was included in the Act of Dedication.

Bishop Earl G. Hunt, Jr. preached the dedication sermon and presided over the Act of Dedication. The building was presented for dedication by the chairman of the Board of Trustees, R. Blake Ferguson. Also participating in the service were Dr. James C. Peters, superintendent of the Winston-Salem, Forsyth District; the Rev. John H. Green, who was minister at Oak Summit when the present church was built; two former ministers, the Rev. G. F. Houck and the Rev. George M. Carver, and the Rev. John H. Barnes, who is now in his fifth year as minister at Oak Summit.

Oak Summit Church was organized in 1907 by the late Rev. J. S. Hiatt, under whose leadership the first church was built. The present church complex was constructed in 1957, and consists

of a sanctuary, twenty classrooms, kitchen, fellowship hall, minister's study, and staff office. The entire indebtedness of this part of the church was retired on March 3, 1965, but at that time it was decided that air-conditioning equipment should be installed in the sanctuary, the nursery, and the entire third floor of the educational unit. This indebtedness was paid in full on January 28, 1969.

Following the service of dedication, a reception was held in the fellowship hall of the church honoring Bishop and Mrs. Hunt and Dr. and Mrs. Peters.

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Nursery - Kindergarten

Workshop Set April 26

On Saturday, April 26, from 9:00 a.m. to 3:45 p.m. the annual Workshop for Nursery and Kindergarten Leaders will be held at Wesley Memorial United Methodist Church in High Point.

Originally scheduled for April 12, this workshop is sponsored by the Department of Children's Ministries, Board of Education, WNC Conference.

Three work groups will be offered at the workshop. The schedule is arranged so that each person attending may enroll in two groups.

José Bové, director of Christian Education of Children at Myers Park United Methodist Church in Charlotte, will lead "Three's, Four's, Five's and Religion."

"Working with Three- and Four-Year-Olds" will be taught by Miss Else Hjertholm, coordinator-supervisor of the Preschool Program for the Education Improvement Program of Durham.

The "Speech, Hearing and Language" work group will have two leaders. They are Donald F. Bynum, executive director of the Charlotte Speech and Hearing Center, and Wayne Bell, speech pathologist at the Center.

In addition to the work groups there will be a discussion of "Standards for and Accreditation of Weekday Kindergartens in North Carolina," to be led by Mrs. Charlotte Barnes of Raleigh. She is associate superintendent, Early Childhood Education, State Department of Public Instruction.

The program has been planned and arrangements made by the following persons who are members of the Week-day Nursery-Kindergarten Committee

of the Conference Council on Children's Ministries:

Mrs. Ralph Rowland of Gastonia, chairman; Mrs. Guy Robbins of Charlotte, program chairman; Mrs. James Woolen of High Point, local arrangements chairman; Mrs. William Harris of Gastonia, devotions chairman, and Miss Louise Robinson, conference coordinator of Children's Ministries, ex-officio member.

Welch Memorial Plans Groundbreaking

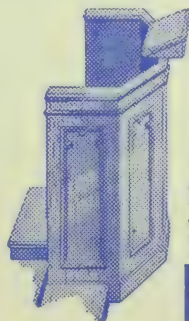
Welch Memorial United Methodist Church in High Point will have a groundbreaking service for its \$100,000 sanctuary on Easter Sunday, April 6, at the eleven o'clock worship service.

The Rev. Dr. Philip L. Shore, Jr., High Point District superintendent, will preach and lead in the groundbreaking ceremony.

In September, 1958, Welch Memorial moved from Mangum Avenue to a new site at Bellemeade and Vista Circle, where an educational and fellowship facility has been constructed.

The building committee is composed of Roscoe Briley, chairman; S. E. Cashwell, Bryce McLean, Ray Giles, Mrs. Dan Joyner, J. W. Greenway, and E. C. Shoaf.

Members and friends of Welch Memorial Church are invited to participate in these services.



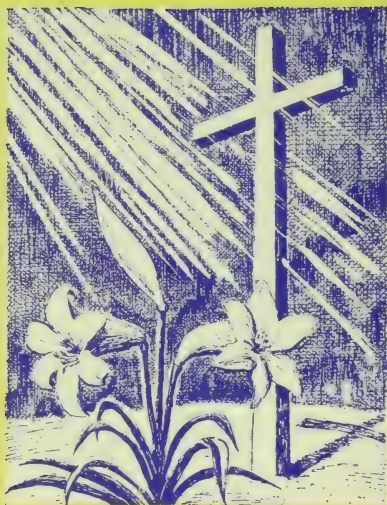
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Med

EASTER

A purple dawn, a golden mist
Await the coming day
All nature with expectancy
Is hushed and still.

The soldiers stand on guard, asleep,
A guard the Lord to keep
The deadly silence of the hour
Holds all within its power.

All earth aglow with that strange light
The day is come and passed the night.
Now the tomb stands open wide
And none but angels guard inside.

The Lord is risen from the dead
He died for us, now lives instead;
His brow no longer crowned with
thorns
For this is Easter morn.

FREDERICK OLEN HUNT, SR.

Christ Is Risen

Alleluia! Christ is risen,
Angels rolled the stone away.
Jesus lives, and earth rejoices
On this glorious Easter Day.
Nature sings in exultation,
Lilies perfume the worshiping breeze;
Bluebirds trill their sweetest carols,
Anthems swell through trembling
trees.

Alleluia! Christ is risen,
Sing the resurrection song
Of His triumph and His glory
With the happy Easter throng.
Now the grave has ceased its boasting,
Dreaded death has lost its sting;
Wintry shades of night have brighten-
ed
To the loveliness of spring.

Alleluia! Christ is risen,
Strange and wondrous mystery,
Lowly Jesus, born of Mary
Reigns with God in majesty.
Harken to the Savior's promise
Echoing the centuries through,
"I will prepare a place, my children,
That where I am, you may be, too."

RACHEL L. WYLY

My Risen Lord

My risen Lord, I feel thy strong pro-
tection;
I see Thee stand among the graves to-
day;

"I am the Way, the Life, the Resur-
rection,"

I hear Thee say.

And all the burdens I have carried
sadly;

Grow light as blossoms on an April
day;

My cross becomes a staff, I journey
gladly

This Easter day.

—Author Unknown

ions for Easter

The Period Became a Comma

YOU CAN spend hours telling the Easter Story, or you can say it in a word. However you do it, you always go back to the day when they, looking for a tomb, pushed aside the stunted flowers of that rocky little garden. The people who bore His body were His friends, but they were guarded by the same legion of soldiers who had done Him in. When they laid Him to rest, they shoved a stone to the door and put a period at the end of His life. The stone would hold Him; the kingdoms of the world would never be His; they had seen to that. To be absolutely certain they put a guard at the door.

But they did not dispose of Him. They did not, and neither have we. We run into Him every time we see a calendar, for His life marks the dividing point in time. We see Him every time we read a history book because He diverted the course of nations and lifted empires from their hinges. You meet him on every street, for somewhere down it, no matter how imperfect, walks someone who bears His name. We face Him in our conscience every time we go counter to His teachings. "We know that if man is ever truly man, he will be like Him." God changed the period to a comma. He is not dead! He is alive — forevermore!

ERNEST A. FITZGERALD

Gloriously Empty!!

FAMOUS tombs are among the spots most visited by travelers. The Taj Mahal of India, the Pyramids of Egypt, the tomb of Saladdin in Damascus, Rachel's tomb, the tomb of Lazarus, David's tomb of Mount Zion, Westminster Abbey, Arlington . . . these are just a few.

All of them contain the remains of the famous persons buried there.

In Jerusalem lies an empty tomb. Christ was buried there, but the grave could not hold him. As that first Easter dawned, He arose. Our living Christ has power over sin and death.

He has the power to free us. He can free us from selfishness to selfless concern for others. He can free us from lax and indulgent habits to joyful self-discipline. He can free us from a feeling of uselessness to the conscious-participation in God's great plan for the world.

The power of the resurrection can make us what we ought to be.

ERNEST R. PORTER

METHODIST NEWS ROUND-UP

STRUCTURE STUDY COMMISSION MEETS

The Structure Study Commission of the United Methodist Church met in Atlanta, Ga., March 17-19 to hold consultations with various board officers and representatives. The Commission on Religion and Race, General Board of the Laity, Board of Publication, Program Council, Commission on Public Relations and Methodist Information, Commission on Ecumenical Affairs, Council on World Service and Finance, Commission on Chaplains and Related Ministries were represented.

Hearings at which any layman or minister with views on the subject may make them known are scheduled for April 16 in Pittsburgh, Pa., and April 28 in Oklahoma City, Okla.

Besides these hearings at the local levels, and comments by mail which the commission continues to request, future consultations are planned with ad-

ditional agencies, the Council of Bishops and seminary representatives.

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PUBLISHING HOUSE AND PROJECT EQUALITY TO NEGOTIATE

"With the ultimate objective of joining Project Equality," the General Board of Publication, governing body of the Methodist Publishing House, has established a five-man committee to "resume negotiations with national, regional, and local officials of Project Equality in a determined effort to resolve whatever problems exist."

This action came during a special mid-year meeting of the 45-member board held at Nashville, Tenn. March 26. The board's chairman, Bradshaw Mintener, Washington, D. C. attorney, is to select the members of the committee.

A statement adopted by the board re-



Shown during their meeting in Atlanta, Ga., March 17-19 are members of the commission studying the general board and agency structure of The United Methodist Church. The Rev. Dr. Dow Kirkpatrick, Evanston, Ill., second from left facing the camera, is chairman of the 22-member panel, and the Rev. Dr. Joel D. McDavid, left, Mobile, Ala., is secretary. Being interviewed are Bishop Paul A. Washburn, second from right facing the camera, and the Rev. Dr. Robert W. Huston, chairman and general secretary, respectively, of the Commission on Ecumenical Affairs. (United Methodist Information Photo).

iterated its "approval and endorsement of the principles, aims and policies of Project Equality" and acknowledged the recommendation by the 1968 General Conference that boards and agencies of the church participate.

"To this end," the statement continued, "management of the Methodist Publishing House has endeavored in good faith to establish a working relationship with the Tennessee office of Project Equality but proposals made to date have been rejected by Project Equality because of differences of opinions and lack of understanding of certain procedures concerning compliance reviews, etc."

The five-man committee is to begin work immediately and will report at the earliest possible date to the executive committee, which has power to act for the board on this matter "as soon as the committee is ready to report."

The board expressed disappointment that a special committee authorized by the 1968 General Conference to investigate charges and attacks against the Publishing House has delayed announcement of its findings. We are being tried without a jury," said the Rev. Dr. Claude Garrison, Columbus, Ohio, secretary of the board. "I certainly hope that the investigation committee will complete its study quickly. The delay is hurtful not only to the board but to Methodism."

Lovick Pierce, president and publisher, said that the absence of any report from the investigating committee had created embarrassment, misunderstanding, and suspicion. "We had hoped that the committee would act promptly to discount with documented evidence the charges made against us."

The Rev. Dr. William M. James, New York City, a member of the investigation committee visiting the board meeting, said an early report had been impossible because of the lack of time for

study. The committee, which is headed by Bishop Eugene M. Frank of St. Louis, is scheduled to make a report to the Council of Bishops at its November meeting.

In other action the board authorized Publishing management to seek buyers for four United Methodist printing plants: one in Cincinnati, two at Harrisburg, Pa., and one at Dayton, Ohio. Mr. Pierce reported that following union of the Methodist and Evangelical United Brethren denominations most of the publishing operations of the church had been moved to the Nashville plant.

Approval was also given to purchase a 50-acre industrial tract in Nashville. A warehouse on a four-acre portion of the tract is already being used by the Publishing House.

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METHODIST NEWS CAPSULES

Navy Chaplain (Capt.) Edward J. Hemphill, Jr. has been named "Chaplain of the Year 1969" by the Reserve Officers Association. Currently a member of the Chaplain Corps Planning Group in Washington, Hemphill is a member of the Peninsula United Methodist Conference.

The Rev. Clayton E. Hammond will join the staff of the United Methodist Commission on Religion and Race in Washington, D. C., April 15. Born and reared on the eastern shore of Maryland, Hammond is now serving as associate dean of students and coordinator of religious activities at Delaware State College in Dover.

Albert V. Burke, Palatine, Ill., rejoined the staff of the United Methodist Church's General Board of the Laity in Evanston, Ill., April 1. Mr. Burke, formerly director of finance for the Minnesota Annual Conference, served on the staff of the general board from 1965 until August of 1968.



WOMEN'S NEWS

NORTH CAROLINA CONFERENCE

MRS. IVAN E. WELBORN

AN EASTER MEDITATION

His time had come!

Over and over again He had warned His disciples not to say anything concerning some happenings, because "His time had not yet come."

It was on the day when Jesus had come into the district of Caesarea Philippi that He asked His disciples, "But who do you say that I am?" and Peter had replied, "You are the Christ, the Son of the living God!" Jesus told him that on this rock he would build His church.

From that time Jesus began to show His disciples that He must go to Jerusalem, suffering many things, be killed, and on the third day be raised, but they didn't know what He really meant.

How quickly the days must have passed!

How wonderful it was for His followers to have their Master with them!

How many lives were touched to bring wholeness of self!

How many lives received His words as their very bread of life!

How many lives expressed faith in His healing power and were rewarded with more than the healing of physical ills!

What a glorious revealing of God's love for all the world was made known through His Son!

Now, His day had come!

"Jesus took the twelve disciples aside and said to them: 'Listen! We are going to Jerusalem where everything the prophets wrote about the Son of Man will come true.'" He explained what would happen, but "the disciples did not understand any of these things; the meaning of the words was hidden from them, and they did not know what Jesus was talking about."

All that He had told them came true within the space of seven days because His time for fulfilling God's plan and purpose for His life had come!

Yes, He gave His life — lovingly, willingly, fearlessly — that all mankind might know forever the power and depth of the love of our living God!

He gave His life upon the cross that all mankind might know redemption, forgiveness, change and newness of life.

This was not really the end of His time! There came the third day — an Easter dawn — that showed an empty tomb. Hear again the words spoken by God's angel, such words never before heard by anyone: "He is not here; He is risen!"

This was God's new act for His world forevermore!

How do we react to these words — to this event of all events? What does Easter mean to you and me on an Easter day centuries later? If it goes no further than bearing meaning in an increasing awareness of God in the beauty and new life in nature, or in the

recognition of desires for new wearing apparel, or in a compulsion to go to church at least on that Sunday—then, we have missed the true significance and fullness of meaning of Easter. Easter is a celebration of the resurrection of Jesus Christ, the Son of God, our Savior and Lord, bringing to us an assurance of eternal life in Him and His spirit alive in us!

Easter says that because He lives, we, too, shall live!

Easter says that His love and way could not be defeated, and we have the choice of letting His love and way continue to live on in the world through our lives! We see His Spirit alive in Christ's people in all the countries of God's world. We see many needy lives and places for His light to shine.

How wonderful it would be if suddenly the risen Christ on this Easter Day could take possession of the lives of all of us who call ourselves "Christians" and we would be filled with His power and Spirit! We would rejoice, be glad, shed forth His love in all our relationships with His lost, lonely, hungry, frustrated, confused, neglected, embittered, forgotten people and thus continue to prove His resurrection as we carry on His words and works in His world!

Dare we commit ourselves anew to our living, risen Christ to sing, to read, to teach, and to live *The Good News to Modern Man*?

—Mrs. R. L. Bame
Secretary, Spiritual Growth
N. C. Conference



WOMEN'S NEWS

Western North Carolina Conference

MRS. JOHN C. WRIGHT

ANNUAL DISTRICT MEETINGS

April 16—Winston-Salem, Forsyth, Ogburn Memorial Church, Winston-Salem.

April 22—Albemarle, First Church, Wadesboro.

April 22—Statesville, First Church, Hickory.

April 22—Winston-Salem, North-east, Stokesbury Church, Walnut Cove.

April 24—Greensboro, Muir's Chapel Church, Greensboro.

April 26—High Point, Jordan Memorial Church, Ramseur.

April 26—Marion, First Church, Marion.

May 1—North Wilkesboro, Miller's Creek Church, North Wilkesboro.

May 2 — Waynesville, Central Church, Canton.

May 7—Charlotte, Dilworth Church, Charlotte.

May 7—Salisbury, First Church, Concord.

May 8—Gastonia, St. John's Church, Gastonia.

May 8—Thomasville, First Church, Lexington.

Registration at each district meeting 9:30 a.m. Program begins 10 a.m.

CONFERENCE EXECUTIVE COMMITTEE MEETS

The need to cultivate the interest of more young women as members of the

Women's Society of Christian Service was emphasized at the meeting of the Conference Executive Committee in session at Pfeiffer College March 21-22.

Mrs. W. Frank Redding, Jr., president, told the group, "In the recent evaluation reports sent from this Conference to Service Center, only 2,000 women thirty years of age or under were reported as members. We must challenge these younger members. Are we truly communicating?"

Mrs. Redding added, "We (*all of us*) must take advantage of *all* opportunities to be informed by reading, studying, attending District and Conference Annual Meetings and Schools of Christian Mission. If we are to do greater things we must be reconciled to HIM and have love and compassion."

The group voted to dedicate the 1969 love offering to be given at the Annual Meeting at Lake Junaluska in honor of Miss Lorena Kelly, who is retiring after many years as a missionary in Africa, and Miss Ricki Lewallen, who went to Japan two years ago as a Methodist missionary.

The committee voted to give \$700.00 to the Summer Service Program for College Students.

Miss Mary Floyd, deaconess and pro-

fessor of Religion at Pfeiffer College, was named chairman of a committee to do research to determine how many women are serving on the official committees and boards of the Western North Carolina Conference of The United Methodist Church. Other committee members will be announced later.

The official policies of the Conference Women's Society were adopted after presentation by Mrs. Redding. A committee of seven had made a careful study of policies and presented a 14-page statement of suggestions to govern the society during the coming two years.

Mrs. Fletcher Nelson, vice-president, presented a resumé of the program to be presented at the Annual Meeting at Lake Junaluska in June, using the theme, "The World in Crisis, Mandate, Reconciliation."

Mrs. S. S. Clark, Jr., president of the Greensboro District Women's Society, was named chairman of the 14 district presidents, succeeding Mrs. John Ramsey of Charlotte, who has served in this office for four years.

Mrs. Ray Simpson, Jr., president of the Salisbury District, gave a report on the Workshop on Human Rights held in Frogmore, S. C. in January. This was

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a consultation sponsored by the Women's Division of the National Board of Missions. Mrs. Simpson, Mrs. Clarence C. Cranford of Asheboro, Mrs. Alvin Morrison of Statesville, Mrs. Carl H. King of Charlotte, and Mrs. Arthur Gilreath of Greensboro represented the WNC Conference. Mrs. King was a teacher at the workshop.

Echoes of the meeting of the Board of Missions of the United Methodist Church in Oklahoma City, Okla. were given by Mrs. Redding, Mrs. Alvin Morrison and Miss Mary Bethea.

Mrs. Leslie Barnhardt told of the plans for the Leadership Development Day at First United Methodist Church, Charlotte, on March 29. Miss Gene Maxwell, Evanston, Ill., and Mrs. J. Boyd Terrell, New York, of the staff of the Women's Division, are leaders.

The next meeting of the Conference Executive Committee will be in June at Lake Junaluska.

ALBEMARLE DISTRICT EXECUTIVE COMMITTEE MEETING

Plans were made for the officers of the Women's Society and Guild of the Albemarle District to attend the Leadership Training Day in Charlotte at a meeting of the District Executive Committee held at First United Methodist Church, Wadesboro, on March 11.

Mrs. N. E. Lefko, Misenheimer, district president, challenged her group to take advantage of every opportunity for leadership development.

The committee completed plans for the program of the Annual District Meeting to be held on April 22 at First United Methodist Church in Wadesboro.

Reports were heard from the district officers.

—Mrs. Charles Reap
Dist. Ch. Public Relations

Scholarship Established at Greenville Church

The late Mrs Sallie H. Baker, a member of Jarvis Memorial United Methodist Church, Greenville, set up a scholarship fund through her will to aid worthy students preparing for the ministry in the Methodist Church. The income from her gift of \$32,000 will be used to aid such persons while regularly enrolled as students in any of the Methodist schools—colleges or universities—in North Carolina. The fund is known as the Allen and Sallie H. Baker Memorial Scholarship Fund.

Under her will Mrs. Baker named the ministers of Jarvis Memorial United Methodist Church, St. James United Methodist Church, the superintendent of the Greenville District, and Mr. and Mrs. Ralph C. Tucker, Jarvis members, as a committee to determine both the need and qualifications of any student seeking financial assistance from the trust fund. The fund is administered through Wachovia Bank and Trust Company. Preference is given to members of Jarvis Memorial and the Greenville District. Currently the Rev. Bennie J. Tripp, a student at N. C. Wesleyan who is the latest to enter the ministry from Jarvis Memorial, is a recipient of this aid.

The Rev. Dr. J. V. Early, pastor of Jarvis Memorial, in commenting on the gift, said: "Mr. and Mrs. Baker were devoted, loyal members of Jarvis Memorial Church. They loved it next to their own home and supported it by their presence, their prayers, their gifts and their service. This scholarship serves to recall their love and devotion to Christ's Church. They 'being dead yet speak' through the lives of young ministers their gift will help to train for Christ's work."

FOR APRIL 13, 1969

The Bible— Written Record of Revelation

Background Scripture: Hebrews 1:1-4; 1 John 1:1-4; John 20:30-31

Beginning with this date we are to have a full year of lessons on the Bible and its significance for the Christian faith. Those who read these columns are urged to buy a little paperback entitled "The Making of the Bible" by William Barclay. It is No. 1 in a series of 22 little books entitled "Bible Guides" and can be obtained for one dollar from our publishing house. It will be helpful also if one checks the audio-visual aids suggested in the church school literature, especially the four filmstrips on the Bible which can also be obtained from our publishing house.

The general topic of our first quarter's study is "What the Bible Is," and our first lesson will deal with the Bible as revealed truth. But what is meant by the term "revelation?" How does it differ from "discovery?" It could be said that discovery suggests truth arrived at by what appears to be man's own efforts, while revelation means more particularly that it is God who takes the initiative in causing man to find truth. In science, for example, we generally stress the role of discovery, while in religion the emphasis is more likely to be on revelation. However, as we shall see, revelation and discovery are two sides of the same coin. We believe that even in the case of revelation, it is more likely to happen to the open-minded seeker than to the religiously indifferent ("ask, seek, knock").

But how does God reveal himself to men? In our particular culture much has been said and written about God's revelation through nature. One recalls the lines of Elizabeth Barrett Browning: "Earth's crammed with heaven, and every common bush afire with God; but only he who *sees* takes off his shoes—the rest sit round it and pluck blackberries." One could fill books with quotations that reflect this theme. It is found in the Bible, to be sure, in some of the Psalms (notably 8) but it is *not* (repeat, *not*) the principal channel of revelation found therein. What is found there is a conviction that God is revealed in the events of history. This is the most important contribution of the Old Testament to our Judeo-Christian faith.

Of course, in the New Testament it is through Christ that God makes himself known to the world. But in making this point the author of the book of Hebrews leads up to it by first mentioning other means that God has used in the past: "It was little by little and in different ways that God spoke in old times to our forefathers through the prophets, but in these latter days he has spoken to us in a Son." This brings to mind another aspect of revelation in the Bible; that is, revelation through persons. It was through the prophets that God made known to the people the truth that the things which *were* happening in the arena of current

events were signs of God's activity in their time.

In verses 1-4 of I John, chapter 1, we read: "It is what we have touched with our hands; it is the very message of life—for life has been revealed, and we have seen it and testify to it and announce to you that eternal life that was with the Father has been revealed to us" (American Translation). One cannot imagine a more positive statement that God is revealed in Christ.

There are two passages in John's gospel that suggest that the *written* records of life, death and resurrection of Jesus do not contain *all* that he did. We often wonder about many of the things that are left unsaid; for example, we should like to know more of the "hidden years," that is, the life of Jesus before he began his active ministry. But in John 20:31 it says "there were many other signs that Jesus showed which are not recorded in this book." And the last verse of John's gospel says: "There are many other things that Jesus did, so many in fact that if they were all written out, I do not suppose that the world itself would hold the books that would have to be written." Someone has remarked that God revealed enough of himself for our *salvation*, even if not enough to satisfy our *curiosity*! Says John: "But these have been recorded that you may believe that Jesus Christ is the Son of God, and through believing you may have life as his followers" (American Translation).

In pursuing this study in the coming

months we shall need to keep in mind one principle: We shall be helped in understanding the Bible if we know, not only what it *says*, but also what it *said* to those who heard the words or read them the first time.

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Duke Seminars Set for Winston-Salem and Raleigh

The forthcoming Duke Divinity School Seminars in Winston-Salem and Raleigh will deal with "The Generation Gap"—the problems of understanding, or misunderstanding, between the student generation and the church, the ministry, the university, the establishment, the parental generation.

The Western North Carolina Conference Seminar meets at Ardmore United Methodist Church, Winston-Salem, beginning at 10:30 a.m., April 14 and closing at 2 p.m., April 15. The Rev. Orion N. Hutchinson, Jr. and the Rev. William E. Nickle are host pastors. The Commission on Education of Ardmore Church is making possible the accommodations and meals for the seminar.

The North Carolina Conference Seminar is scheduled for Hayes-Barton United Methodist Church, Raleigh, from 10:30 a.m. April 17 to noon, April 18. The Rev. Jack W. Page is host pastor. Meals may be taken at nearby cafeterias.

One major speaker will serve in both seminars—Dr. John L. Maes, Director of Counseling Services at Boston University and Professor of Pastoral Counseling in the Boston University School of Theology. Dr. Maes is author of the of a forthcoming book on the topic of the seminars. He will speak at 11 a.m. and 7:30 p.m. on the first day of both

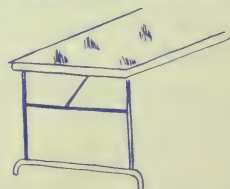
seminars and again at 9:30 a.m. on the second day in both Winston-Salem and Raleigh.

Large and small group discussions will be led at Winston-Salem by Dr. Richard A. Goodling, Professor of Pastoral Psychology, Duke Divinity School and at Raleigh by Dr. Donald S. Williamson, Associate Professor of Pastoral Psychology, Duke Divinity School.

A special feature in both seminars will be a panel of students and ministers on the first afternoon in both Winston-Salem and Raleigh. J. Reed Kramer, president of the Duke University YMCA, and Mrs. Tami Kramer, former president of the Duke University YWCA, will engage with selected ministers in a continuing dialogue about the Student Revolution.

The Duke Divinity School Seminars have been presented for twenty years in the two conferences, with the support of the James A. Gray Fund. The twentieth anniversary session in Winston-Salem, home of the late Mr. Gray, will pay special tribute to this generous benefactor of Methodism and theological education.

The Duke Divinity School Seminars Committee consists of Dean Robert E. Cushman, Professor W. A. Kale and Professor McMurry S. Richey, chairman.



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QUEEN CROWNED

The Concord Area Junior High Subdistrict had a "Sweetheart Ball" Feb. 14. Each church in the Cabarrus-Concord Area had the opportunity to have a representative. The representatives are, left to right: Sylvia Barbee from Milgrove, Pine Grove and Saint Paul Churches; Paula Barnhardt, Cold Springs; Liz Query, Epworth; Angelia Sells from Bethlehem Church, last year's queen, crowning the new queen, LuAnn Hammill, also from Bethlehem; Susan Sapp, Kerr Street; Martha Faggart, Mt. Pleasant, and Edith Epps, Center. A total of \$871.72 was raised for the MY Fund, to supplement the amount already pledged.

OLDEST MEMBERS HONORED

Two sisters, Mrs. J. W. Penninger, left, and Mrs. C. J. Goodman, center, who joined Mt. Olivet United Methodist Church, Concord, in 1886, were honored recently during Church Attendance Emphasis at the church. Mrs. Penninger is 90 years of age and Mrs. Goodman, 93. The Mertie Winecoff Circle gave these two oldest members a gift, and the pastor, Rev. I. Pressley Rutledge, right, presented them with membership cards of The United Methodist Church. U. S. Caldwell, Harley A. Scott and Mrs. W. S. Wellborn also had memberships dating back into the nineteenth century.





THE CHILDREN'S PAGE

MRS. CATHARINE VICK

Dear Girls and Boys:

Most people think of the Bible as a book of many stories. This is true, but there is also another way to think of the Bible: when all the pages are put together, they tell one story—the story of God's plan for all people.

In the beginning of the Bible we read how God created the earth and then made men and women to live upon it. We discover how they disappointed him by disobeying him. At last God sends his son to live and talk with them and guide them to their heavenly home. The story becomes sad when Jesus is put to death on the cross and his friends fear that God's plan has failed.

But on the first Easter morning, when they found that Jesus is alive, they realize that God's power is great enough to carry out the promises he has made. As they feel the spirit of Jesus close to them, they know that they can still follow him and be his friends forever.

This message is ours again at Easter and we remember the last words Jesus gave to his friends: "Lo, I am with you always, to the close of the age."

AUNT CAY



THE MEANING OF THE CROSS

About this time in the spring, many many years ago, Jesus, the Son of God,

went to stay in the city of Jerusalem. Everywhere he went there were crowds of people waiting to hear him.

But not everyone in Jerusalem liked Jesus. The leaders of the government and the churches were afraid of the power he had. They had seen him perform miracles, a thing none of them could do. They had seen and heard how he could heal the sick, and even raise the dead, and make them alive again. And they were jealous of the love people had for him. Jesus was in danger and he knew this. But he was not afraid, and went on teaching.

When Jesus had been in the city several days, he called his closest friends, the twelve disciples, to come to supper with him. They met upstairs in the home of a friend.

The disciples did not know it, but that was to be their last supper with Jesus. He broke pieces of bread and passed it to his friends. Then he drank from a cup of wine and passed the cup around to them.

They talked of the danger that threatened Jesus, and Jesus said, "In a little while, you will see me no more." Then he told them not to be sad or worry about him, that he would go to be with God, his Father, and in a short time he would return to them again.

After supper, Jesus went to a quiet garden named Gethsemane to pray.

While he was praying, one of the disciples, Judas, went to Jesus' enemies and told them where he was. Judas then brought soldiers back to the garden and they arrested Jesus.

Jesus did not have a fair trial. He had done nothing wrong, but his enemies had already made up their minds that he was to be put to death.

The next morning he was taken before the Roman governor, Pontius Pilate, to be sentenced. Since Jesus had done nothing wrong, Pilate did not want to sentence him. But Jesus' enemies cried, "Crucify him!" which means "kill him!"

Jesus was put on a wooden cross and left to die.

On the third day after his death, Jesus returned to his followers, and walked and talked with them. At first they were amazed, but then they remembered that he had promised them that he would come back to be with them again.

His return led his followers to form themselves into the first Christian church and to continue his teaching and healing, and all the work of God.

Different peoples in different countries have made the cross in different forms, so that now there are at least 385 different kinds.

Some people have added jewels and precious stones to parts of the cross, and it may be made of silver, gold, or other precious metals, or even glass or plastic.

But always, the cross is to remind us of the love of God for all of us, and that he gave his only Son to die for us, that we might become his sons forever.

—Adapted



MAKE A STAINED-GLASS WINDOW

The earth is taking on the new, bright colors of spring and it might be

fun to use these colors to make a stained-glass window of your very own.

You will need a sheet of thin, white paper, cardboard or the top of a shirt box, crayons, a pair of scissors, some glue and a table to work on.

Cut a window frame from the cardboard. If you use a box top, the sides and one end can be used to make your window stand up. If you use a flat piece of cardboard, cut two supports and fasten them to the back and each side of the frame.

Draw a design in the center of the white paper, using a cross, flowers, or other symbol. Fill in the rest of the paper around the design with various shapes. Color these shapes different colors. Outline each shape with black crayon. The colors represent the stained glass. The black lines represent the lead which connects the glass and outlines the design. Color the cardboard window frame black.

When your design is finished, rub a few drops of vegetable oil over the entire paper. This will make it transparent. Glue the edges of the paper and fasten it to the window frame. Set your stained-glass window up between you and a sunny window. It will remind you of God's sunny earth in the springtime.



AT THE CROSS

A number of people were at the cross when Jesus died. Unscramble these letters to tell you who they were.

- | | |
|---------------|--------------|
| 1. Tow Rboerb | 5. Noirutnec |
| 2. Wenom | 6. Ohnj |
| 3. Mrya | 7. Moelas |
| 4. Sih Therom | 8. Sldoeris |



ANSWER FOR LAST WEEK

Hosanna; Son; David; Blessed; Comes; Name; Lord; Hosanna; Highest.

CAROLINA BRIEFS

¶ Dr. Excellence Rozelle of Winston-Salem, will be preaching April 6-10 at Crews United Methodist Church in Winston-Salem. Dr. Rozelle is a retired member of the WNC Conference.

¶ Rev. and Mrs. Sherrill B. Biggers of Groce United Methodist Church, Asheville, announce the marriage of their daughter, Barbara Glynn, to Mr. Joseph W. Ellis, Jr., of Asheville and Salisbury on Saturday, March 8.

¶ Dr. Stuart Barton Babbage, president of the Conwell School of Theology, Temple University, Philadelphia, will be preaching April 13 through 16 at St. Mark's United Methodist Church, Raleigh. He will preach at the morning worship service on Sunday, and at 7:30 Sunday through Wednesday nights.

¶ Dr. H. G. Allen has now returned to his home at Statesville. Following an extended hospital stay while in Florida, he had recently returned to North Carolina and was at the Wesley Nursing Center in Charlotte. Mrs. Allen has been with him throughout, and is now also at home in Statesville. Their address is 414 Summit Avenue, Statesville, N. C. 28677.

¶ On Easter Sunday morning there will be sunrise services in all churches on the Friendship United Methodist Charge, Statesville, which includes the following churches: Friendship, Mountain View, Sandy Ridge, and Snow Creek. There will be a visiting speaker in each church, and services will begin at 6 a.m. UMYF members of Friendship Church will lead the worship service at Friendship Sunday morning at 11. All members of the charge are urged to attend this service.

¶ Revival services will be held at Central United Methodist Church, Spencer, April 13-17, with the Rev. H. P. Myers preaching. Rev. Mr. Myers is pastor of Central Church, Concord.

¶ Dr. Clifford Waite, minister of the United Church of Canada in Sarnia, Ontario, is interested in exchanging pulpits and parsonages for a period in July or August, 1969, with some minister in North Carolina. Further information may be obtained by writing him direct: 2977 Confederation Road, Sarnia, R2, Ontario, or by contacting the Rev. Orion N. Hutchinson, Jr., Ardmore United Methodist Church, Winston-Salem.



The Rev. Robert F. Burns, Jr., Assistant General Secretary for Development, the National Council of Churches of Christ, will be in the High Point District April 13 to speak on "You and the N. C. C." He will speak at First United Methodist Church, Asheboro, at 3 p.m., and at First United Methodist Church, High Point, at 7:30 p.m.

The Advocate

Campaign This Week

Considerable concern is being voiced in The United Methodist Church over the fact that vast numbers of our people are doing very little reading of church periodicals. As a consequence, the church's slant on many issues is not getting through as it should.

Our people are forming their opinions on the basis of what they receive through the various secular news media. We would not for a moment suggest that our people should not use these media of communication. They should. But not exclusively. A church member who is serious about his commitment to Christ and conscientious about his membership in The United Methodist Church ought to be reading at least one weekly religious newsmagazine.

For Methodists in North Carolina the logical one is — yes, you guessed it! — the *North Carolina Christian Advocate*. You who are reading this are probably already a subscriber. But what about other members of your church? What about the members of the Administrative Board?

We are continuing to urge our churches to adopt the All-Administrative Board plan, whereby the *Advocate* will go to every board member. Already one hundred and sixty-six of our North Carolina churches have adopted this plan. It is a good, sound plan, and enables these key leaders to get the *Advocate* at the special rate of \$2.99 per subscription, a saving of 50 cents over the regular rate. The addition of a monthly Conference Program Supplement, giving details about activities and emphases on a month-to-month basis, enhances the importance of the *Advocate* as a useful tool for our people.

Of course, even better than the All-Administrative Board Plan is the Every-Family Plan. During the past week, two churches in the North Carolina Conference have adopted the Every-Family Plan. They are St. George, Maxton, and Bethel, Burlington. One Western North Carolina Conference church, Raleigh Cross Road Church, Greensboro, has also been added.

New All-Administrative Board Churches added this week are as follows:

Western North Carolina Conference

St. Luke, Asheboro
Pleasant Hill, McFarlan
Rural Hall, Rural Hall
Dobson, Dobson
Christ, Greensboro
Central, Albemarle
Worthville, Worthville

North Carolina Conference

Shiloh, Gaston
Green Lake, Rockingham
Wesley Memorial, Wilmington
Tabor, Littleton

OPPORTUNITIES

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A Flaw in the Rock

by VERNON TYSON

"And he went out and wept bitterly."—MATTHEW 26:75b

IN a Jerusalem courtyard, Simon Peter denied Jesus Christ. It was not his intention. He had promised to be faithful. But a servant girl surrounded by a band of soldiers was too much for him. With a curse he declared, "I do not know the man."

During Lent, we can stand in the shadows of that courtyard and learn its lesson.

Christ is denied by his friends. Simon was a friend of Jesus. He was there, wasn't he? Who but a friend would have followed into that courtyard? Yet, the one who denied him was not Caiaphas, nor Pilate, but Simon Peter, chief of the apostles.

The temptation of every disciple is to deny his lord. In an upper room Jesus announced that "one of you will betray me." Is it not strange that eleven fingers did not point to a man holding the money pouch and eleven mouths did not speak as one, "Lord, is it Judas?" But each one looked within himself and, seeing his own frailty, asked, "Lord, is it I?"

In looking at our own thoughts, words, and deeds, it becomes clear that Christ is denied by his friends.

We also learn that we deny him when we depend upon our own strength. Peter was sure of himself, so cock-sure, if you please. He assured his Master, "Ever if I must die with you, I will not deny you." Peter was not called "the Rock" for nothing! But though his body was made of stone, his feet were made of clay. There was a flaw in that rock.

Human helps are not enough. We dare not rest upon our own dedication, or education, or ordination. None of these, by themselves, can keep us from falling.

If we have ears to hear, good news is still coming from that courtyard. God offers his pardon and power to restore and keep us. Having denied his Lord, Simon ran—ran like a frightened child into the night and did not stop until he had wrapped his arms around the bark of an olive tree and watered its roots with his tears. How long he stayed there we know not, but long enough—long enough for the pain to leave and the peace to come; long enough till he could stand and say with one of old, "He restoreth my soul."

A boyhood friend of Andrew Jackson said, "I could throw Andy four times out of five, but he wouldn't stay throwed." Peter didn't "stay throwed." He wept bitterly and God's grace cleansed and renewed and kept him faithful even unto death.

Having stood in the shadows of the courtyard, let us go back and walk in its light.

The Rev. Mr. Tyson is pastor of Oxford United Methodist Church, Oxford.

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THE HAND OF GOD

The sun had disappeared . . .

The earth was still warm from its rays;

Darkness had gathered over the land.

The boughs in the tall trees swayed
with the wind . . .

Drop by drop it started—

A deep rumbling was heard before the
great voice spoke.

A rending flash filled the sky . . .

Then gushing rivulets flowed through
plowed furrows.

The sower was resting from his toil . . .

While the hand of God was at work in
the fields.

J. CLYDE WHITE
Charlotte

NORTH CAROLINA

christian advocate

Official Organ of the North Carolina and
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of The United Methodist Church

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CALENDAR OF COMING EVENTS

NOTE: If any of the meeting dates or places are in error, please inform the **ADVOCATE** immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

- Apr. 9-15: SE Workshop on the Church's Ministry in Leisure and Recreation, Methodist Youth Camp, Leesburg, Fla.
 Apr. 21-24: National Convocation on Worship, Kiel Auditorium, St. Louis, Mo.

NORTH CAROLINA CONFERENCE

- Apr. 11 : Vacation Church School Institute, St. Luke Church, Goldsboro, 9 a.m.
 Apr. 12, 13, 14: Explore Weekend, Raleigh and Greenville
 Apr. 14 : Commission on Enlistment, Methodist Building, Raleigh, 10 a.m.
 Apr. 15 : Vacation Church School Institute, St. James Church, Greenville, 9 a.m.
 Apr. 16 : Vacation Church School Institute, First Church, Elizabeth City, 9 a.m.
 Apr. 17-18: Duke Divinity School Seminar, Hayes Barton Church, Raleigh
 Apr. 17 : Trustees. Methodist Home for Children, Raleigh, 10 a.m.
 Apr. 18 : Vacation Church School Institute, Grace Church, Wilmington, 9 a.m.
 Apr. 19 : Vacation Church School Institute, Centenary Church, New Bern, 9 a.m.
 Apr. 19 : Wilmington District Check-up Meeting, Sunset Park Church, Wilmington, 10 a.m.
 Apr. 20 : Vacation Church School Institute, Pembroke, First, 4:30-8:30 p.m.
 Apr. 21 : Vacation Church School Institute, Fayetteville, Haymount
 Apr. 22 : Methodist Retirement Home, Durham, Executive Committee, 11:30 a.m., Lunch 1 p.m., with full board meeting to follow
 Apr. 22 : Vacation Church School Institute, First, Rocky Mount, 9 a.m.
 Apr. 22 : Vacation Church School Institute, Southern Pines, 9 a.m.
 Apr. 23 : Methodist Foundation, Inc., Methodist Building, Raleigh, 2:30 p.m.

WESTERN NORTH CAROLINA CONFERENCE

- Apr. 11-12: Vocations: Testing and Guidance Clinic, Greensboro College
 Apr. 13 : District Workshop on Creative Teaching, Asheville, Trinity, 2-5 p.m.
 Apr. 13 : District Workshop on Creative Teaching, Shelby, Aldersgate, 2:30-5:30
 Apr. 13 : District Workshop on Creative Teaching, Greensboro, West Market, 6:30
 Apr. 13 : District Workshop on Creative Teaching, Statesville, Broad Street, 2:30
 Apr. 13 : District Workshop on Creative Teaching, Stokesdale Church, 3-5
 Apr. 14 : Board of Ministerial Training, Retreat for Candidates for Admission into Full Connection—time and place to be announced.
 Apr. 14 : Conference Coordinating Committee, Charlotte, First Church
 Apr. 14-15: Duke Divinity School Seminar, Winston-Salem, Ardmore Church, 10:30 a.m. Monday to 1:30 p.m. Tuesday
 Apr. 15 : Committee on the Lay Worker, Methodist Building, Statesville, 10 a.m.
 Apr. 18 : Conference Board of Hospitals and Homes, Winston-Salem, Children's Home
 Apr. 20-26: Cabinet Meeting
 Apr. 20 : District Workshop on Creative Teaching, Wadesboro, First, 2-5 p.m.
 Apr. 20 : District Workshop on Creative Teaching, Thomasville, Memorial, 2:30
 Apr. 20 : District Workshop on Creative Teaching, Waynesville, First, 3:00 p.m.

AS I view the contemporary scene of our church life, there appears to be two heresies abroad. One is the view that the Christian life is essentially a personal religious experience with God in Christ and the role of the Church in society is simply to bring individuals into this experience. Nothing else should get in the way of the Church carrying out this divine mandate. The other heresy is that the Christian life is essentially a matter of involvement in the eradication of evil and injustice in the social environment. The role of the Church is not first and foremost to "save souls;" it is to change society.

I contend that the Christian Church suffers today from this theological split which fragments the gospel as much as from anything else.

The so-called conservatives tend to side with the view of religion as a simple, personalized, pietistic and other worldly affair. They think of a "church" as a place to meet God, to have their guilt assuaged by receiving a verbal flogging from the preacher; to hear the law laid down from the pulpit; to hear how the world is going to hell and only those who join the church, come regularly, read their Bibles, pray in a closet, and tithe will make it to heaven. Getting right with God is just this simple and ought not to be cluttered up with any foolishness from the pulpit about a "social gospel."

On the other hand, some so-called liberals tend to ignore the necessity of personal experience of God in Christ. They think of "church" almost altogether in terms of what is done outside the church walls. Involvement in the human suffering where there is suffer-

Heresy!

Heresy!

by MELTON E. HARBIN

ing, alienation, and injustice is the primary criteria of being Christian.

Now where along the way did these two emphases in the gospel become separated? I am not sure. It may be the problem has always been with us, but separated they are. Consequently, most of us find ourselves on one side or the other of a dual heresy that destroys much of the effectiveness of the Christian Church in our part of the world.

Frankly, I am nauseated at the purely simplistic, pietistic, individualistic concept of Christianity that says "come to Jesus" and all your problems will be solved. On the other hand, I am repelled by those who say that the Church's mission is not the bringing of individuals to commitment to Jesus Christ but rather the commitment of individuals to social change in the arenas of man's struggle for the good life.

We are unfaithful to the Scriptures, to the teachings and example of our Lord Jesus Christ, and to the living witness of the Holy Spirit in both these heresies. The individual's personal experience of God is validated over and over again in both the Old Testament and the New Testament.

The necessity for that individual to view his life in God and in the world as all of one piece is equally validated. The prophets rebelled against the pietistic concept that left off the social implications. One can hear again how relevant old Amos is as he cried out:

The Rev. Mr. Harbin is superintendent of the Salisbury District.

"Take away from me the noise of your songs; to the melody of your harps I will not listen. But let justice roll down like waters, and righteousness like an everflowing stream."

—Amos 5:23-24 (RSV)

See also: Isaiah 1:10-17; Micah 6:6-8, etc.

Who has not turned to Isaiah 6 and read of the great personal experience of this man with God in the temple, but the impact and message of this man of God was toward bringing social righteousness and justice to the nation! Many of the psalms are witness to the meaning of a personal religious faith, while the prophets primarily witness to the social implications of this faith. Personal religion and social action go hand in hand or else we play false to the Scriptures of the Old Testament.

Then when you turn to the New Testament and study the teaching and example of our Lord, the Acts of the Apostles, and the beginnings of the Christian Church, you discover from these sources that there is no dichotomy between personal salvation and social involvement.

The Christian is nowhere enjoined to withdraw from the world but to enter redemptively into the world. Involved in social conflict? Jesus was! He recognized no domain where God was not sovereign and where the gospel was not relevant. The salvation He offered to man and offers now is not just "soul salvation" in a vacuum but "whole salvation" in the world—the saving of the whole person (Luke 10:27).

The word salvation means wholeness, health, completeness in life! He is as concerned about your business and private life as He is in your church life. He is as concerned about the kind of world you live in as He is in the kind of person you are. He not only spoke to Nicodemus about the necessity of being born again, but he talked

often about the "kingdom of God." The kingdom of God He so often spoke about is a social concept enveloping the whole of man's world—his politics, his economics, his private and social life.

Involved in social conflict? The apostles and Paul were! They spent no little time in jail. Most of them were martyrs. They weren't killed for reading their Bibles and saying their prayers! Oh, you can be sure they did these things, but their lives were taken because they got involved in changing the world in which men lived.

The witness of the Holy Spirit in the contemporary world seems to be saying to us as never before, "love God with your whole being and your neighbor as yourself." This is all-inclusive. We need to be reconciled to God as individuals and we need to become at one and the same time His ambassadors of reconciliation for the whole world of man. We need to go into the church for the cleansing and renewal of our inward lives to the end that we may go out of the church to be the instruments of change God can use to bring "good news to the poor, release to the captives, recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord." (Luke 4:18-19, RSV).

Talk about reconciliation! Let the Church be reconciled to the word of God! Let the Church preach and witness the whole gospel, not just a piece of it! When we close this gap then we can get on with the Father's business without this bickering over personal religion as over against the social gospel. Brother, they belong together or you ain't with it!

Perhaps I have made my point. Let's preach the whole gospel for the whole person for the whole world! Nothing less than this will suffice. God help us!

BOYCOTT POSES PROBLEMS

The use of boycott in order to gain desired ends seems to be on the increase. As an illustration, we cite a communication which now lies on our desk. It is an appeal to the entire trade union movement in this country to impose a consumer boycott upon an oil company which is being accused of refusing "to deal in a reasonable and fair manner with its employees." The statement does not delineate the issues.

Illustrations of similar tactics can be drawn from every facet of our society, including the church. We seem to be getting "boycott happy." If we don't like the way negotiations are going in a dispute, we use economic sanctions.

This editor thinks that there may well be times when the use of boycott may be the only recourse available. Also, we will freely grant that the boycotting organization frequently has justifiable grievances.

But if the principle of settlement by boycott continues to grow we may find the cure to be worse than the disease. For one thing, the boycott operates on the principle of who is strongest, not necessarily on the basis of who is right. In a symbolical sense, it is like bringing a gun into the conference room, and setting it down on the table.

This tactic may put the fear of death into the negotiator sitting across the table—or the fear of God, if you prefer. But out of that kind of situation, two possible eventualities can occur, neither of which is desirable. First, the threatened person or group may capitulate,

precipitously surrendering what rights and justice are on his side. Or, when he comes back into the conference room the next day, he may lay down a gun on *his* side of the table.

The end result may not be justice at all, but a rearrangement of wrongs and injustices. Moreover, it could serve to heat up negotiations, to sharpen differences, to increase bitterness.

We do not know how many organized groups there are in this country. They surely number in the hundreds of thousands. If the principle of economic retaliation, or the boycott, becomes the accustomed method for individuals and organizations to get their way or to influence decisions, then we can expect a terrifying future, devoid of security, with rule by economic muscle-power rather than recourse to reason and conscience and to our established democratic processes.

Industrial companies and other organizations which negotiate with their people and with the public from a strong economic position do indeed constitute a problem. But economically strong, unbridled unions may pose just as serious a problem. There are a great many laws upon our statute books, and numerous agencies of government, calculated to regulate economic, social and political relations in such a way as to bring justice to all, without respect of persons or vested interests.

We believe that the assiduous use of these channels is much to be preferred to boycotts and the threat of economic

sanctions. If present laws and regulations do not operate justly, then let the laws be revised accordingly. If "instant reform" does not come about, this is still no excuse for doing a wrecking job within the organization—whether it be government, industry, or the church.

We hope that some of our church leaders who strongly support the boycott principle will carefully study the ramifications of their position. The United Methodist Church contains within its membership a wide range of opinion on moral, social, economic and political issues. If one segment within our church begins to use boycott methods, this is an open invitation to those whose opinions differ to express their dissent by the use of similar tactics.

We can think of few happenings which would be more damaging to the cause of Christ than for all dissenting groups to express their disapproval through the use of economic sanctions. The United Methodist Church is sup-

posed to be engaged in a church-wide effort to strengthen the lines of reconciliation among dissenting groups. The "stand-patters" and the "hard liners" on controversial issues are not contributing to peace and reconciliation.

There should be maintained within The United Methodist Church a basic attitude of "live and let live" on all issues which are not vital to the very existence and mission of the church. Our witness on non-vital issues should not be made at the expense of our unity as Christian brethren.

The boycott concept is inherently divisive. As such, it is at variance with the purposes of reconciliation as outlined by the General Conference at Dallas. We believe in discussion, in dialogue, in a continuous exchange of viewpoint and opinion; all of this carried out in an atmosphere of mutual respect and Christian love. What goes beyond this into demands and threats should not be practiced in our midst.

Oldest Methodist Bishop Passes

Bishop Herbert Welch, senior bishop of The United Methodist Church, died on Friday, April 4, at the age of 106 years. He was thought to be the oldest living bishop of any church in the world.

Long after his first retirement in 1936, Bishop Welch maintained a vigorous schedule of activities and administrative duties. Up to twenty years ago, he was frequently called back into active service, once for an eight-year span as chairman of the Methodist Committee for Overseas Relief (MCOR).

He died at his home in New York City, where he was born and to which he returned to spend his years in re-

tirement. His long and distinguished career included the presidency of Ohio Wesleyan University.

TRUTH IN ADVERTISING

In a recent newspaper advertisement a television station baldly stated: "For news, there's just one place to look . . . Channel (blank) Television."

We fervently hope that its coverage of the news is more accurate than its advertising. All of which points up the crying need for a "truth in advertising" campaign which will restore fairness and reduce distortion all along the line.

AS THE people of North Carolina know, the issue before the last session of the General Assembly that received the most publicity was brown-bagging. The choice, we were told, was between it and the possibility of liquor by the drink.

Instead of the people of the state being given a real choice, the publicity was keyed to a choice of brown-bagging or liquor by the drink. Anyone could see that liquor by the drink would be the greater of the two evils. The choice was not given to say *no* to *any* distribution of alcoholic beverages. People were conditioned to accept brown-bagging and reassurances were given that order would be maintained because establishments must pay fees, have state permits and be subject to Alcoholic Beverage Control regulations.

The passing of a law permitting brown-bagging gave permission to a practice that was a flouting of the law. Prior to that time, liquor could be purchased legally in an ABC store and transported unopened to one's home where it could be consumed. A maximum of one gallon of liquor could be purchased at one time. Having more than this amount, or having an opened bottle, could subject a driver to arrest and conviction. When the ABC system was being promoted in North Carolina, keeping drinkers off the streets was a vital issue and assurances that laws would do this were given. The steadily increasing number of driving under the influence arrests and accidents involving drinking drivers have proved that a law on the books does not keep itself.

Now, we are able to see that brown-

Mr. Bradley, associate minister at Myers Park United Methodist Church in Charlotte, is vice chairman, Alcohol Problems and General Welfare, of the Board of Christian Social Concerns, WNC Conference.

THINK SOBERLY

by ERMAN BRADLEY

bagging was only a stepping-stone in the direction of liquor by the drink. Liquor by the drink offers the widest distribution of alcoholic beverages.

When brown-bagging was presented, it was claimed that it would be a controlled distribution. Also, since the ABC System would be supplying the alcoholic beverage in the brown bag, there would be profit for everyone. Now as the possibility of liquor by the drink is raised, again the ABC system is presented as an effective system of control through its permits and agents, and there will be profit for everyone.

The true effectiveness of the ABC system was illustrated recently in raids which were carried out in Mecklenburg County. In over fifty arrests for violation of the ABC laws only a couple of these involved "illegal" liquor. These days the bootleggers sell liquor by the drink at night with the ABC system as the main source of supply. In effect, the ABC system has substituted a store for a still. What kind of a control is that? *Reason would say that availability of alcoholic beverages has played directly into the hands of the bootleggers.* Control measures have not kept pace with persons who have taken advantage of a new business opportunity. Instead of stamping out bootleggers, availability has assured us of their continued presence in the state.

Proponents of liquor by the drink

indicate that establishments serving liquor by the drink would secure their supplies from the ABC system, and thus the state would secure funds from the sale of liquor and from the sale of permits. The overarching authority of the ABC system is presented to counter any thoughts of citizens who believe that the wider distribution of alcoholic beverages can only promote lawlessness. As unpleasant as it is to consider, as long as there are state-owned and operated liquor stores, every man, woman, boy and girl in the state is in the liquor business. Those who are waking up, though belatedly, are seeing more clearly the situation we are in and are determined that we shall not be sucked deeper into the hole through the wider distribution of alcoholic beverages that liquor by the drink represents.

It is hard to conceive how anyone, any manufacturer, distributor or seller, can disassociate himself from the end result of the use of the product involved. There is no question of the end use of beer, wine and whiskey. These are manufactured for consumption, distributed for consumption, sold for consumption, and consumed.

We *must* look beyond the selling of such beverages. It is imperative that *we look beyond taxes* or fees for ABC permits. We must look beyond those who say that the wider distribution of alcoholic beverages will attract business and tourists and be a step forward for the state.

Let us look beyond our borders and see other states that have ABC stores, brown-bagging, and liquor by the drink. There is enough evidence to convict alcoholic beverages and sentence them to life imprisonment.

While morality cannot be legislated, the conditions affecting morality can be and are legislated. Now is the time for every interested citizen of the state

of North Carolina to appeal to the General Assembly and the persons who comprise it to think soberly in this matter and forcefully turn aside any efforts to make a wider distribution of alcoholic beverages within our great state.

Clothing Drive Under Way for Blue Ridge Program

During the two weeks following Easter many United Methodist churches in the Western North Carolina Conference will be having a clothing drive for the Blue Ridge Methodist Service Program. Good used clothing is being collected at the churches for delivery to the Statesville headquarters of the Service Program.

The pick-up schedule for the Blue Ridge Service Program truck is as follows:

April 21, Salisbury District
April 23, (tentative) Statesville District
April 24, Marion District
April 24, Asheville District
April 29, Gastonia District
May 1, North Wilkesboro District
May 6, North Wilkesboro District
(Yadkin County)
May 6, Thomasville District
May 8, Greensboro District
May 8, High Point District
May 9, Albemarle District.

Pastors, church lay leaders and Methodist Men presidents have been informed by letter of the various churches in each district which will serve as pick-up points. It is asked that the clothing be taken to these designated places.

Rev. W. W. Blanton is executive director of the Service Program.

Mrs. C. J. Harrell Succumbs

Memorial services were held in Atlanta, Ga. and Nashville, Tenn., April 4 and April 5 for Mrs. Amy W. Harrell, deceased wife of Bishop Costen J. Harrell of Atlanta, a retired bishop of The United Methodist Church. She died April 3 after an illness of three years.

Memorial funeral services were at 4 p.m. Friday at Spring Hill Chapel in Atlanta with Dr. Reynolds Greene and Bishop Nolan B. Harmon, both of Atlanta, officiating. After a memorial service in Nashville Saturday, the body was interred at Mt. Olivet Cemetery in that city. Officiating at the service were Dr. Roy Clarke, senior minister of West End United Methodist Church, and Dr. Thomas Barr, senior minister of Trinity Presbyterian Church, both of Nashville.

Mrs. Harrell served with her husband in Methodist churches in Durham, Wilson, Norfolk, Va., Richmond, Va., Nashville, and Atlanta.

After Bishop Harrell's election as a Methodist bishop in 1944, Mrs. Harrell served with her husband in bishoprics at Birmingham, Ala. and at Charlotte from 1948-1956.

There are no surviving children. Bishop Harrell asked that contributions be made to the Julius Walden Harrell Scholarship at Emory University in lieu of flowers. The scholarship is named for Bishop and Mrs. Harrell's only son who was deceased in 1921.

ST. MARY'S JUNIOR COLLEGE RALEIGH, N. C.

A small liberal arts college for women. The program is enriched by specialized courses in Art, Expression, and Music. Two years of college preparatory work is also available.

RICHARD G. STONE, President

HERE AND THERE

RETIRED PASTOR PROMOTES WORLD PEACE

A communication from the Reverend George W. Blount of Raleigh gives the picture of a retired minister who is "retired" only in a technical sense. He writes of his interest in many things, but particularly of his interest in promoting world peace.

Brother Blount is especially interested in the United World Federalist movement. He expresses his conviction under the following three points: "First, World Government based on World Law, is the only path to world peace; second, the organized effort for world peace known as United World Federalism is sound, feasible and strong; third, this plan for world peace can succeed if it is supported by the moral energy and conviction of the Christians of our land.

"Our Conference Commission on Social Concerns," says Blount, "has approved me to present this cause to the men of our Methodist Men's Clubs, or other organizations, without any remuneration whatever. It will be a privilege to do so in the name of our Lord Jesus Christ. The president of the Men's Club, or the pastor of the church has only to write me concerning the date."

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SILER CITY, N. C.

Letters

TO THE EDITOR

To the Editor:

I have been asked by Broadman Press to write a book on a subject of growing concern — the drinking and drunken driver. To my knowledge, a book has not been written on this problem. The title will be *Whiskey at the Wheel: The Scandal of Driving and Drinking*. Publication date is January 1, 1970.

Leaders at the Baptist Sunday School Board in Nashville where the book will be printed feel that the liquor industry is most vulnerable at this point. The National Safety Council and the U. S. Department of Transportation support this conclusion with the gruesome statistic that at least half of all highway fatalities (55,000 in 1968) are alcohol-related. Some states believe that this figure is too conservative.

In the hope that this book will be as strong and convincing as possible, I would appreciate you and your readers sending me material, information, clippings, etc., that might be appropriate for such a book. Especially would I like accounts of personal experiences that your readers have had. Names could be included or withheld, depending on the readers' preference.

I am particularly anxious to know what is being done in your state to reduce this terrible loss of human life. It may be that your state has used some unusual approach very effectively. If so, I certainly would like to get details.

I will be indebted to you if you will give your readers an opportunity to become a part of this project. I am hopeful they will respond in a manner that will give the book more impact. The challenge is to shock drinkers and non-drinkers alike out of their apathy to-

ward this national problem. Mail will reach me at the address below. Thank you so much for your help.

MARSE GRANT, Editor
Biblical Recorder
Raleigh, N. C. 27603

The Broad Scope

HISTORIC MERGER

An historic merger of two churches, one in Japan and one in Okinawa, that formerly were one but that have been separated since World War II, is described by leaders of the newly-united church as "the first step in healing a long-gaping wound."

The churches which merged Feb. 26 were the United Church of Okinawa and the United Church of Japan. The new body is called the United Church of Christ of Japan (Kyodan). Okinawa becomes a district of the new United Church. The new church has 203,092 members.

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CATHOLIC CHURCH IN COUNCIL OF CHURCHES?

A joint study committee has been named by the U. S. Catholic Bishops' Committee for Ecumenical and Inter-religious Affairs and the Executive Committee of the National Council of Churches to study possible membership of the U. S. Catholic Church in the National Council of Churches.

The 14-member committee is to meet in New York April 8. It was pointed out that neither the NCC committee nor the Catholic committee has the power to approve or reject membership.

An NCC spokesman further explained, "It is important to make clear that
(Continued on page 31)

Widespread Training Program Planned in SE

Amid reports of increased receipts for work in United Methodism's Southeastern Jurisdiction, the Jurisdictional Council's executive committee reviewed plans in Atlanta March 20-21 for a widespread training program. It also heard special reports on new efforts in both urban and rural areas.

Receipts for the first seven months of this fiscal year, for administration and program of the jurisdiction, totaled \$208,589, "well ahead of past years," according to John H. Laird, treasurer, of Nashville, Tenn. Receipts for the ministerial education fund, primarily for the three seminaries in the region, totaled \$118,756.

Training in nearly all program areas will be provided this summer at the jurisdiction's assembly at Lake Junaluska. One that is of special interest because held only quadrennially is the Town and Country Conference, set for Aug. 11-15, on the theme of "Mission Amidst Conflict and Change." According to the Rev. Jamie G. Houston, Grenada, Miss., chairman of the town and country committee, this will feature consideration of strategies, the impact of government programs, effects of world revolutions on town and country cultures.

The Rev. Dr. Charles E. Wilson, Jr., staff member of the North Georgia Conference, told of developments in urban work in several southern cities, working out of an Atlanta training and opera-

tions center, with an ecumenical staff. The Rev. Dr. Frank L. McRae, superintendent of Memphis, Tenn., District, described the work of Association for Christian Training and Service (ACTS), an ecumenical training program across the Southeast.

Similar reports on the rural scene came from the Rev. Harold W. McSwain, executive director of Hinton Rural Life Center in North Carolina.

A request was voted that the General Program Council share information it obtains concerning jurisdictional structure and programs across the church. This came following reports that representatives of other jurisdictions had raised questions about both benefits and liabilities of the jurisdictional system. The Rev. Dr. D. Trigg James, one of the two executive secretaries, averred that "any approach to the staffing and structure of the jurisdictional council program that could be interpreted by the church as a de-emphasis of the jurisdictional council program would be very unwise."

Bishop Roy H. Short of Louisville, Ky., council president, conducted the meeting. The next session, as the full council, will be October 20-21 at Knoxville, Tenn.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

WANT A CHANGE? Great challenge for D. C. E. Apply First United Methodist Church, P. O. Box 926, Newton, North Carolina 28658.

FOR SALE: Two-bedroom house, 45 Ivey Lane, Lake Junaluska, N. C. \$12,500. Call or write M. E. Harbin, 1236 Maxwell St., Salisbury, N. C. 28144 or telephone 636-1206.

FOR SALE: Royal typewriter, elite, standard 1959 model. Excellent condition. \$75.00. First United Methodist Church, P. O. Box 502, Franklin, N. C. 28734. Phone 524-3010.

President-Elect Visits Pfeiffer

Dr. Jack J. Early, who on July 1 will become the president of Pfeiffer College, was formally presented to the college community March 31 in a campus town meeting program.

The 44-year-old Methodist educator, currently president of Dakota Wesleyan University, Mitchell, S. D., was introduced by Paul R. Ervin, Charlotte, chairman of the Pfeiffer Board of Trustees. Mr. Ervin reminded students, faculty and administrators that they could break or make great a new college president. Describing the life of a college president as being "no bed of roses" in this age, Mr. Ervin pledged the support of trustees to every good deed of the new president.

Dr. Early, in speaking to the assembly, described an effective liberal arts college as one in which inquiry and asking the right questions were the hallmarks of learning. He cited the danger of students asking the wrong questions and in turn getting the wrong answers.

Turning to questions he felt Christian liberal art colleges should be concerned with, he posed three.

Dr. Early said the matter of individual values was highly important and that students, faculty and administrators should develop together programs which give excitement and challenge in the academic community.

He charged his listeners with the importance of examining and questioning one's motives, noting that individuals in the academic community are called to learn and then are called to serve.

The incoming president next addressed himself to the age-old question of each individual discovering who he is. He declared that many of the great problems of modern society grow out of the fact that individuals do not know who they are.



JOINS HONOR ROLL

Another happy church is represented above as the check to finish its college quota is presented. The church is Wake Forest and the pastor Reverend Ivey Wall (right) looks on as his treasurer, Mr. Macon Becton (left) presents the final check to Raleigh District Superintendent N. W. Grant.

Dr. R. L. Howe to Speak at GC

Dr. Reuel L. Howe, director of the Institute for Advanced Pastoral Studies in Bloomfield Hills, Mich., will give the 1969 Jean Fortner Ward Lecture in Odell Auditorium of Greensboro College at 10 a.m. April 24. This will be the sixth of the lectures, made possible through the generosity of William S. Ward of Greensboro to honor his wife, a GC alumna. The lecture is open to the public without charge.

Dr. Howe, the 1969 lecturer, established the Institute for Advanced Pastoral Studies as a post-ordination training center for ministers of different denominations who have been in the ministry at least three years. During his teaching years, he has been counselor of many people other than students, especially in the area of family relations. He is the author of six books and numerous articles for magazines and journals.

Advisory Board Meets at Allen High School

Miss Ruth Walther, superintendent of Allen High School, Asheville, told the members of the Advisory Board that the main emphasis of the school is on quality education at its annual meeting held at the school on March 14-15.

Allen High School is an institution related to the Board of Missions of the United Methodist Church. First established in 1887 for Negro girls who did not have an opportunity for adequate education, it is now an institution that welcomes girls of all races.

Miss Walther said that the curriculum of the school is geared to help each girl discover her own place in society, to help her learn the fundamentals of good study habits and to find an opportunity to enter college to prepare for her chosen vocation.

She said that these objectives are given implementation through classroom study and in planned community service projects, which include Red Cross Volunteer service in a U. S. Veterans' Hospital, through helping in a "Pig Tail" program at the YWCA; serving as officers in the Buncombe County Youth Council; in presenting programs at civic clubs, church schools and Sunday worship services and many other ways.

She pointed out that the small student load of the teachers is an added help in maintaining a high standard of education at the school. The ratio is

one faculty member for each six pupils. The teachers all hold advanced degrees in their special fields.

The proof of the school's standards is shown in the high percentage of seniors entering colleges and universities. Last year 100 per cent entered institutions of higher learning. This year ten of the twenty-four seniors have been accepted in college and the others are awaiting favorable replies to their applications.

The Advisory Board established ten half-scholarships to assist day students for the coming year. Application for these may be made by writing Allen High School, 331 College St., Asheville, N. C. 28801.

Mrs. Perry Mallonee, Candler, was elected vice-president of the Board. Two new members were named, Mrs. Kenneth W. Jones, Reidsville, and Mrs. C. C. Cranford, Asheboro. Re-elected were Rev. George Culbreth, Dr. A. H. Vincent and Thomas E. Frutchey, all of Asheville, Mrs. Jettie Morrison, Statesville, and Mrs. John Wright, Weaverville.

On Friday evening the students of the school presented a program illustrating incidents in the classroom or on campus revealing the way the students learn to recognize their own identity and responsibility. E. Randall Lanier, chaplain of the school, coordinated the short sketches, using the pattern of the TV program, "Laugh-In."

Dr. Evelyn Berry, executive secretary of Educational Work of the National Division of the Board of Missions, urged further study by the board members of the entire field of educational institutions in the United Methodist Church, "to understand the true quality of work being done."

Mrs. Carl H. King of Charlotte, is president of the board. Fifty members from different areas of the Conference attended the annual meeting.



SACRIFICIAL MEAL AT FIRST CHURCH, HICKORY

Shown above are Junior and Senior UMYF of First Methodist United Methodist Church, Hickory, during a sacrificial meal they recently had there. The meal/worship was held to foster a deeper awareness and understanding of hunger and starvation in the world today. Participants had rice and water in place of the regular meal they have on Sunday evening. The money offered for the food was sent through UMCOR for starving people in the world. During the worship the group heard the choral reading, "Standing Room Only, or Sorry, the Rice is Gone." The choral reading and worship service were led by Jan Trivette and Robert Bush. William Ragsdale is minister with the youth.

TABERNACLE WSCS GIVES CHECK

The WSCS of Tabernacle United Methodist Church, Greensboro District, has raised more than \$10,000 in Building Fund gifts. In the photo Mrs. Ralph W. Reynolds, president of the WSCS, presents a check for \$2,000.00 to Mr. J. Davis Horney, Sr., chairman of the Building Committee. Others in the group are Mrs. Cecil Fields, treasurer, WSCS; Mr. L. A. Pugh, treasurer of the Building Fund, and Pastor Wm. R. Dyar. (Photo by Worth Reynolds).



REPRESENTATIVES of nine Protestant denominations concluded the eighth annual meeting of the Consultation on Church Union (COCU) in Atlanta March 20 with the general feeling that the movement is gathering momentum but that much remains to be done before a united church can come into being.

At the closing session, United Methodist Bishop James K. Mathews of Boston, COCU chairman, challenged his colleagues "to take seriously our tasks and responsibilities back home . . . so that in every community and cross-roads, people can at least be exposed to the forces that have moved us so mightily here."

Bishop Mathews said he felt the consultation had moved forward in its discussion and exploration of a tentative preliminary plan of union. He called the guidelines for local interchurch action adopted by the assembly "a valuable instrument to make ecumenism effective in countless areas across the country."

The outline of a plan of union, presented only for study, discussion and reaction, is the most recent step in the eight-year venture toward a possible union of the nine participating denominations into one body of some 25 million American Christians.

The chairman of the committee which drafted the tentative outline, the Rev. Dr. William A. Benfield, Jr., Southern Presbyterian pastor from Charleston, W. Va., described it as "only a sketch indicating the direction in which we want to go as we move toward a united church."

The preliminary outline contains material on the nature, faith and worship of the church, its membership and ministry, and its organization and government.

Among highlights of the tentative outline were these points:

COCU Receives Plan of Union Outline

Ordained ministries would be open inclusively to men and women and all racial and ethnic groups.

Ordained offices or orders of the new church would include bishops (functioning at district, regional and national levels), presbyters (leaders of parishes and congregations), and deacons (working in specialized ministries and other duties).

The church would be made up of parishes, districts, regions, and a national assembly.

The national body would be composed of bishops, presbyters, deacons and laity, elected to it by the region.

A more precise draft of a plan of union is expected to be presented to the 1970 COCU meeting, tentatively slated for March 9-13 in St. Louis, Mo.

At its final session, the Consultation voted to send a 25-page paper "Guidelines for Local Interchurch Action," to the participating denominations for study and action "in the hope that the document will be transmitted by the communions to their constituencies through appropriate channels."

Applause greeted the announcement that since the last COCU meeting, two of its participants — The Evangelical United Brethren and The Methodist Church — had united to form The United Methodist Church. This union was the first involving COCU members and decreased the number of partici-



Discussing the Consultation on Church Union are some of members of the United Methodist delegation and accredited visitors to the 1969 meeting in Atlanta, Ga. Facing camera, from left, are Bishop James K. Mathews, Boston, Mass.; the Rev. James F. White, Dallas, Texas; William P. Mullins, Jr., Upton, Mass.; the Rev. Joseph Hale and the Rev. E. Craig Brandenburg, Nashville, Tenn.; Bishop Reuben H. Mueller, Indianapolis, Ind.; Dr. John T. King, Austin, Texas; and Dr. Dorothy McConnell, New York. With backs to camera are Bishop Paul A. Washburn, Minneapolis, Minn., and the Rev. Robert W. Huston, Evanston, Ill. Bishop Mathews is chairman of the nine-denomination consultation.

pating denominations from ten to nine.

Besides The United Methodist Church, others in COCU are: African Methodist Episcopal, African Methodist Episcopal Zion, Christian Methodist Episcopal, The Christian Church (Disciples of Christ), Episcopal, Presbyterian, U. S., United Church of Christ, and United Presbyterian, USA.

While an atmosphere of goodwill and a desire to grow in ability to work together characterized the session, delegates were reminded that opponents are mounting mammoth propaganda campaigns to attempt to thwart efforts toward church union.

In recent months, COCU has established a headquarters office in Princeton, N. J., with the Rev. Dr. Paul A. Crow, Jr. as its general secretary. At the Atlanta meeting, announcement was made that a second staff member, the Rev. W. Clyde Williams of Atlanta, a minister of the Christian Methodist

Episcopal Church, will become associate general secretary this summer.

COCU dealt at some length with the problem of how clergymen of the nine different denominations might become part of a single church.

United Methodist theologian, Professor Albert C. Outler of the Perkins School of Theology at Southern Methodist University, Dallas, suggested that ministers might be reconsecrated rather than reordained. Ordination, he said, traditionally has been regarded as occurring only once, while consecration can be repeated. Dr. Outler was the author of one of the exploratory papers dealing with the topic, "The Mingling of Ministries." Most observers concede that this is one of the thorny yet-to-be resolved issues in any plan of union.

Bishop William R. Cannon of the Raleigh Area was a member of the United Methodist delegation at the Atlanta meeting.

METHODIST NEWS ROUND-UP

HENRY ELECTED TO PRTVC POST

Dr. Waights G. Henry, for 20 years president of LaGrange College, LaGrange, Ga., was elected chairman of the board of trustees of the Protestant Radio and TV Center, Atlanta, at the Board's annual meeting in March. He succeeds Dr. Arthur Vann Gibson, pastor of the Morningside Presbyterian Church, Atlanta.

Three other major actions of the Board are: first, creation of a special Program Production Council to devise new radio and TV programs, to be composed of heads of member denominational radio and TV agencies; second, a unanimous vote to press for a greater TV ministry; and third, directing the executive committee to lease the Center's TV production facilities to an organization with which the Center can co-operate in TV program production.

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COUNCIL OF SECRETARIES ELECTS OFFICERS

Miss Theressa Hoover, New York City, associate general secretary of the Women's Division of the United Methodist Board of Missions, has been elected president of the Council of Secretaries of the United Methodist Church.

The Council, composed of chief executives of the boards and agencies of the church, met at Scarritt College in Nashville March 27-28.

Elected vice-president of the Council was the Rev. Dr. Joseph H. Yeakel, Nashville, general secretary of the Board of Evangelism. The Rev. Dr. Gerald L. Clapsaddle, Dayton, associate general secretary of the Program Council's Division of Coordination, Research, and Planning, was elected secretary-treasurer.



UPPER ROOM CITATION

Dr. Charles C. Parlin, world churchman, lawyer and educator, will be the recipient of the annual Upper Room Citation on Wednesday evening, Oct. 1, in Nashville, Tenn. An United Methodist, he has served the World Methodist Council as vice-president since 1956; was secretary of the Ad Hoc Committee on Church Union between the Methodist and EUB churches; has served on three church commissions since 1948 and has been a delegate to the Methodist General Conference at eight quadrennial conferences.

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REASONS FOR JOINING CHURCH STUDIED

Why do people join a particular church?

Some answers from members of 1,318 new congregations started by the former Methodist Church between 1950 and 1964 have been revealed in a survey made by the Rev. Dr. Earl D. C.

Brewer, on leave from Emory University's Candler School of Theology, and Miss Marie Townsend, research assistant. Included among main reasons are denominational preference, location, a "friendly church," and "I liked the minister."

The survey found that most of the members had been Methodists before joining the new church and that they regarded providing religious education first in a list of 15 "most important" tasks of the church and the sounding of a "prophetic voice" last. The survey also found that the average new congregation grew tenfold in its first decade and that churches with a slow growth rate at first also had difficulty later.

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TWO UM BISHOPS ELECTED TO CHAPLAINS' COMMISSION

Two United Methodist bishops, H. Ellis Finger, Jr. of Nashville, Tenn., and Paul V. Galloway of Little Rock, Ark., have been elected to membership on the executive committee of the General Commission on Chaplains and Armed Forces Personnel. They are chairman and co-chairman, respectively, of the United Methodist Commission on Chaplains and Related Ministries, whose staff members, the Rev. Dr. John R. McLaughlin and the Rev. Fred H. Heather, also serve on the executive committee.

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DEMPSTER FELLOWSHIPS AWARDED

The sixteenth annual Dempster Graduate Fellowships have been awarded by the Department of the Ministry of the United Board of Education in Nashville, Tenn., to three United Methodist ministers for study during the 1969-70 academic year.

Named for John Dempster, 19th century Methodist preacher who helped found three Methodist seminaries, the

fellowships are made annually to selected graduate students who plan to teach in seminaries or teach religion and related subjects in universities and colleges. Chosen to receive the 1969-70 awards are the Rev. R. Dick Johns, Durham, formerly of Mansfield, La.; the Rev. Waldo E. Knickerbocker, Jr., Atlanta, Ga., formerly of Houston, Texas, and the Rev. S. Burkett Milner, Evanston, Ill.

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STUDY TOUR PLANNED

A study tour of Eastern Europe for United Methodists and other interested persons has been scheduled for July 29-Aug. 20. The group will go to Europe for three weeks, spending one week in East Germany, one week in Czechoslovakia and one week in the Soviet Union. Information about the study tour is available from Dr. Carl Soule, United Methodist Office for the United Nations, 777 United Nations Plaza, New York, N. Y. 10017.

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IOWA CONFERENCES PLAN MERGER

Three United Methodist conferences in the state of Iowa are expecting to merge during the week of June 8 to 12. At that time, they will be in joint session in Des Moines.

Two of the conferences formerly were of The Methodist Church and the third one was previously related to the Evangelical United Brethren Church.

Among guest speakers will be Bishops Paul Washburn and Richard C. Raines, and Dr. Harold A. Bosley.

For
COLDS
take **666**



WOMEN'S NEWS

Western North Carolina Conference

MRS. JOHN C. WRIGHT

LEADERSHIP DEVELOPMENT DAY

The expanding potential of woman power in the world today was explored at a workshop held at First United Methodist Church, Charlotte, on Saturday, March 29. A background of colorful posters and banners set the scene for a full day of discussion, dialogue, creative work and meditation in the presentation of a program which helped each woman in her search of identity, looking inward for potential and then outward for challenges in service.

Mrs. Leslie Barnhardt, Charlotte, chairman of the committee on leadership development, welcomed the group which included district and conference officers of the Women's Society of Christian Service from all sections of the Western North Carolina Conference.

Miss Gene Maxwell, Evanston, Ill., secretary of the Women's Division Regional office of the Chicago area, and Mrs. J. Boyd Tyrrell, New York, associate secretary of the Women's Division of the Board of Missions of the United Methodist Church, were leaders for the workshop.

The day's theme was defined in the word *celebration*, as a feeling of tuning in and entering into the life of the world in such a way as to sense the holy. And all of the day *was* a celebration! Joy in creative work, in new understanding of the role of woman today, and satisfaction in learning of

new paths of service in using unexplored talents given by God.

Miss Maxwell said, "We can't find new relationships with others until we find our relationship with God. THIS is where the journey outward begins."

Dr. Eugene Peacock, pastor of the host church, spoke on some of the crises that face the homes of today, young people demanding to be heard, demonstrations on college campuses, the power of a militant minority, deterioration in race relations, disregard of authority, the impact of youth culture and other crises confronting the modern woman.

Miss Lucy Gist, director of Bethlehem Center, Charlotte, discussed crises in a community, the gaps in society, such as religious standards for the family and the individual, the age gap, the generation gap and the gap in sex standards.

Dr. H. Brooks James, dean of the School of Agriculture and Life Sciences at North Carolina University, Raleigh, told of the need of developing a network of communications around the whole world through love and understanding, a network that would reach the three and one-half billion people of the world and the need to develop a knowledge of better food production. He pointed out that the most encouraging sign today is that eighteen nations of the free world are developing part of their resources to help the more unfortunate nations.

Rev. O. Ray Moss, director of the Inner-City work of Greensboro, de-

scribed the new forms of mission developing in the Inner-City work, saying in part, "We have to get together in a new way."

Rev. Donald W. Haynes, Franklin, pointed out that in Town and Country Work we are discovering that we (the people of the city and those of the country) have more in common than we think we do, and we need to discover places of similarity."

Dr. Elizabeth Corkey, assistant director of the Mecklenburg Health Department, discussed definite problems facing today's woman, need of more education, too early marriage, too much emphasis on material things, and other blocks arising in every-day living.

Dr. Francene Miller, professor in sociology and consultant in Continuing Education at Queens College, Charlotte, spoke on ways women might achieve a more abundant life. She said, "What the world most needs today is women and their talents . . . Womanpower could transform the land if they would get together and move out, discover their communities."

She added, "The more women become involved, to learn about the problems, recognize the issues and try to touch those who are different—in the process you will *grow* and broaden your own horizon."

One hundred eighty women attended the workshop. Lunch was served by the hostess society.

ALLEN-VASHTI CONCERTS

On Sunday, April 20, at 3 p.m. the combined choirs of Allen High School, Asheville, and Vashti School, Thomasville, Ga., will present the first of two concerts, one at Central United Methodist Church, Asheville, and the other to be given later at Vashti School in Thomasville.

The program will include sacred numbers and folk songs. The Allen choir includes 25 voices, under the di-

rection of Miss Karen Urquhart, a music major from Westminster Choir College, Princeton, N. J. The Vashti choir is under the direction of Miss Carol Ann McLagan, a native of New York.

Allen High School was established in 1887 as a school where Negro girls, who did not have adequate opportunity for an education, might come for high school training. Some years ago it was made a school where girls of all races might enroll for an academic curriculum. Today the entire group of seniors goes on for further education. Miss Ruth Walther, deaconess, is school superintendent.

Vashti School, founded in 1903, serves girls from the ages of 12 to 19. It, too, is open to girls of all races, providing a good education in a Christian atmosphere. The school was the recipient of gifts from the 1968 Call to Prayer and Self-Denial. Both schools are owned by the Women's Division and operated under the supervision of the National Division of the Board of Missions.

Both concerts are open to the public.

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WOMEN'S NEWS

NORTH CAROLINA CONFERENCE

MRS. IVAN E. WELBORN

HIGHLIGHTS OF WSG MEETING

"In The Beginning" was the theme of the First Annual Meeting of the Wesleyan Service Guild of the North Carolina Conference meeting at Hay Street United Methodist Church, Fayetteville, March 15-16.

Inspiring messages were heard from Mrs. Ruth Collins, regional staff member of the Women's Division, Board of Missions; Mrs. John Ramsey, president of the Charlotte District Women's Society of Christian Service, and Dr. Robert F. Lundy, functional executive secretary of Laity Abroad and Furloughed Missionary Relations, World Division, Board of Missions.

The 1969 Annual Program was dedi-

cated to Mrs. Lena G. Gray, Rocky Mount.

Special memberships were awarded to Mrs. J. S. Bentley, Jr., Raleigh; Mrs. G. D. Bizzell, New Bern; Mrs. Emily Bullock, Pinetops (Mrs. Bullock was not able to attend the meeting due to illness in her family, so her daughter, Mrs. Ruth P. Harrison, accepted the membership for her), and Miss Virginia Jones, Cary.

WSCS HIGHLIGHTS

"In The Beginning" was the theme of the first annual meeting of the Women's Society of Christian Service meeting at First United Methodist Church, Rocky Mount, March 25-26. Speakers were Dr. J. B. Holt, associate dean, Perkins School of Theology; Miss Theresa Hoover, associate general secre-



Special honor was paid to the three women pictured above at the Women's Society of Christian Service Annual Meeting. The 1969 Annual Program was dedicated to Mrs. Edgar Fisher, left, and Mrs. Harold Mann, center, and Mrs. Joseph Bryant, right, were presented special memberships in the Society.



Four Wesleyan Guild members were presented special memberships at the Annual Meeting. Recipients are, left to right, Mrs. J. S. Bentley, Jr., recording secretary for the Conference WSG; Mrs. G. D. Bizzell, New Bern District chairman; Mrs. Ruth P. Harrison, who accepted the pin for her mother, Mrs. Emily Bullock, Rocky Mount District chairman, and Miss Virginia Jones, Raleigh District chairman.

tary, Board of Missions; Mr. and Mrs. M. L. Hulslande of Raleigh, and Miss Gene Maxwell, Women's Division staff member. Miss Doris Peterson, Drama Department, Baker University, did interpretive worship. Meditations were by Philip Cartwright and Mrs. R. L. Bame.

The 1969 Annual Program was dedi-

cated to Mrs. Edgar Fisher, Burlington. Special memberships were presented to the WSCS president, Mrs. Harold Mann of Sanford, and Mrs. Joseph Bryant, Ahoskie.

The WSG and WSCS pledged a total of \$126,590 to missions for the next seven months, beginning June 1 and ending December 31.

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The Divine-Human Book

Background Scripture: Luke 1:14; I Corinthians 2:9-16; II Corinthians 4:7;
II Timothy 3:14-17; II Peter 1:20-21; Revelation 1:1-4

A few years ago Louis Wallis wrote a book entitled *The Bible is Human* in which a good deal of emphasis was laid upon the rivalry between the various tribes of Israel, and the way in which this rivalry affected the oral tradition and written records of the Hebrews. The book was written mainly for scholars interested in tracing the origins of Hebrew literature and religion, and offered some views which were at variance with those generally accepted. We have no intention of reviewing this book, but mention it only as an example of one that stresses the need for understanding certain secular, or human, facts if one is to know the Bible really well.

There would be no point in devoting this discussion to such a question as: "Is the Bible a human book, or a divine book?" Is is, of course, both. Paul wrote in his second letter to the Corinthian church (see 4:11): "But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us." We could illustrate the human element in the formation of the Bible by referring to the various councils, both Jewish and Christian, which placed their stamp of approval upon some writings while rejecting others. Any good Bible dictionary, such as the *Interpreter's*, will give the details if one looks them up under the captions: "Old Testament Canon" and "New Testament Canon."

But a fact more important for us to remember is that these councils, in doing their work, had to take into account the attitude of their contemporaries toward the writings being considered. To put the matter another way, these men in the councils, generally confirmed and ratified what the people had already experienced. Every book in the Bible is there because it was considered by some people helpful in religious living. The writings were "inspired" for the reason that human beings had found them "inspiring."

We find in St. Paul's writing an excellent example of the distinction between the writer's *own opinion*, as over against what was considered to be "the word from God." In I Corinthians 7:10-16 he says: "To the married I give this ruling, which is not mine, but the Lord's." Or take verse 12 which reads: "To the rest I say this, as my own word, not as the Lord's."

Turning now to Luke's introduction to his gospel (read Luke 1:1-4), we see that he wanted to make the point that the accounts of the life and ministry of Jesus which were then current needed revision. He is about to give his own version of these events because he feels that he had done sufficient "research" to justify another account.

In I Corinthians 2:12-13 the emphasis is on the divine element in the Bible. As the reader will notice, if he reads these two verses, the Holy Spirit,

acting in his role as Counselor and Guide, is able to give added power to the written word by enlightening man's understanding of it: "Interpreting spiritual truths to those who possess the Spirit." These words remind us that Holy Scripture is addressed, not so much to the "general public" as to a community of faith. This is only to say that a person's attitude toward the Bible will be a major factor in determining whether or not he regards it as authoritative.

Kenneth J. Foreman, beloved and respected teacher in college and seminary, has reminded us that one reason the Bible has been preserved and cherished over the centuries is that it is intensely human. As the Quakers say: "It speaks to our condition." It is, of course, true that the Bible contains literature that has never been surpassed. But that is not why it has lasted. It has survived because men have believed it contains the will of God for them. In II Timothy 3:14-16 the uses of the Bible are defined as follows: "It is profitable for *teaching* (and who does not need to learn?), for *reproof* (we all need it, but don't always enjoy it!) and for *training in righteousness* (how hard it is sometimes to know what is right!). We need all the help we can get, though sometimes we go along as if we knew all the answers.

A young reporter had arranged an

interview with one of the world's best known actresses. He said to her: "You have had a glamorous life, and I suppose you have escaped most of the hardships." Her reply to the surprised reporter was something like this: "Make no mistake about it, young man, life will beat you to your knees; but then, that is a good position from which to pray." To which remark many of us can say a fervent "Amen."

Laymen Asked to Exchange Visits

Sunday, April 20, has been designated by the Consultation on Church Union as Exchange Sunday between the churches engaged in the consultation.

Particular note should be taken of the difference of the exchange in 1969 from previous ones. The suggestion this year is that teams of laymen exchange visits between churches rather than the ministers exchanging pulpits.

Besides the United Methodist Church, other churches in COCU are: African Methodist Episcopal, African Methodist Episcopal Zion, Christian Methodist Episcopal, The Christian Church (Disciples of Christ), Episcopal, Presbyterian, U. S., United Church of Christ, and United Presbyterian, USA.

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PETER, speaking of Jesus before the Sanhedrin, said, "This is the stone which was rejected by you builders but which has become the head of the corner." Peter told the Jewish leaders that their rejection of Jesus had been completely over-ridden by God himself and that their recent actions had been undone by God. The "rejected stone" had been placed by God at the head of the corner.

This mistake by the Jewish leaders seems to represent a frequent failure on the part of people who have lost touch with God.

We often make this mistake in our individual lives; we despise or reject what is God-given. Many times we even despise the talents that God gives us. We fail to use and develop them; and many we bury! This becomes especially obvious when occasionally we see someone who has taken a very minor talent and used it superbly to the glory of God. By the grace of God the almost rejected stone becomes one of beauty and service to the kingdom.

And we also cast aside our opportunities: "The word we had not sense to say, who knows how grandly it had rung!" So often an opportunity comes to us to do something for someone else or to serve our fellowship, and we reject it with hardly a glance or regret.

We reject other stones for what must seem to us to be obvious reasons. We have experiences that we would give anything in the world to escape from and feel that they are the most unadulterated misfortune. When sorrow or disappointment or tragedy finally track us down, we assume that God is either highly displeased with us or far away, or perchance dead! But the truly faithful eventually ask humbly, "Where

The Rev. Mr. Scott is pastor of Central United Methodist Church in Spencer.

REJECTED STONES

by LEROY A. SCOTT

does this one belong in the building thou hast in mind? How can I best use it for the strengthening and beautification of the kingdom?"

This difference between our first assessment and the final purpose of God is expressed by Joseph speaking to his brothers: "As for you, you meant evil against me; but God meant it for good." (Genesis 50:20). But on that terrible night when Joseph was sold into slavery he himself would have rejected the experience if he could!

I believe, in my better moments, that there is in God's plan a place for every "stone" God provides. Most of us have seen construction sites where there is a great yard full of cut stones with numbers on them. It is almost impossible to imagine where they all fit in, even if they can all be used. But if we watch day by day the stones will be used, they will fit together, and every one will find its place in a beautiful edifice because there is a master plan, and each stone was cut for a certain place.

It may be that the main reason we reject or despise the God-given material of life is that we are not building what God wants us to build. Obviously, if God, the giver of every experience of life, wants us to build one thing, and we are determined to build something else, we are going to have a lot of material that won't fit in and cannot be used. Thus, it seems, we need to pray first of all that God will show us what he wants us to build.

Then let us hope and pray that we

may in time become skilled master builders, finding the true place for every piece of material God provides. Let us pray that we shall so depend on God's guidance that we shall recognize

and appreciate especially those stones we are tempted to reject, but which in God's plan are of absolute necessity in "the building not made with hands, eternal."

IN MEMORIAM

CHARLES MAYNARD WHITE, SR.

November 25, 1879-December 31, 1968

As the year 1968 was ebbing toward its close, the long and fruitful life of one of God's choice servants took on the dimension of eternity. His last appointment had come and, true to his Methodist spirit, he was ready to go to higher services.

He was born in Bedford County, Tennessee, the son of Joseph Asbury and Arcenia Ann White. He received his education in the schools of that county and at Athens College of the University of Chattanooga.

On May 11, 1914, he was married to the lovely Rhett A. Shafer in Statesville, N. C. She graced the parsonage as a perfect collaborator for all the years of his ministry, and now resides at Hill Haven Rest Home in Statesville. Their home was blessed with a son, Mr. Charles Maynard White, Jr. of Pensacola, Fla., and two daughters, Mrs. Elizabeth W. Taylor of Candler and Mrs. Ruth W. Peebles who died January 9, 1940. One sister, Mrs. Mattie Clanton of Nashville, Tenn., is still living. There are five grandchildren and three great-grandchildren.

Brother White was received into the Blue Ridge Atlantic Conference of the Methodist Episcopal Church as a Deacon in 1912 under Bishop Theodore S. Henderson at Marshallburg, N. C. In 1914 he was received as a full member and was ordained an Elder in 1916. For thirty years he served faithfully, courageously, and effectively the following appointments: Boulevard, Statesville, 1912-17; Misenheimer, 1917-18; Kannapolis Charge (organized Midway, 1919) 1918-22; North Newton, 1922-25; Franklin Memorial-Moorehead City, 1925-28; superintendent of the Asheville District, 1928-34; First Church, Canton, 1934-36; Pisgah Charge, Candler, 1936-42. After retiring in 1942, he served ten years as supply pastor, supplying at Pisgah Charge and at Marshall in the Asheville District. Following that, he served eight years as associate pastor of Montmorenci Methodist Church.

Brother White loved his church and was



utterly devoted to the work that God had called him to do. In the early years of his ministry, if transportation was not available, he would walk mile upon mile to keep his pastoral appointments. So interested was he in the work of the church that he attended forty-eight consecutive Annual Conference sessions and was very much a participant in many of those sessions.

In December 1967 he and his devoted wife moved to the Hill Haven Rest Home in Statesville. There he continued his ministry, teaching a Sunday school class and leading in devotions.

Death came by coronary occlusion one month after his 89th birthday. Funeral services were conducted on Thursday, January 2, 1969, at Montmorenci United Methodist Church, Candler, with the Rev. Norman H. Pusey, the Rev. W. Harold Groce, and the Rev. M. D. Smith officiating. Many fellow pastors and co-laborers were present to pay tribute to the greatness of this man of God. Burial was in the Piney Mountain United Methodist Church Cemetery at Candler, among the people he loved so well.

Congressman Roy Taylor wrote to his family: "He was one person who maintained his interest in people and in the welfare of this country right up until his death. It is people like him who have made America a land of opportunity for all citizens and who have maintained moral and spiritual values."

—NORMAN H. PUSEY



MRS. NADEEN C. EAGLE

We, the members of the Women's Society of Christian Service of Monticello United Methodist Church, wish to pay tribute to one of our faithful and loyal members, Mrs. Nadeen C. Eagle, who passed away September 25, 1968.

We will long remember Nadeen for her devotion to her church. She served the church in many capacities and was always willing to serve wherever and whenever she was needed. She was loved and respected by all who knew her. She shall be missed greatly but will never be forgotten. We are thankful to God for having shared part of her life.

WOMEN'S SOCIETY OF CHRISTIAN SERVICE
Monticello United Methodist Church
Statesville, North Carolina



MRS. CATHARINE VICK

Dear Girls and Boys:

When you were very small and had just started going to Sunday school, one of the first Bible verses you learned was, "God is love." A friend of Jesus wrote them after his death and resurrection. He wanted everyone to know what God had done, how he had sent Jesus, so we would know how much he loves us.

There are many people in our world today who do not realize the greatness of God's love. They need us not only to tell them about it, but to *show* them as Jesus did, by treating them in a kindly way. God's love comes to other people through us.

AUNT CAY



A RISK FOR GOD

In the ancient city of Damascus a little group of people had gathered together in much fear. They hardly dared speak out loud after one man whispered what he had heard.

"I am sure it is the truth," he whispered. "My sister's husband heard it in the town from someone who knows. Not one of us is safe. It's all a trick."

"What's a trick?" asked a late-comer.

"Saul of Tarsus is in town pretending to want to join us of the Way."

"Saul of Tarsus!" exclaimed the late comer, looking fearfully over his shoul-

der. "Are you sure? How do you know?"

"He came to town today. My sister's husband heard it all. He came in leaning on another man's arm. He pretends he was blinded out on the road a piece by a vision. It's a trick, a mean, cowardly trick! He only wants to find out where we all live."

"It's a trick worthy of Saul of Tarsus," a man said bitterly.

A woman began to wail. "Curses on Saul of Tarsus," she sobbed.

"Hush," warned the woman next to her. "The walls have ears to betray us of the Way. Perhaps we can escape out of the city before morning."

"How can we go far enough away to be safe from Saul? Hasn't he come all the way from Jerusalem to Damascus, where we thought we were safe? He'd go to the end of the earth to catch one follower of Jesus."

"But we could try to find a safer place."

A quieter voice spoke. "What if Saul has had a vision? What if he does intend to follow in the Way? Would that be beyond the power of our risen Christ?"

"Ananias!" one of the men exclaimed. "You don't really believe that black-hearted deceiver? He's just trying a new trick to get more of us to take to Jerusalem to be put in prison."

"And to be stoned to death, like our dear brother Stephen," added another. "That was Saul's work."

"Perhaps Saul is not even in Damascus," an old man said. "Perhaps the rumor is not true. I think we ought all to go quietly to our homes, one by one, and pray to God for his protection."

"The kind of protection Stephen received," a man muttered.

Ananias spoke up quickly at that. Stephen shared the kind of protection our Lord received," he said firmly. "He new God loved him. It is not staying alive that is most important. The important thing is to live nobly or to die nobly."

They all went to their homes and to bed. Many of them had troubled dreams of being dragged out of their beds and off to prison by Saul of Tarsus.

Ananias dreamed. In his dream, the Lord spoke to him.

(To be continued)



CAREFUL, PLEASE

In springtime woods, before you set
Your foot down hard, look at the place.
Be very sure no violet
Is lifting up a trusting face.

Ethel Tilley



HYMN OF THE MONTH

There are two great occasions in the Christian year. One is the observance of the birth of Jesus which we celebrate at Christmas and the other is the resurrection of Jesus which we celebrate at Easter. One of the hymns you enjoy singing at Christmas time is "Good Christian Men, Rejoice." It tells us that we should be happy because Jesus has been born. The Hymn of the Month for April is similar to the Christmas hymn. It is "Good Christian Men, Rejoice and

Sing." You will find it on page 449 in the Methodist *Hymnal*. It tells us that we should be happy because of the glad news we have that Jesus is a risen Lord. This is a new hymn that I hope you will learn and enjoy singing.

Good Christian men, rejoice and sing!
Now is the triumph of our King!
To all the world glad news we bring:
Alleluia!

The Lord of life is risen for aye;
Bring flowers of song to strew his way;
Let all mankind rejoice and say:
Alleluia!

Thy name we bless, O risen Lord,
And sing today with one accord
The life laid down, the life restored:
Alleluia!



MEAT TO EAT

Help your mother select the meat you would like to eat by filling in the blank spaces.

1. Sa - s - - e
2. L - v - r
3. L - - b
4. P - r -
5. - a -
6. V - - l
7. B - e -
8. Ba - - n



JUST FOR FUN

The minister at the country church was just finishing his sermon. "Providence cares for all," he said. "Even the birds of the air are fed each day."

"They sure are!" muttered the farmer under his breath. "Right off my corn!"



ANSWERS FOR LAST WEEK

Two Robbers; Women; Mary; His Mother; Centurion; John; Salome; Soldiers.

CAROLINA BRIEFS

¶ Parkway United Methodist Church of Albemarle will have a Lay Witness Mission April 25-27 with Mr. Cecil Hannah as coordinator.

¶ Dr. Frank B. Jordan, pastor of Broad Street United Methodist Church, Statesville, will be guest preacher in a revival to be held at the Wilkesboro United Methodist Church, April 13-17 with services daily at 7:30 p.m.

¶ The Pfeiffer College Choir will sing Sunday, April 13, at Dilworth Methodist Church, Charlotte. The concert will begin at 7:30, and will be under the direction of Richard H. Brewer. The featured work of the program will be the "Missa Brevis in F Major" by Mozart.

¶ Using the theme, "God Is Alive! Are You?", Rev. Ralph L. Reed will preach in revival services at Central United Methodist Church in Denton, April 13-17. Mr. Reed is pastor of Central United Methodist Church of Canton. Song leader for the services will be the Rev. Jesse L. Johnson of Thomasville. Services will be at 7:30 each evening.

ATTENTION, AGENCIES OF WNC CONFERENCE!

All Boards, Committees, Commissions and other agencies furnishing a written report for the *Report Booklet* to the 1969 Annual Conference, are reminded that these reports are to be in the Secretary's office on or before May 1. It will be most helpful to the printer if those ready can be sent in advance of the deadline.

W. T. MEDLIN, JR., *Secretary*

ATTENTION, N. C. CONFERENCE PASTORS!

The deadline for getting in Table No. I is on or before May 19, according to announcement by the conference statistician, Mr. David D. Traynham. Table No. II should be turned in on or before the opening date of annual conference, June 3.

¶ Revival services will be held April 13-17 at Ann Street United Methodist Church, Beaufort, with Rev. Ellis J. Bedsworth as guest minister. Mr. Bedsworth is pastor of Trinity United Methodist Church in New Bern.

¶ The Rev. Jack L. Hunter, pastor of Farmville United Methodist Church was one of the 13 ministers who served on a panel to reflect to staff members of the General Board of Evangelism their feelings about evangelism in the last third of the 20th century. The group met in late evening and early breakfast sessions during Convo '69, a convocation on Christian Social Concerns.

¶ Three retired members of the N. C. Conference will speak at the regular monthly services held at Whitaker's Chapel near Enfield in April, May, and June. Rev. D. W. Charlton of Kinston will be the guest speaker April 20, Rev. J. F. Minnis of Hillsborough on May 18, and Rev. P. F. Newton of Graham will speak for the Homecoming Service on June 15. This service will begin at 11 a.m. and will be followed by a picnic dinner served on the grounds of the church.

The Advocate Family Continues to Grow

OUR family of subscribers to the *North Carolina Christian Advocate* continues to grow. We are more than 40% above a year ago, and are continuing to gain.

This is extremely important. The publication of the *Advocate* is a cooperative venture. As more and more churches participate in our Every-Family Plan and our All-Administrative Board Plan, we will be enabled to do more for less cost per subscription.

The major cost is in producing the first copy. In editorial expense, in typesetting, proofreading, camera work and platemaking, it costs no more to produce 10,000 copies than to produce one copy.

Every single subscription from every church is, therefore, greatly needed and will contribute that much toward giving us in The United Methodist Church in North Carolina the most possible for our money.

We are proud of our list of Every-Family and All-Administrative Board churches. We plan during May to print the complete list of these churches. Hope yours will be among them.

The following churches have been added during this week:

EVERY-FAMILY PLAN

North Carolina Conference

St. Luke, Laurinburg

Turkey, Turkey

Beech Grove, New Bern

Western N. C. Conference

Rockford Street, Mt. Airy

Zion, Mt. Airy

ALL-ADMINISTRATIVE BOARD PLAN

North Carolina Conference

Zion, Leland

Milwaukee Charge, Milwaukee

First, Pembroke

Kenansville, Kenansville

Western N. C. Conference

Hickory Ridge, Winston-Salem

Linwood, Linwood

The Broad Scope

(Continued from page 11)

What is being proposed is a thorough study of the question and not a strategy for membership. It may be that a review of the question by competent authorities on either or both sides will indicate that membership is not feasible, or that it is more possible than we now have reason to expect."

He added that the study must be undertaken with great openness, but with no pre-judgments as to the outcome.

Among the NCC committee group is

the Rev. Dr. Tracy K. Jones, Jr., of the United Methodist Board of Missions.

GIVING TO ABS UP

Contributions to the American Bible Society were up for 1968, but funds from the various denominations dropped. Total donations were \$7.4 million. Giving from denominational sources were off by \$101,675 to \$1.3 million.

The former Methodist Church decreased its giving some \$31,000 to \$151,672, while the former EUB Church decreased its contributions to \$26,480, which is \$5,500 less than the previous year.



EASTER YEAR-ROUND

by J. J. WILLIAMS

All too often we go through the Lenten season and Easter Sunday, a high point in our Christian year, and that is the end of our Easter experience. Easter affirms that we can have new life, eternal life, here and now . . . and not just on Easter week-end, but for the whole year-round. We can be renewed, we can have the power of the resurrection as God's agents in the world. However, there are three implications of this kind of faith and they have "year-round" significance.

First, a primary mark of the "new life" is our ethical sensitivity. As we give ourselves to God, we become increasingly responsive to his purpose and will, not only for our lives, but for our lives in social relations. We become sensitive to the joy of life in God. We become aware and sensitive to the degradation of life around us. Our hearts become sensitized with love . . . not just on Sunday or Easter, but year-round.

Second, if we are "new creatures," we set ourselves to higher living and love. This is difficult in our twentieth century materialism and emphasis on "what's good for me." As we make God central, then our concerns become those that center in God's will. Our concern then reaches out beyond ourselves to others.

Third, a resurrection faith implies for us that we will have an inner power to fulfill the responsibilities that an "Easter faith" lays upon us. This is not just a future promise, but a present reality. In our individual struggles to do the right there is the implication and reality of power to meet those struggles and to live victoriously.

The basic implication to all of this is a year-round active faith . . . it is a faith of *being* and *doing*. Do it!

(Reprinted from the March 26 issue of the Centenarian. The Rev. Mr. William is associate pastor of Centenary United Methodist Church, New Bern.)



NORTH CAROLINA
**christian
advocate**

WHERE IT IS

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About Our Cover

Our front cover picture is intended to remind our readers of National Family Week, May 4 through May 11. Most of our churches will be planning special events during this time. Like the family pictured on the cover, we hope that United Methodist families in North Carolina will be taking part in these Family Week activities.

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christian advocate

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of The United Methodist Church

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CALENDAR OF COMING EVENTS

NOTE: If any of the meeting dates or places are in error, please inform the ADVOCATE immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

NORTH CAROLINA CONFERENCE

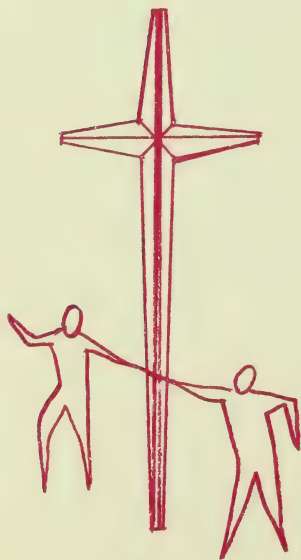
- pr. 18 : Vacation Church School Institute, Grace Church, Wilmington, 9 a.m.
- pr. 19 : Vacation Church School Institute, Centenary Church, New Bern, 9 a.m.
- pr. 19 : Wilmington District Check-up Meeting, Sunset Park Church, Wilmington, 10 a.m.
- pr. 20 : Vacation Church School Institute, Pembroke, First, 4:30-8:30 p.m.
- pr. 21 : Vacation Church School Institute, Fayetteville, Haymount
- pr. 22 : Methodist Retirement Home, Durham, Executive Committee, 11:30 a.m.,
Lunch 1 p.m., with full board meeting to follow
- pr. 22 : Vacation Church School Institute, First, Rocky Mount, 9 a.m.
- pr. 22 : Vacation Church School Institute, Southern Pines, 9 a.m.
- pr. 23 : Methodist Foundation, Inc., Methodist Building, Raleigh, 2:30 p.m.
- pr. 24 : Annual Pre-Conference Meeting, Board of Education, Methodist Building, Raleigh, 10 a.m.
- pr. 24 : Coordinating Committee of Pembroke Area
- pr. 25 : Louisburg College Board of Trustees
- pr. 26 : Conference Board of Laity, Methodist Building, Raleigh, 10 a.m.

WESTERN NORTH CAROLINA CONFERENCE

- pr. 18 : Conference Board of Hospitals and Homes, Winston-Salem, Children's Home
- pr. 20-26: Cabinet Meeting
- pr. 20 : District Workshop on Creative Teaching, Wadesboro, First, 2-5 p.m.
- pr. 20 : District Workshop on Creative Teaching, Thomasville, Memorial, 2:30
- pr. 20 : District Workshop on Creative Teaching, Waynesville, First, 3:00 p.m.
- pr. 21-25: United Nations Seminar for Adults, New York, Washington
- pr. 21 : Greensboro District Mission Society, Saint John's, 7:30 p.m.
- pr. 22 : District Workshop, Creative Teaching, Winston-Salem, Burkhead, 7:15 p.m.
- pr. 26 : Workshop for Weekday Nursery Schools and Kindergartens, High Point, Wesley Memorial, 9:30 a.m. to 4:00 p.m.
- pr. 27 : Albemarle District Interboard School, Central, Albemarle, 2:30
- pr. 27 : Asheville District Interboard School, Trinity, Asheville, 2:30
- pr. 27 : Charlotte District Interboard School, Dilworth, Charlotte, 2:30
- pr. 27 : Gastonia District Interboard School, First, Gastonia, 2:30
- pr. 27 : Greensboro District Interboard School, West Market, Greensboro, 2:30
- pr. 27 : High Point District Interboard School, First, Asheboro, 2:30
- pr. 27 : Marion District Interboard School, First, Morganton, 2:30
- pr. 27 : North Wilkesboro District Interboard School, First, North Wilkesboro, 2:30
- pr. 27 : Salisbury District Interboard School, Trinity, Kannapolis, 2:30
- pr. 27 : Statesville District Interboard School, Broad Street, Statesville, 2:30
- pr. 27 : Thomasville District Interboard School, First, Lexington, 2:30
- pr. 27 : Winston-Salem/Forsyth District Interboard School, Centenary, Winston-Salem, 2:30
- pr. 27 : Winston-Salem/Northeast District Interboard School, Central, Mt. Airy, 2:30

SETTING GOALS FOR MISSION

by RUFUS H. STARK



The Rev. Mr. Stark is pastor of Horne Memorial United Methodist Church, Clayton.

RUBE GOLDBERG is a cartoonist who specializes in drawing sketches of gigantic machines which work with exceeding complexity, but which accomplish nothing. At its worst, it is possible to compare the organizational structure of a Methodist congregation organized under the 1964 *Discipline* to one of Goldberg's contraptions. Of ten times a great deal of effort and planning went into organization and training. But when the machinery was all complete, those involved were either exhausted, or else had forgotten the purpose for which the machine had been created.

In short, the organizational philosophy was to fully develop the machinery and then decide what the machinery was to accomplish.

The new structure, in contrast to the old, begins with setting goals, defining what is to be accomplished, and then creating the necessary machinery to accomplish the goals adopted. There were, of course, values in the old system and it served us well for a number of years. But it was time for a change and a change we have gotten. There is a good deal of excitement and anticipation about our new organizational philosophy and a genuine desire to give it a try.

The key function, then, to accomplishing the mission of our Church through the new structure is the function of goal-setting. The new structure provides a group charged with this responsibility. It is known as the Council on Ministries. This Council is composed of a group of persons nominated and elected because of their interest and concern for some specific aspect of the Christian mission. In addition to the chairman there are seven work area chairmen: Ecumenical Affairs, Education, Evangelism, Missions, Social Concerns, Stewardship, and Worship. Added to these the four age level coordinators.

ters, the pastor, lay leader, superintendent of study program, president of the Administrative Board, and the president of the Women's Society, United Methodist Men, and United Methodist Youth Fellowship. (Note: There are options as to the membership of this Council; it may be much smaller, if the situation demands).

This Council's first responsibility is that of goal-setting. These questions are basic:

1. What is the mission (purpose) of this particular congregation?
2. How are we going to accomplish this mission?

When the Council on Ministry has diligently sought the answer to these two questions, it then reports to the Administrative Board, where goals are duly considered and altered, if necessary, then adopted. The Council on Ministries then proceeds to organize the congregation to accomplish these goals. The necessary committees or task groups are set up around a specific task. Persons are recruited to serve according to their interest in the projected goal. When the goal has been accomplished, the task group is then disbanded.

It is important for the Council on Ministries to think in terms of both long range and short range goals. All long range goals should be related to specific short range goals that can be accomplished in a reasonable length of time. It is frustrating to serve on a committee that never feels that it achieves any goal.

There is a great deal of freedom allowed in how to accomplish goals, but nothing can happen, and nothing significant will happen until specific goals have been projected. Therefore the task of setting goals for mission is the most important task in the life of the local congregation.

Let us consider one approach to goal

setting in a local church. The Council on Ministries could have a special goal setting session. The new Council to serve beginning in June could meet in April or May for this session.

One way to get goals before the group is to begin with a "brain-storming" session. The chairman should prepare the group to feel free to offer any thought they have as to what goals should be considered. The group should not attempt to evaluate goals until everyone has been free to list whatever is on their minds. It is important that each person participating feel free to share any idea, even though not completely thought out. Each person will share out of their understanding of the New Testament faith, their experience as the Church, and their understanding of the needs of the world.

When there is a full and free listing of possible goals on a chalk board, then the group moves to evaluation. The task now is to decide, 1) which of the listed goals are valid and which are not and 2) which goals are long range and which are short range. There should be an ordering as to priority: which should be sought out immediately. Recommendations can then be made to the Administrative Board as outlined above.

The intent of this article has not been to outline what goals should be adopted by each local church. This is to be determined by each local congregation. Before any Christian fellowship can be effectively in mission, it needs to honestly consider what it deems that mission to be—seen against the background of the New Testament, the experience of the Church and the needs of this world. When goals have been listed and adopted then the congregation can tool up the necessary machinery to accomplish the stated goals. Thus may we be God's people effectively in mission in this world.

As an Unpopular War Drags On

Our involvement in Vietnam now stands as the fourth most deadly war in United States history. As of last week 33,641 American servicemen had been killed in action. Our losses in World War I were 53,402 killed. By far the highest American losses by death came in World War II and in the Civil War—291,557 and 214,938, respectively.

The American people are growing ever more restive as the death list lengthens. Long before number four becomes number three, the tide of protest against the Vietnam War will, in our opinion, reach flood proportions.

Why? Because in the first place we, as a people, are not enamored of war. The issues must be clear, the rightness of our cause precise, the goals to be gained of great value before we "go for broke." These ingredients do not manifest themselves to us upon the Vietnam scene.

To the contrary, more and more Americans view our involvement in Southeast Asia as an inept entanglement into which we strayed without the least intention of becoming party to a shooting war. The slow-moving escalation has eventually placed us in a role which is increasingly awkward and obnoxious.

But what of solutions? The obvious one is just to pull out. A clamorous minority is urging this. But nations as well as individuals must act responsibly. Since we helped to create the

problem, we have an obvious obligation to stay and work patiently, persistently toward a just solution.

The need to stand firmly against the spread of Communism is still legitimate. Our weariness with a profitless war should not be allowed to sap our wariness against democracy's inveterate adversary. Nor should we, through impatience or lassitude, abandon our South Vietnamese allies to the iron embrace of a heartless tyrant.

So what do we do? We stay on, wetting down the fires of a hot war, working patiently for peace, but standing firmly for the right.

One additional fact is clear to us: we must continue to stand behind our servicemen in Vietnam. To take out our frustrations upon them is unthinkable. They are there not by personal choice. Quite to the contrary. They are in a hot, dirty, dangerous business.

Whatever we may believe about the war, we must think kindly and appreciatively of our men over there. We must let them know that they have our continuing love and concern. As individuals and as a nation we should accord them the honor which is their due. Most of them have made vital sacrifices, and some have laid down their lives. The names of these should be remembered by us. Those who have returned to take up civilian life should know that we are proud of them, and remain in their debt.

Thoughts About a Strange Happening

The University Christian Movement has gone out of existence. Nobody closed it down. Its general committee just did it without any pressure from outside.

The leaders of the movement dissolved the organization because they felt that at this particular time its continued existence was unjustified. This does not mean that the Christian student movement is dead, or that college aged youth are going out of business. There is ample evidence that this is not the case.

The fact that the UCM had the self-

control and the resiliency to eliminate a structure once established bespeaks a remarkable vitality. This sort of thing almost never happens! The only entities we know of which fight for life long after death has set in are dead organizations. Their answer to suggestions that they disorganize is usually a firm "Over my dead body!"

We could name some ecclesiastical structures which should be given a decent burial, since they have already passed from life into death. That kind, however, never seems to give up and quit.

Special Issue Next Week

Our Methodist homes for older people are to be featured in the *Advocate* special issue for next week. Twelve pages will be devoted to giving the United Methodists of North Carolina a graphic picture of the Methodist Retirement Home at Durham and the Methodist Home and its attached Wesley Nursing Center at Charlotte.

These outstanding institutions are making copies of this special issue available to every Methodist family in the state. Pastors will be receiving bundles of copies for distribution to their members on Mother's Day, May 11. The preparation and distribution of nearly one hundred thousand extra copies involves a considerable outlay of money by the agencies which are sponsoring this.

We hope that every pastor will use his special issue in the most effective way possible. We are proud of our va-

rious institutions, not the least of them being our homes for older people. Our church members ought to know about them.

The *Advocate* for next week will give them a chance to do this. But only if these copies are properly distributed. We are sorry to say that in past years, some pastors have "dumped" the bundle in a corner of the church, or merely announced their availability, with no real effort at distribution throughout their membership.

Also, the distribution of this issue will give every Methodist family a chance to see the *North Carolina Christian Advocate* in its new format. Naturally, we hope they will like what they see and will want to subscribe. We also hope that our pastors and church agents will use this as an opportunity to promote our All-Administrative Board Plan and our Every-Family subscription plan. O. K.? O. K.!

METHODIST NEWS ROUND-UP

FAST PLANNED FOR ALDERSGATE SUNDAY

The World Methodist Council is proposing to its 23 affiliate Methodist bodies that Aldersgate Sunday, May 18, be devoted to fasting "in remembrance of the needs of the world's poor and hungry." It also suggests that an offering be taken and that it be forwarded to the appropriate relief organization. In the case of the United Methodist Church, this would be the United Methodist Committee for Overseas Relief, 475 Riverside Drive, New York, N. Y. 10027.

In announcing the resolution, which had been adopted by the Executive Committee of the Council last September, Dr. Lee F. Tuttle, secretary for the organization, pointed out John Wesley's deep concern for the poor and needy.

A spokesman for the Council had said earlier: "The church must use every means possible to make vigorous war on world poverty, recognizing that hunger and injustice of any kind have no place in God's kingdom and that compassion and care for the whole man are an integral part of the Gospel."

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GENE CARROLL HEADS ATLANTA COMMITTEE

The general chairman of the Atlanta local committee for the 1972 General Conference is Mr. Gene Carroll, Methodist Information director for the Atlanta area. His committee will coordinate local arrangements and will work in close harmony with the Commission on Entertainment for the General Conference.

Bishop J. O. Smith, episcopal leader of the Atlanta area, said Carroll was named to the position because of the

many contacts he has developed across the southeast and throughout the Church. The committee has the responsibility of working with the national Commission on Entertainment in developing all arrangements, facilities and programs for the General Conference. More than 1,000 delegates and 30,000 visitors from 86 nations are expected in Atlanta in April, 1972, for the conference. The committee, when fully organized, will constitute approximately 60 persons from throughout Georgia

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CONVOCATION ON WORSHIP NEXT WEEK

The church-wide Convocation on Worship is scheduled to bring about 1,500 United Methodist Church leaders together at St. Louis beginning on April 21 and continuing through April 24. Some 30 or more special interest groups will meet to discuss various facets of "the crisis in worship."

The Commission on Worship, of which Bishop Lance Webb of Springfield, Ill. is chairman, is sponsoring the event with the assistance of several other church agencies. A cardinal-designate of the Roman Catholic Church Archbishop John Joseph Carberry of St. Louis, is listed among program participants. There will be a strong emphasis upon participation of youths and young adults.

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RECONCILIATION FUND PROJECTS SOUGHT

June 1 has been set as the next deadline for receiving applications for funding projects from the United Methodist Church's Fund for Reconciliation.

The Rev. Dr. J. Lem Stokes II, Day

on, executive secretary of the Quadrennial Emphasis Committee (QEC), said that recommendations for expenditures will be forwarded to the QEC and the Council of Bishops early this summer after the applications are considered by an emphasis subcommittee headed by Mrs. Charles W. Mead, Omaha, Nebr. In setting up the \$20,000,000 Fund for Reconciliation, the Uniting Conference for the denomination said that expenditures were to be approved jointly by the QEC and the Council of Bishops.

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CONFLICT ISSUES DRAW STATEMENTS

Pleas for the release of Vietnamese political prisoners, for repeal of the U. S. draft law and for restraint in the Middle East were issued in Washington, D. C. March 20 by a United Methodist committee.

The executive committee of the General Board of Christian Social Concerns also endorsed a proposal by other agencies to the church's Fund for Reconciliation for training and employment of black community developers.

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NEWS SERVICE JOINS PROJECT EQUALITY

The United Methodist Church's news and public relations agency has become the latest national denominational group to join Project Equality, an interfaith, fair employment program.

The unanimous action was taken in Dayton, Ohio, March 29 at the annual meeting of the Commission on Public Relations and Methodist Information. The agency joined the Ohio Chapter of Project Equality, elected two representatives to the chapter trustees, and approved an annual contribution to the budget. In other actions during its annual meeting, the commission elected a treasurer, assistant treasurer, made plans for increased training in public

relations at the area and local level, and dedicated its new headquarters office.

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EMORY'S LAYMEN'S CONFERENCE SET

Several hundred prominent church laymen across the South have been invited to Emory University's second Key Laymen's Conference May 1-3 in Atlanta.

"For Such An Age As This" is the theme of the meeting which features such diverse personalities as Anita Bryant, TV star; Dr. William H. Borders, pastor of Atlanta's Wheat Street Baptist Church; Bishop Kenneth Goodson of the Birmingham Area of The United Methodist Church, and John Keith Miller, Episcopal layman and author.

The conference is sponsored by the Committee of One Hundred, composed of prominent Methodist laymen from the region. The sessions are ecumenical in nature, and laymen are being invited from a number of denominations. Sessions will be held at the Atlanta Sheraton-Biltmore.

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SCHISLER AWARDS GIVEN

Five John Q. Schisler Graduate Awards have been made by the United Methodist Board of Education for study during the 1969-70 academic year. Chosen to receive the \$1,000 awards are Miss Clara Bowman, Miami, Fla.; Miss E. Ellen Foglesong, Mullens, W. Va.; Miss Barbara A. Momeyer, Mars, Pa.; Miss Katherine A. Shindel, Edwardsville, Ill., and Miss Rebecca C. White, Richmond, Va.

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METHODIST NEWS CAPSULES

The Ohio West Area has pledged \$782,140 to the quadrennial Fund for Reconciliation, one of the largest reported from The United Methodist Church's 45 episcopal areas. The area hopes to top \$1,000,000.

On The Scouting Front



God and Country awards were presented to three Boy Scouts during the worship service at First United Methodist Church, Brevard. The awards were presented by the pastor, Rev. Brunson Wallace. In the photo above, from left to right, are: Robert Melton, Robert Johnson and Rickie Adams. Rev. Brunson Wallace is in the background. In the picture at the left he is shown with Miss Martha Jean Arden, who received the God and Community award at the same service.



The Scouts pictured above received their God and Country Award from their pastor, Rev. Henry Penry, during the eleven o'clock worship service at Midway United Methodist Church, Lexington, on Sunday, March 23. On the front row, from left to right, are: Steve Taylor, Gary Hall, Johnny McEachin, Bobby Brandon. In the back row, standing with the pastor, is David Joyner.



Ricky Rhyne and Steve Thornburg, both members of Pisgah United Methodist Church of Lincolnton, were recently presented the God and Country Award in scouting, in ceremonies at the church. Participants were, left to right, Ricky's parents, Mr. and Mrs. Addison Rhyne; Ricky; Rev. Gayle Ford, minister of Pisgah Church; Steve; Robby Eurey, Scoutmaster, and Steve's parents, Mr. and Mrs. Clyde Thornburg.

Text: What manner of persons (church) ought we to be?—II Peter 3:11.

WE today live in a new world. It may not be the kind of new world we desire. It may not be a very pretty one. But this new world has greater sources of power, greater wealth, greater opportunities for learning than men have ever known. It is marked by constant change and also by deep anxiety about the future.

A world-wide revolution is on. Many people do not realize it. They sigh for the good old days of the long past. They want to be left alone to enjoy themselves. Having eyes they see not, and ears they hear not the cries of humanity.

This new world about us reflects the inherited resentments of the past. The bitterness of the centuries is evidenced in racial hatreds. The memory of slavery, the pinch of poverty, the rebuffs and snubs of snobbery. The scars of ages of exploitation, tyranny, and contempt are hidden deep in the spirit of many. Let us remember that what we are reaping now is the delayed harvest of the sins of centuries, including the sins our ancestors planted. The unrestrained universal greed of the past has caught up with us. We are trying in some measure to make amends for what our ancestors did. The mistrust, the pent-up anger and the long smoldering resentments are our burden today.

What is wrong with America? Is it not sickness of soul? Our moral decay has brought about a lack of national will. Hostility rages between Negroes and whites—cities and suburbs—rich and poor. Our country is flooded with sexy books, dirty movies, and profanity. Theologians quarrel among them-

The Rev. Dr. Early is pastor of Jarvis Memorial United Methodist Church in Greenville.

A New Church for a New World

by J. V. EARLY

selves as to the nature of God and whether he is alive or dead. The theme of the day is to take all you can regardless of how you get it.

This new world about us is mixed up, unhappy, and fearful. It is divided against itself, filled with heartaches, frustrations, broken homes, juvenile delinquency, crime, insanity, racial hatreds, riots and violence, wars and death. It is devoid of honesty, truth and justice, and on the sure road to extinction.

One in ten today is mentally sick. In fact, this world's civilization is mentally, morally and spiritually sick. It supplies no purpose for life, knows little of true values. The new morality becomes "understanding" about premarital sex, adultery, perversion, and permissiveness. People would rather play than produce. Over-population and mass starvation face our world.

Yet, science and technology give us the vistas of a great society, a just and humane society. We can talk to all the people in the world by radio and TV, but will they listen and understand? We can move people, goods, materials quickly over the face of the world, but what shall we move in these planes—atomic bombs or friendly specialists in health, education, transportation? A race is on between wide-spread death and annihilation, and speeded-up methods of communication.

We need a new Church for this new world. What manner of persons ought we to be in the face of a world that has

gone mad? Where does the Church come in? How can it help?

Bishop Werner says, "We have been dried out by the hot winds of secularism. We who are to overcome the world have been overcome by the world." Hence, we have a watered-down religion. We have taken the name of Jesus and proclaimed to the world that Jesus was the Christ — have preached the name of Christ with a message about His person—but we have rejected His Gospel—the Gospel God sent for all mankind by Him; the Gospel He taught. Dr. Stanley High said, "The church has failed to convert me. The process whereby I am shaken to pieces and I'm put together again, and I emerge a totally different person."

A new church for this new world must have a Christlike concern for all persons. We need to show love for men and do all we can to lead them to accept for themselves Christ's transforming power. Many are bruised by unrelenting adversity and tragedy of the sledge hammer blows of suffering and many give up.

What manner of church ought we to be? We must be a church that has the power of God in it! A church that cares, that is concerned for all persons. Persons made new in Christ accept all mankind as objects of witness and service. As a new creation, the church joins in God's work of making all things new. Christians are first of all "new creations" themselves. Then they are given power to share in God's work of re-creation.

Christ's way of life is the only way yet shown to man for harmonious and satisfying living upon God's earth. If someone says, "Christianity has failed," tell him rather "Christianity has not been tried." Few, if any individuals, and certainly no nation, has ever lived up to all the implications of Christ's teachings. It is not an easy road. It is

paved with service to the last and least of men everywhere. It will lead even to the cross. Here is redemption that brings us with unrelenting insistence to the cross and to the empty tomb and to life's commitment.

Let our Church be the redemptive agent to bring wholeness to persons. "A house divided against itself cannot stand and neither can a person." The person must be unified, made whole. "Ye are complete in Him." The Church must be a healing and curing fellowship through Christ. Men need to be healed from the hurts of life. They also need to be cured of the source of these hurts. Sin is the disturbing and ruinous influence in our lives. Let the Church be the vehicle to bring wholeness to life. Let persons resort hither with their weaknesses and sins, be cleansed and made strong and whole. Get involved in the work of this great Church. Don't sit on the sidelines!

This new Church and this new world require new covenants on the part of all United Methodists. Let us pledge our lives anew to Him in obedience. The Bible sees the people of God as a covenant community. Let us pledge faithfulness to God and to one another.

Both Church and world would profit if we as United Methodists made John Wesley's covenant prayer our own.

"I am no longer my own, but thine. Put me to whatever thou wilt, rank me with whom thou wilt; put me to doing, put me to suffering; let me be employed for thee or laid aside for thee, exalted for thee or brought low for thee; let me be full, let me be empty; let me have all things, let me have nothing; I freely and heartily yield all things to thy pleasure and disposal.

"And now, O glorious and blessed God, Father, Son and Holy Spirit, thou art mine, and I am thine. So be it.

"And the covenant which I made on earth, let it be ratified in heaven. Amen."



Following the session of the Coordinating Committee last Monday, its executive committee met to transact additional business. Members present are shown above. They are, left to right, Dr. C. C. Herbert, E. M. Dudley, Dr. Herman Nicholson, Dr. E. H. Nease, Jr., Bishop Earl G. Hunt, Jr., Bryan Moore, Robert Smith and Dr. Cecil Heckard.

WNC Coordinating Committee Makes Final Report

The Coordinating Committee of the Western North Carolina Conference held what was anticipated as its final meeting in Charlotte on April 14. It received and approved a plan for reorganization of the annual conference along the lines of provisions adopted at the General Conference last spring.

It would call for the setting up of a conference Program Council, with a director to be selected upon the nomination of the Cabinet. The full text of the plan will be carried in the *North Carolina Christian Advocate*, and will also be made available in pamphlet form.

It will also appear in the Booklet of Reports which is to be placed in the hands of annual conference delegates at least one week before the start of the annual conference on June 4.

Bishop Earl G. Hunt, Jr. was asked to report on the recently-held meeting of the Council of Bishops. He stated that a large number of the annual con-

ferences were now engaged in the processes of reorganization along the lines of the newly-approved structure for the church.

In commenting on announcements that The United Methodist Church has gone over the top in its \$20 million Fund for Reconciliation drive, Bishop Hunt pointed out that this was, as of now, only on paper. He expressed some disappointment at the progress to date in the Western North Carolina Conference. The feeling of the entire committee, however, seemed to be that the program would move ahead with the acceleration in the months to come.

It was announced that a series of district caucuses were being planned for delegates to the annual conference. They will take place during the latter part of May. Announcement of specific dates and places will be printed in the *Advocate* later.

The Rev. Edgar H. Nease, Jr. was highly commended for the outstanding leadership he has given as chairman of the Coordinating Committee. When the question of other new business was brought up, someone remarked: "Our new business now is to go out of business."



Officers of the Council of Bishops of The United Methodist Church at their recent session in Charleston, W. Va. (April 8-10). Left to right, they are Bishop Roy H. Short, Louisville, Ky., secretary, who was re-elected a year ago to serve for the quadrennium; Bishop Eugene M. Frank, St. Louis, outgoing president, who presided at the Charleston meeting; Bishop Reuben H. Mueller, Indianapolis, Ind., incoming president for the 1969-70 term; and Bishop John Wesley Lord, Washington, D. C., president-elect for 1970-71. (United Methodist Information Photo).

Bishop Mueller Installed as Council Head

OPPORTUNITIES

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FOR SALE: Royal typewriter, elite, standard 1959 model. Excellent condition. \$75.00. First United Methodist Church, P. O. Box 502, Franklin, N. C. 28734. Phone 524-3010.

WANTED: Full-time D.C.E. or Educational Assistant. Contact R. P. Bunch, Forest Hill United Methodist Church, 41 Buffalo Avenue N.W., Concord, North Carolina 28025.

Bishop Reuben H. Mueller of Indianapolis, Ind., was installed April 10 in Charleston, W. Va. as president of the United Methodist Church's Council of Bishops.

Bishop John Wesley Lord of Washington, D. C. was named president-elect to take office a year from now at the time of the special session of the General Conference in Baltimore, Md.

The new president succeeds Bishop Eugene M. Frank of St. Louis, Mo. He was senior bishop in the former Evangelical United Brethren Church and has headed the Indiana Area of the united church since July of 1968. Bishop Lord has been leader of the Washington Area since 1960. He was elected to the episcopacy in 1948 from a ten-year pastorate of First Methodist Church in Westfield, N. J.

United Methodists Give \$7 Million

United Methodists have given more than \$7,000,000 to their general worldwide benevolence funds in the first quarter of the 1969 fiscal year, according to R. Bryan Brawner, general treasurer of The United Methodist Church.

In addition to the benevolence giving, another \$786,000 has been contributed to three administrative funds in the three months ending March 31, Mr. Brawner said.

Included in the \$7,000,000 is \$3,352,577 for World Service, the denomination's general benevolence fund. Annual goal in this fund is \$25,000,000.

The complete report includes:

World Service	\$3,352,577
World Missions General Advance Specials	2,103,720
National Missions Advance Specials	490,167
Overseas Relief Advance Specials	433,177
One Great Hour of Sharing	75,544
Fellowship of Suffering and Service	86,091
World Service Specials	89,624
Temporary General Aid	123,509
Fund for Reconciliation	327,383

The report for administrative funds includes:

Episcopal Funds	460,265
General Administration	215,525
Interdenominational Cooperation	110,473

There will be approximately 10,000 persons joining the United Methodist Church this year in our two North Carolina Conferences. Most of them will be boys and girls, and the majority of them will have joined on Palm Sunday. Shown above is the membership class of Hebron United Methodist Church, Burlington District, whose confirmation as members took place on Sunday, March 30. First row, left to right: Deborah Wilson, Janet Mebane, Tamy Whited, Danny Dixon, Samy Wilson. Second row: Dr. Allen P. Brantley, pastor; Kay Kinley, Lynne Hobby, Carolyn Wilson, Nancy Mullis, Kay Albright, Tommy Dixon, Mrs. L. A. Dixon, Jr., superintendent of the Youth Division. Third row: Nancy Jackson, Holly Hall, Phillip Yarborough, Rebecca Yarborough, and Edwin Hall.



JOHN S. is working for two years as an orderly in a Greensboro hospital. He is serving for two years in civilian work that is "in the national health, safety, or interest" in lieu of military participation. Tim L. is training in Texas to be an Army medic, but he refuses to fulfill any capacity that would involve his direct participation in killing.

Sam T. believes strongly in the commandment "Thou shall not kill." Aged 19, he returned his draft card to his draft board and shortly thereafter refused induction into the Army; he is now awaiting trial for nonconformity with the Selective Service law. Julius R., who also holds to the sanctity of human life, hoped to do alternative service, but his local draft board refused to recognize his conscientious objection to war. In obeying God rather than men, he was forced to refuse induction and is now appealing a five-year sentence in the federal court of appeals.

All these men share one thing in common: they are conscientious objectors to war. Since the time of Constantine in the fourth century, most churches have felt it permissible for their members to participate in a "just war." However, there has always been those, like these young men, who have felt that the high standard maintained in the teachings of Jesus would not permit them to choose the way of violence rather than of love and reconciliation. In some countries these have been shot or imprisoned indefinitely like Franz Jagerstatter in refusing to cooperate with Hitler. However, since the United States began conscription, it has exempted those who, due to re-

Counsel for the Conscientious Objector

by WILLIAM JEFFRIES

ligious training and belief, are conscientiously opposed to participation in war.

The four young men cited above are among a growing number of American youth who are conscientious objectors. Some object to killing, some to helping the military process in any fashion, and others to the whole evil process of conscription for the sake of war. They draw the line at different points, but all are compelled by conscience.

THE METHODIST POSITION

The Social Creed of the Methodist Church (*Discipline*, ¶ 2020), for years has held "Christianity cannot be nationalistic; it must be universal in its outlook and appeal. War makes its appeal to force and hate, Christianity to reason and love. The methods of Jesus and the methods of war move in different directions. The influence of the church must, therefore, always be on the side of every effort seeking to remove those conditions of heart and mind, of social and international injustice, in which wars begin, and which are contrary to the spirit and teaching of Christ."

Conscientious objection is specifically supported in these words: "We ask and claim exemption by legal processes from all forms of military preparation or service for all religious conscientious

Rev. Mr. Jeffries is a member of the N. C. Conference, serving under special appointment as Peace Education Director for the Southeastern Region of the American Friends Service Committee.

objectors, as for those of the historic peace churches. We recognize the right of the individual to answer the call of his government according to the dictates of his Christian conscience. We also recognize that nonviolent resistance can be a valid form of Christian witness. In all of these situations, members of the Methodist Church have the authority and support of their church."

An action of the General Conference (¶ 2024) expressly opposes conscription stating: "We reaffirm traditional Methodist opposition to any system of peacetime universal military training. So long as draft legislation remains in effect, we believe that all sincere conscientious objectors should be granted recognition and assigned to appropriate service regardless of whether or not they profess religious grounds as the basis of their stand. We believe it is our obligation to render every assistance to the individual who conscientiously objects to service in the military service. *He should receive counsel concerning his rights in this respect, assistance in bringing his claim before the proper authorities, and support in securing recognition thereof.*" (Emphasis added).

COUNSEL AND GUIDANCE

Need of counsel and guidance in dealing with these "authorities"—i.e., the Selective Service System—is most important, and there is a great need for pastors to acquaint themselves with these procedures for the sake both of conscientious objectors and men eligible for other deferments. Many young men, such as Julian, above, have no knowledge of the workings of the Selective Service System. They are not fully aware of their rights to appeal a claim that is rejected by the draft board and have no idea how to go about it. Their only "crime" is insufficient knowledge of a maze of "red tape." With help in obtaining the nec-

essary forms and in carrying out the prescribed procedures, dozens of young North Carolinians are being recognized by their boards and placed in useful, constructive jobs such as that of John S., although many serve in institutions and agencies other than hospitals.

A few Methodist pastors in North Carolina have equipped themselves with the knowledge and materials to counsel their young men concerning the draft. They can talk with fellows concerning military service, deferments for study, hardship, and other classifications. However, considering the large proportion of conscientious objectors that are Methodists, there is a need for many more pastors to be qualified to counsel. The district director of Christian Social Concerns should certainly have this knowledge himself or be able to refer a young person to someone in his district for draft counseling. (If you do not know who your district director of Social Concerns is, ask your pastor or your district superintendent.) Many young people are getting counsel through writing or calling the American Friends Service Committee, 1818 South Main Street, High Point, N. C. 27260 (phone 882-0109). There is also a draft counseling center in Chapel Hill, Box 202, Chapel Hill, N. C. 27514 (phone 929-5377) and another in Charlotte, (phone 375-3031) or c/o Charlotte Friends Meeting, Vail Avenue (phone 333-3979).

PROSPECTS FOR THE FUTURE

The number of conscientious objectors has grown at an accelerated rate as the military domination of our foreign policy has made consideration of one's moral responsibility less and less a merely academic matter. In World War II, about one registrant out of every thousand was a recognized conscientious objector; in the Korean War it was one for every seven hundred; today,

he number is about one out of every two hundred. In the wake of the Vietnam War and the prospects of more military intervention elsewhere, other forms of draft resistance are becoming prominent. Churches have heretofore tacitly accepted the "just war" option to justify members' participation in war without really taking the doctrine very seriously. But the Vietnam War is today forcing many of their most conscientious members to take the doctrine seriously and, weighing the Vietnam War, they find it wanting. These "se-

lective objectors"—persons who object to a specific war, though not necessarily to all war—should be a real concern to us in the church because the Selective Service law does not exempt *selective* objectors. It is our duty to claim this exemption for them also.

There is certain to be a widespread sentiment to repeal the Selective Service law and return our country to its traditional opposition to conscription. This is a goal in which many other citizens, as well as conscientious objectors, can join.

The Broad Scope

ASBURY SEMINARY HAS LAUBACH

Dr. Frank C. Laubach, famous 84-year-old literacy teacher, is giving instruction at Asbury Theological Seminary in his "Each One Teach One" technique. He will be at the non-denominational school from March 20 to May 22.

His instructional work has carried him to 15 colleges and universities in this country. Founder and president of Laubach Literacy, Inc., he has been teaching illiterates to read since 1930, and has worked on literacy projects in over 100 countries.

—o—

PLANS FOR EVANGELISM CONGRESS ADVANCING

Five well-known church leaders, including Senator Mark Hatfield, will deliver position papers at the Congress on Evangelism Sept. 8-13 in Minneapolis, Minn.

Senator Hatfield, a Baptist layman, will speak on Evangelism and Coming World Peace. The other four speakers are Dr. Leighton Ford, Dr. Paul S. Rees, Dr. Richard Halverson and Dr. Harold Ockenga.

Dr. Leighton Ford, who makes his

home at Charlotte, is associate evangelist with the Billy Graham Evangelistic Association. A Presbyterian, he will speak on the theme of the Church and Evangelism in a Day of Revolution.

Halverson's subject will be Evangelism and Renewal in the Church, while Ockenga's theme is to be Evangelism and the Journey Outward.

After the addresses have been delivered during morning sessions, the afternoons will offer small groups to engage in discussions and evaluations.

The Congress is expected to draw about 8,000 persons, and is due to be "church-slanted in its emphasis," according to Dr. Paul Fryhling, chairman of the executive committee.

—o—

MRS. GRACE NOLL CROWELL DIES

Death came to Mrs. Grace Noll Crowell last week in Dallas, Texas. A prolific writer of poetry, she was 91 years of age. She wrote more than 5,000 poems and had more than 40 volumes of her works published. Fifty-four of her meditations were offered to a worldwide readership through *The Upper Room*.



WOMEN'S NEWS

NORTH CAROLINA CONFERENCE

MRS. IVAN E. WELBORN

REPORT ON HUMAN RIGHTS WORKSHOP

It was my pleasure to go with Margie Mann to Frogmore, S. C. on February 6-9, 1969, to attend a North America Unit of World Federation of Methodist Women Human Rights Workshop for Region 1 held at Penn Community Center.

This was one of five regional workshops planned for the United States and followed goals as set by a similar workshop sponsored by the North American Area of the World Federation of Methodist Women held in Bolton, Canada, in October. The plan is for similar workshops to be conducted within each conference.

One of the goals of this workshop at Frogmore was to discover means to encourage the ratification of the United Nations Covenant of Human Rights by the United States. This seminar also provided a fellowship for sharing experiences and exploring problems. There were 34 women from the following units of the Federation of Methodist Women: 1, United Methodist; 2, African Methodist Episcopal; 3, African Methodist Episcopal Zion; 4, Christian Methodist Episcopal.

Our first evening was spent reviewing a film (entitled *The Inheritance*) on unions which was produced by the union. It was thought-provoking and revealed a difference in human rights since the abolition of child labor. Mrs. Niles Clark was the leader.

Our Bible study dealt with Amos, the unknown rural prophet, who began his prophecy by the use of the "romance of the remote" method, understanding the popularity of low-rating the enemy. However, we learned that Amos was in tune with the moral order of the universe and dared to challenge men to do right as the "plumb line" of God. We closed this series of classes with the determination to know ourselves and to "get with it." The closing challenge was "Are we professing something we don't possess?" Leader, Mrs. Carl King.

The United Nations General Assembly designated 1968 as International Human Rights year, marking the 20th anniversary of the Universal Declaration of Human Rights. The United States strongly supported this anniversary, remembering that Mrs. Eleanor Roosevelt was the first chairman of the United Nations Commission on Human Rights which spearheaded the writing of the Universal Declaration of Human Rights. We reviewed the thirty points covered by the declaration, lifting up particularly the issue of war and peace, the issue of poverty, and the issue of civil disorder. We concluded that we must have inner peace and direction before attempting to go out to help others. The poverty level varies materially and spiritually. As far as civil disorder is concerned, it appears no one wants to give. Young people are becoming older sooner and this threatens the status quo. Several important issues pertaining to the rights of wom-

en were discussed, the covenants of the declaration protect the political, nationality, and marriage rights of women. Leaders: Mrs. Pauline Grant and Mrs. Margaret Bender.

The differences and similarities in the four units of the Federation represented were discussed thoroughly by a panel consisting of Mrs. Rosebud Tillman, Mrs. Pauline Grant, Mrs. Niles Clark, Mrs. Dwight Patterson, and Mrs. Grace Holmes. It was interesting and informative.

After seeing the film, "The Other Face of Dixie," which showed progress made in desegregated Southern schools since the Supreme Court decision, Mrs. Carolyn Wilhelm, a welcome newcomer to the Women's Division, led our thinking toward human rights in our region, the foremost concern at present being understanding and empathy between whites and blacks. We discovered that the definition of words differ sharply, and we had to bridge the language gap before an honest look at our own prejudices could be revealed. For instance, the word *crisis* suggested *riot*, *serious need*. The word *suburban* meant *apart*, *affluent*, *white*. The word *police* meant *law and order* to one and *brutality* to another. *Black Power* meant *superiority* and *bigotry* to one and *identity* to another. When asked about Nixon, response came as

"Who is he?", "leader," and no reaction. *South* to some meant *progress*; to others it meant *home*.

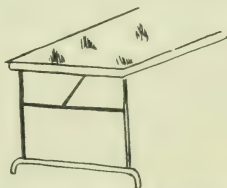
The report *Hunger: U.S.A.* was recommended for study, and Senator McGovern's findings on hunger in South Carolina were revealed. Mr. Courtney Siceloff, the director of Penn Community Center, spoke on the nature and purpose of community organization.

A final film depicting third-generation welfare recipients was shown. The futility of these families was discussed, and experiments by HEW in New York City to help develop motivation for a better life were explained.

We took a hard look at how we could relate our experience at this workshop to our local churches. We discovered that only as we force ourselves to enter other areas of life will new understanding come to us.

In closing our meeting we were aware of our need for divine guidance, and we expressed gratitude for the blessings we had received through study, discussion, fellowship and prayer. We asked for humility of heart from God, the foundation of all wisdom and understanding. Through the experience of this seminar, we gained strength and courage to act.

Mrs. Robert L. (Lou) Nicks
Elected Delegate
N. C. Conference Secretary



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WOMEN'S NEWS

Western North Carolina Conference

MRS. JOHN C. WRIGHT

DISTRICT MEETINGS ARE IMPORTANT

Thousands of Methodist women in the Western North Carolina Conference will gather at designated churches in their districts at a certain time during the next month to take a look at their district work and to see friends from other churches.

At these meetings district pledges to missions will be made, memorial services will be held for those members who have died during the past year, outstanding speakers will give inspirational messages and a leadership development period will be held.

No member of the Women's Society of Christian Service should miss her district meeting. This is the schedule by districts:

Albemarle, April 22—First, Wadesboro
Asheville, May 8—Brevard, Brevard
Charlotte, May 7—Dilworth, Charlotte
Gastonia, May 8—St. John's, Gastonia
Greensboro, April 24—Muir's Chapel,
Greensboro

High Point, April 26—Jordan Memorial, Ramseur

Marion, April 26—First, Marion
North Wilkesboro, May 1—Miller's
Creek, North Wilkesboro

Salisbury, May 7—First, Salisbury
Statesville, April 22—First, Hickory
Thomasville, May 8—First, Lexington
Waynesville, May 2—Central, Canton
Winston-Salem, Northeast, April 22—
Stokesbury, Walnut Cove

Winston-Salem, Forsyth, April 16—
Ogburn Memorial, Winston-Salem

DISTRICTS REPORT AT EXECUTIVE MEET

Mrs. John Ramsey, Charlotte, chairman of the district presidents of the Conference WSCS, compiled the reports of the 14 presidents into one statement at the meeting of the Conference executive committee at Pfeiffer College in March.

She had the presidents "build a walkway" with stepping stones that members of the Women's Society might find their work more inspirational, and each president placed a stepping stone as Mrs. Ramsey told of its importance.

She said, "Our report may be compared to the building of a walkway. If we build well, those who follow will find stepping stones to make the way easier. If we build badly, our followers may find stumbling stones which deter their progress.

"The gateway of the WSCS is anchored to two posts which may be called love of God and love of fellowman. This gateway opens to us an avenue on which the women of the 14 districts have travelled.

"This year the gate was unlocked with *charters*. Throughout the Conference, the local societies and guilds have been holding impressive charter celebrations, at which the Methodist women rededicated themselves to the cause of Christian mission. Now that the time has been extended, new efforts will be made to get every society and guild chartered and every Methodist woman a member.

"The next step was the channeling of

information to the local woman. Program materials and literature became a means of opening to us new areas of the world for study and for service. Each district offered training opportunities for its members.

"Then we stepped out in missionary education, encouraging members to *study*, followed by the right kind of *action*. Each district participated in a Fall Mission Coaching Conference. These were well attended. Through these studies we have caught a glimpse of other paths and highways in our own communities and in other parts of the world.

"Along the roadside we see many persons in distress and need. Through the area of Christian Social Relations we have tried to lay stepping stones to *new forms* of ministry to all people. We have done this in many ways: by working with Bethlehem Centers and Inner-City Ministries and by trying to influence our congressmen in areas of social concerns.

"There seems to be no short-cuts along the road we are traveling. Therefore, we feel that we must constantly renew ourselves if we are to remain physically and spiritually able to continue up the path. Under the direction of spiritual growth this has been done in our district *quiet days* and *retreats*.

"Each district president has made an effort to *communicate* with each society and guild. Some have not responded, but we are making increased effort because we feel that this *communication* is vital. We are *concerned* that every local woman knows the true purpose of this organization and begins work in carrying it out.

"Instead of laying a stepping stone for finance, this area of *stewardship* cements all the stones together with our pledges and gifts. Each district made a special effort to pay seven-twelfths of its pledge by Dec. 14—not just to meet

Mrs. S. A. Dunn Is New CWU President

Mrs. Sam A. Dunn of Enfield will be installed as president of Church Women United at their Annual Assembly, which will be held in Rocky Mount April 20-23.

Mrs. Dunn is the daughter of the late Governor and Mrs. W. W. Kitchin. She is a graduate of St. Mary's Junior College and Meredith College. Mrs. Dunn and the late Mr. Dunn are the parents of two daughters, Mrs. Fred H. Steck, Jr., and Mrs. Harold Wilson, both residents of Greensboro.

A United Methodist, Mrs. Dunn was a delegate to the 1966 World Methodist Conference in London. She has been president, vice-president and secretary of the Women's Society of Christian Service of the North Carolina Conference.

Local responsibilities have included leadership in PTA, Town Library, and Enfield Education Association. She has been chairman of the Halifax County Board of Education and a trustee of North Carolina Wesleyan College.

Outgoing president is Mrs. Ira Shelley of Greensboro, who has served in this capacity since 1966.

a deadline, but because it is important that the work of the Women's Division of the Board of Missions goes on uninterrupted. All of these things indicate that when Women's Society and Guild members give of their prayers, service, and money, they cement and mold together all other endeavors, making the pathway stable and usable.

"The 14 districts have tried to prepare a way that leads us and others upward to the cross, where we may share with Christ the burdens and joys of the peoples of the world."

The Authority of the Bible

Background Scripture: Deuteronomy 6:4-9; Joshua 1:8; Luke 4:16-22;
Romans 16:25-27; 2 Timothy 3:14-16; 2 Peter 1:16-19

Charles Laymon, writing in the International Lesson Annual, states that 30,000,000 copies of the Bible are sold every year. Furthermore, since the Gutenberg Bible was printed in 1456, more than 1,500,000,000 copies have come from the presses. In 1961 the New English Bible (New Testament) was the publishing sensation of the year. Over 2,500,000 copies were bought within forty-eight hours. Surely all this says a great deal about the popularity of the Bible, but what about its authority? How many of the millions who buy it regard it as their guide for life? No doubt many of those who bought it *thought* they so regarded it. But do they read it? And, if they read it, do they understand it? Did many of these people buy a Bible simply because they thought every house should have one in it?

The first part of our Scripture lesson comes from Deuteronomy 6:4-9. It is one of the passages of the Old Testament most highly regarded and loved by the Jewish community. It is known as the "Shema," taking its name from the first word of the passage which means "hear." "Hear, O Israel: the Lord your God is one Lord; and you shall love the Lord your God with all your heart, and with all your soul, and with all your might." This is followed by an appeal to parents to teach these words to their children, to make them

part of the family conversation from morning until night. If this is done, one generation after another will come to feel the words are an authoritative guide for life.

Our next passage is from Paul's doxology at the end of the book of Romans (16:25-27). Here Paul speaks of "the mystery which was kept secret for long ages." What is he talking about? Martin Rist believes Paul was referring to the fulfillment of Scripture in the coming of Christ. It will be remembered that Jesus, in the Sermon on the Mount, says regarding the Scriptures, "I came not to destroy them, but to fulfill them." This would suggest that Jesus regarded the Law and the Prophets as containing words of authority. Again, Jesus used the Scriptures to great effect in his dialogue with the tempter in the wilderness (read Matt. 4:1-12). A further example is in Luke 4:16-31, especially vs. 21. We have now seen how both Jesus and Paul regarded the Holy Scriptures as authoritative.

We turn now to a passage in 2 Peter 1:16-19 where we are told the authority of the witness who was writing the epistle was based on personal experience, not on "fabricated fables" (Moffatt Tr.)

The writer goes on to say the voice from heaven at Jesus' baptism (see Mark 1:1) had made "the prophetic word more sure." Here we are seeing

type of authority called by some writers *charismatic*, and it rests upon the unusual and exceptional character of the person—in this case the personal authority of Christ, which arose from what he was. The word *charismatic* means a person endowed with such an overwhelming measure of the divine spirit, or heavenly grace, that those with whom he comes into contact cannot possibly escape feeling his authority: "He taught them as one having authority, and not as their scribes."

If the reader can obtain a copy of C. H. Dodd's "The Authority of the Bible" he will have in hand a very fine book which will be helpful throughout this series (Harper Torchbook No. 3, paperback). About the personal authority of Jesus, Dodd writes: "The more deeply we study the record the more sure do we become that behind all, even the most primitive interpretation and application of his words, in the words themselves lay a unique gift to men from the very Spirit of truth." This truth, as the hymn says, is "forever shared, forever whole, a never-ending sea." John Robinson, in his farewell address to the Pilgrims said: "The Lord hath yet more light and truth to break out of his Holy Word."

Finally, we come to the place where we have to say that the authority of the Bible is assured because it finds men at the deepest level of their being. An African chief pointed to the Bible and said: "I am in there." We are all in there, if we will but give the Bible a chance to speak to us. Dr. Kenneth Foreman, writing in Volume One of the Laymen's Bible Commentary, says: "The inspiration and authority of the Bible have to be *discovered*, not *announced*." He then goes on to point out that one can't appreciate great music by simply arguing about it. One has to *listen* to it. That's the way it is with the Bible.

Stanford Memorial Service Held



A memorial service was held March 30 at Davis Street United Methodist Church, Burlington, for the Rev. James C. Stanford, who died Feb. 12 while serving as a missionary to Peru.

Mr. Stanford, who was 35, was a native of Alamance County, the son of Mrs. Annie Stanford of Elon College, who survives, and the late Earl Stanford. He died in Peru, following a brief illness, and was buried there at his request the following day.

Mr. Stanford served as associate pastor of Davis Street from 1958 to 1960 and he and his wife, the former Jean Spell of Roseboro, were commissioned as missionaries there Dec. 9, 1960. The congregation helped to sponsor the missionary work of the couple in Peru.

Prior to serving at Davis Street, Mr. Stanford was pastor at Harrell's Charge in the Goldsboro District.

Mrs. Stanford and their three children, Denise, Sharon, and Ricky, have returned to the United States and currently are residing with her father, Harvey Spell of Rt. 2, Roseboro.

Other survivors include two sisters, Mrs. Edna Earl Miles, Gibsonville, and Mrs. Debbie Smithey, Elon College.

The service was conducted by the Rev. R. E. L. Moser, pastor of Davis Street; Dr. E. B. Fisher, Burlington District superintendent; Rev. Dermont Reid of Henderson, and Rev. Gayle T. Alexander of Burlington.

IN MEMORIAM

TYLER BENNETT HUNEYCUTT

February 12, 1886-November 15, 1968

"God buries His workmen, but carries on His work," was uttered by the immortal Wesley a century and a half ago in connection



with the death of one of his devoted laborers. This could be said about Tyler Bennett Huneycutt, one of Methodism's faithful itinerants who died Nov. 15, 1968.

Jesus Christ was his example in life. Although like the Apostle Paul, he "fought a good fight,

he finished the race and he kept the faith and now at last has received his deserved righteous crown." Truly one of God's noblemen went immediately to his glorious reward when this diligent preacher of Christ departed from this earthly scene.

Born near Albemarle on Feb. 12, 1886, he was the son of Eli M. and Tempy (Smith) Huneycutt. He received his education at Trinity College and Emory University.

On Dec. 21, 1913, he was married to Jessie Mae Haigler, who survives him. They had two sons, Fulton Eli Huneycutt and Tyler Bennett Huneycutt.

From 1904 through 1923, Mr. Huneycutt taught school, entering the Western North Carolina Conference in 1924. He was ordained a deacon in 1926 and an elder in 1928.

His pastorates included: Lilesville, 1924-26; Weddington, 1926-29; Maylo, Gastonia, 1929-31; McDowell, Nebo, 1931-35; Granite Quarry, 1935-40; Albemarle, 1940-41; Glen Alpine, 1941-46; Stanley, 1947-52; Pleasant Grove, Forest City, 1952-57. He retired in 1957.

A dedicated man who loved the Methodist Church, he could not retire from active service of his Lord. In 1959 there was a shortage of ministers in the area, and he was asked to serve the Alexander United Methodist Church. This he did for seven years and during this time a beautiful new church was built and dedicated. Again he retired in June of 1967. After a few months' rest another vacancy had to be filled, and he was asked to be the pastor of Mt. Hebron Charge, consisting of Mt. Hebron, Centennial and Pisgah churches. He loved the work and served these wonderful people until his summons home.

The funeral service was held Nov. 17, 1968, at Central United Methodist Church, Albemarle, by Dr. A. G. Lackey and the Rev.

C. B. Barr, Jr. A memorial service was held Dec. 1 at the Mt. Hebron United Methodist Church in Forest City.

It is not difficult to recognize that out of the material afforded him he constructed a rich and beautiful life. In the varied enterprises of his long career he labored effectively, displaying a strong sense of duty, applying himself with a dedication unsurpassed by any of his contemporaries. He was known by all who knew him as a "Prince of a man!"

A faithful Methodist minister for forty-four years, brave, good man of God, husband and father, teacher, preacher, pastor, and student, workman that needeth not to be ashamed — hail and farewell; farewell and hail!

—C. B. BARR, JR.



MRS. DELLA V. DENNIS

We, the members of the Women's Society of Christian Service of Monticello United Methodist Church, wish to express our love and respect to the memory of Mrs. Della V. Dennis, who passed away October 4, 1968. She was the wife of the Rev. Dan H. Dennis.

We, the members, all feel richer for having known Mrs. Dennis and we are thankful to God for her life with us. Her passing was a great loss to all who knew and loved her. Although she is gone, she will live on in our hearts always. She was a devoted and loyal member of our Women's Society of Christian Service and we shall miss her.

WOMEN'S SOCIETY OF CHRISTIAN SERVICE
Monticello United Methodist Church
Statesville, North Carolina



MRS. MARY TUCKER RODWELL

We, the members of the Women's Society of Christian Service of the Warren Plains United Methodist Church, wish to express our love, appreciation and respect to the memory of Mrs. Mary Tucker Rodwell who passed away March 17, 1969.

She was a life-long member of our church and a charter member of the Women's Society of which she held many offices. She was presented a life membership in 1968.

She gave of herself generously and unselfishly in Christian fellowship and service. She was an active member of the Official Board for many years and served in many capacities in the church, in whatever her mind and heart found to do.

We, the members, are all richer for having known her. She left us with a challenge

Something to Think About



AT WAKE COUNTY SCHOOL

The Rev. Dr. Carl L. Stocking will lead the course, "The Church's Ministry Through the Council on Ministries," at the Wake County Christian Workers' School at Highland United Methodist Church, Raleigh, April 20 through April 23, 7:00 to 9:30 each evening. Dr. Stocking is on the staff of the General Board of Education in Nashville, Tenn. Other courses and instructors include "Preparing to Teach in the Church School," Leslie Page; "Ministry with Children Out-of-Doors," Rev. Keith Glover, and "Working in the Church with Older Elementary Boys and Girls," Rev. Eugene Bedenbaugh.

and an inspiration and faith in God, which will continue with us.

As a token of our respect and affection for her, we are recording a copy of this memorial in the minutes of our Society, sending a copy to her family, one to the *North Carolina Christian Advocate*, and one to the *Warren Record*.

—THE WOMEN'S SOCIETY OF CHRISTIAN SERVICE

Warren Plains United Methodist Church, Warren Plains, N. C.

I NOTICED something interesting the other day on the origin of the word "church." Based on a slang expression for "power" the early Greeks referred to a powerful man's residence as "kuriakon." The early Christians picked up the term and applied it to the house of God, the author and source of all power. When the first Christians came to Europe, they brought the word with them. Dozens of spellings were used as it entered the European tongues. The Scotch version evolved into the work "kirk" still close to the original spelling. In English it became "church."

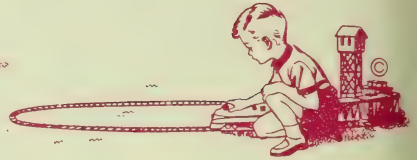
It seems significant to me that the very name applied to the fellowship of Christians has a background meaning "House of Power." I am sure that it has not always been this, but I do believe that it ought to be. For one thing it ought to be a source of strength for those who are a part of it. There is no place for pessimism, gloom and despondency in the church.

Someone has said that there are two ways to help a man with his burden. One is to lift it, and the other is to strengthen his back. The church may not be able to lift a man's burdens, but it could offer strength. Indeed this is what our message is all about. God is in His world to lift fallen people, to sustain them in their darkest hours, to guarantee them that right will prevail and that evil ultimately defeats itself. So far as I am able to see, the church has a unique responsibility in this task. We are called to be ambassadors of hope. I wish that somehow the church would abandon its spirit of despair. If we really believed what we are called to preach, the church again could become a "House of Power."

ERNEST A. FITZGERALD
Centenary, Winston-Salem

MRS. CATHRINE VICK

CHILDREN'S PAGE



Dear Girls and Boys:

Many of you have joined the church during the Lenten season. It was a new experience in your life and it was an important one. Just as Easter and the springtime are a beginning of new life, so this is the beginning of a new life for you. It means that you will join with other members of the church to try to live as Jesus taught and to show others what it means to be a follower of *The Way*.

A little girl went to camp for the first time. On the opening day, all the campers were tested to discover how well they could swim. She saw the older girls gliding back and forth across the pool using different strokes and she became frightened. All she could do was duck her head under the water and float for a few seconds.

The swimming instructor reassured her when she said, "Do not be afraid. You have made a good start. We will teach you to swim and some day you will be ready to go into the deep water like the older girls. They have been at camp for several years. You are just beginning."

It is the same with the Christian life. When we choose to cooperate with God's plan, there are many things to learn. We must want what he wants, love other people as he loves them, and respect his wisdom and power. These

are some of the things you learn to do better as you grow.

AUNT CAY



A RISK FOR GOD

(continued from last week)

The Lord said, "Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold, he prayeth."

Ananias said, "Lord, I have heard from many of this man, how much evil he did to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call upon thy name."

But the Lord said, "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel: for I will show him how many things he must suffer for my name's sake."

Ananias slipped out into the darkness and tried to walk boldly along the narrow street. He could not help feeling that somebody was waiting to spring out from the dark doorways and to carry him away to imprisonment or death.

"Was my vision truly from the Lord?" he asked himself again and again. "Am I walking into a trap? Suppose Saul is at the house of Judas? Will he take me

Jerusalem in chains? One week from tonight, shall I be dead, like Stephen? Can't I serve God better by peeping into Judas' house and running away to warn my friends if Saul is really there?"

Then he remembered God's deliverance of the Israelites when they were being from Pharaoh across the Red Sea. That gave him courage. Then he remembered Stephen again, and was afraid.

He was in the street called Straight. He was in front of the house of Judas. He could feel the hairs stand out on his neck. A cold chill down his back made him shiver. He asked himself, "Could I be as bravely as Stephen died?"

He remembered the story of Stephen's prayer: "Lay not this sin to their charge." That reminded him of the heroism of Jesus, and suddenly he was strong. He heard the voice of his vision again, "Go thy way."

"Yes, Lord," he said out loud. Whether it leads me to life or death I will go my way." And he knocked on the door of the house of Judas.

When the door was opened, he walked straight across the room, without a quiver, to the dreaded and hated man, Saul. Ananias called him Brother.

"Brother Saul, the Lord, even Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit."

A sort of scale fell from Saul's eyes, and he could see again.

Ananias took a risk on faith, and to him was given the honor of baptizing that very night Saul of Tarsus, who became Saint Paul of the Church Universal.

Ethel Tilley



"A" IN THE OLD TESTAMENT

This month begins with the letter A and we can find the names of some

people in the Old Testament whose names begin with the same letter. Fill in the blanks to discover who they are. Perhaps your mother or father will help you.

1. The first man: A - - -
2. Moses' brother: A - - - -
3. A prophet: A - - -
4. A king of Judah: A - - -
5. Lot's uncle: A - - - - -
6. David's son: A - - - - -
7. Saved in the fiery furnace: A - - - - -
8. Cain's brother: A - - -
9. King of Israel: A - - -
10. Joseph's wife: A - - - - -



JUST FOR FUN

It was raining outside and the kindergarten teacher was helping the children of her class in putting on their rain coats, rain hats, and rubbers before sending them home. It was an especially hard struggle with little Billy's galoshes, since they didn't seem to fit too well. She spent more than five minutes getting one of them on Billy's foot and it was almost as long again before the last buckle snapped into place on the second one.

No sooner had she sighed with relief at the job being over, however, than Billy said casually, "You know, Mrs. White, these aren't my galoshes."

"They *aren't*?" With a loud groan she began to take the galoshes off. It took just as long as putting them on. "Now, then," she said, "whose galoshes *are* these?"

"My brother's," replied Billy. "They got too small for him and now my mother makes me wear them."



ANSWERS FOR LAST WEEK

Sausage; Liver; Lamb; Pork; Ham; Veal; Beef; Bacon.

CAROLINA BRIEFS

¶ Rev. Reynolds W. Greene, Jr., pastor of Druid Hills United Methodist Church in Atlanta, Ga., will be preaching at Gibsonville United Methodist Church April 20-25. The first service of the series will be on Sunday evening.

¶ Rev. J. Edwin Carter, associate pastor of First United Methodist Church, Hickory, was featured in an article, entitled "Neighboring Notable," carried in the Hickory *Daily Record* of March 27.

¶ The Rev. and Mrs. Dwight E. Whitlock, Jr. announce the birth of their second child, a son, Franklyn Stanford, on April 3. Mr. Whitlock is associate pastor of Trinity United Methodist Church, West Asheville.

¶ The Rev. Oscar S. Williams of Rich Square will be preaching Apr. 20-24 at 7:30 each evening at Trinity United Methodist Church, Belhaven. Mr. Williams is a former pastor of Trinity, and his many friends are invited to the services.

¶ Mrs. G. H. Butler of Raleigh reports that the Lay Witness at Macedonia United Methodist Church in Raleigh, which was held March 28-30, was a great success. Twenty-five lay witnesses took part, with Mr. Vernon A. Parry of Stone Mountain, Ga. as coordinator of the Mission.

¶ Rev. A. P. Hill, Jr., minister of First United Methodist Church, Morehead City, will preach at Camp United Methodist Church, Shallotte, the week of April 20-25. The pastor, Rev. Frank D. Salmon, extends an invitation to the public to attend these services, which will begin each evening at 8:00.

¶ A Lay Witness Mission is scheduled May 2, 3, and 4 at First United Methodist Church in Asheboro. Laymen from over the Southeast will be present to take part in the Mission.

¶ Walter C. Burgess, 51, widely known church architect and Methodist layman, died April 9 in a Raleigh hospital after a fifteen-month illness. A native of Plymouth, he was a member of the Bishops' Committee on Church Architecture and was a two-time winner of the Dumont Design Award for Methodist churches at Buxton and St. James in Raleigh. He designed some twenty-five church buildings in the Carolinas and Georgia, including Cokesbury in Raleigh, St. James in Greenville, Mt. Mannen in Durham and St. Luke in Laurinburg.

¶ The late Mrs. L. B. Garris, a member of Jarvis Memorial United Methodist Church, Greenville, left a house in her estate to her church for retired Methodist ministers, or the widow and family of a retired minister. The house, located in Greenville, was repaired and painted recently and will be occupied soon by Mrs. Frank Berry and family. Dr. J. V. Early, pastor of Jarvis Memorial, said the trustees of the church will supervise the use of this property. Mr. and Mrs. Garris donated "Garris Cottage" a few years ago to the Methodist Home for Children in Raleigh.

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The All-Administrative Board Plan: A SOUND APPROACH

Indications are that the *Advocate's* All-Administrative Board Plan is meeting with ever wider acceptance. Seven more churches have been added to the plan this week. In addition, two churches have joined the Every-Family Plan.

Some churches have indicated that they are going to institute the All-Administrative Board Plan at the start of the new conference year in June, when new church officials are installed. The subscription rate for such plans is \$2.99 per year, and the *Advocate* is mailed to each subscriber individually every week.

There is no better way we know of for a church official to keep informed about church-related matters than through reading week by week the *North Carolina Christian Advocate*. Surely a church owes it to these elected officials to provide them with this important source of information. A church may make payment annually in advance, or payments may be made on a quarterly basis.

The new churches added for this week are as follows:

ALL-ADMINISTRATIVE BOARD

North Carolina Conference
Fuquay Springs, Fuquay Springs
Western North Carolina Conference
Main Street, Albemarle
Brooks Temple-Chestnut Grove,
Thomasville District
Saluda, Saluda
Trinity Memorial, Trinity
Old Fort, Old Fort

EVERY-FAMILY

North Carolina Conference
Legan, Lumberton Circuit
Western North Carolina Conference
Bethel, Old Fort

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A Litany on Responsibility

by J. C. WEATHERLY, JR.

Minister: Lord, why can't life be simple? The Bible tells us how good Adam and Eve had it with no problems, and we curse them for casting aside such a life. We long for the "simple" days of our grandfathers when the world wasn't so small, its complexities so large and when the fastest thing around was Uncle Harvey's five-gaited horse.

People: *Hear our prayer, O Lord; let our cry come to thee.*

Minister: There are choices everywhere, Lord. Which cleaners will I use; which meat sauce should I buy; which gas is better for my car; which candidate will I vote for; should I let Negroes attend my church; will I forgive my debts? There are choices everywhere, Lord.

People: *I will give heed to the way that is blameless. Oh, when wilt thou come to me?*

Minister: Why do I have to make decisions, Lord? Why don't you just hand me the answers—You could make it easier for me. Why don't You just reach down to the earth and correct all the mistakes we are making? Why don't You make life's alternatives explicitly clear—good guy, bad guy; either, or; this or that? Why make living life such a demanding job?

People: *O God, incline thine ear to me; answer me speedily in the day when I call.*

Minister: But we know the answer, Lord; even in our selfish desire to sit back and do nothing, we know the answer. Life is not simple. Choices are not either, or. Decisions are not coming from New Jerusalem but rather from us—here and now. In Your wisdom You created us thinking creatures. In Your wisdom, You gave us this earth and the job of running it. We will accept our responsibilities; we will no longer seek the easy way out. We will no longer blame the "rough spots" on Adam or Eve or You. Life is not simple; we are not simple—and we rejoice!

People: *Rejoice, O creature man, for I have given you the earth and all therein that you might rule as a son of God. Seek not to escape the place where I have put you, but to find life in what I have ordained.*

Mr. Weatherly is minister of St. John United Methodist Church, Durham.



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OUR COVER

Shown in meditation at the worship center of the chapel are the Rev. A. S. Parker, left, and the Rev. W. G. Lowe. Between them, they represent eighty-six years of faithful service in the Methodist ministry.

The Methodist Retirement Home is what it is because people like these two and many others are what they are. Laymen and ministers, men and women, when they came to the home, they brought the church with them. Also, they found the church already there.

This chapel is the symbol and the reality of God's presence in their midst. As they worship God here and in other places on the premises, they are doing what long years of custom have made as natural to them as breathing.

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CALENDAR OF COMING EVENTS

NOTE: If any of the meeting dates or places are in error, please inform the **ADVOCATE** immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

- pr. 29 : Pastors' Conference, North Carolina Council of Churches, Rocky Mount
- pr. 29-30: 32nd Annual Assembly, North Carolina Council of Churches, Rocky Mount
- lay 1- 2: General Board, National Council of Churches, New York, N. Y.
- lay 8 : Annual Meeting, American Bible Society, Hotel Pierre, New York, N. Y.
- lay 27-30: N. C. Fellowship of Directors of Christian Education, Camp Chestnut Ridge, Efland

NORTH CAROLINA CONFERENCE

- pr. 24 : Annual Pre-Conference Meeting, Board of Education, Methodist Building, Raleigh, 10 a.m.
- pr. 24 : Coordinating Committee of Pembroke Area
- pr. 25 : Louisburg College Board of Trustees
- pr. 26 : Conference Board of Laity, Methodist Building, Raleigh, 10 a.m.
- lay 3 : Vacation Church School Institute, Durham, Asbury, 9:00-1:00
- lay 5 : Program Council, Methodist Building, Raleigh, 10 a.m.

WESTERN NORTH CAROLINA CONFERENCE

- pr. 26 : Workshop for Weekday Nursery Schools and Kindergartens, High Point, Wesley Memorial, 9:30 a.m. to 4:00 p.m.
- pr. 27 : Albemarle District Interboard School, Central, Albemarle, 2:30
- pr. 27 : Asheville District Interboard School, Trinity, Asheville, 2:30
- pr. 27 : Charlotte District Interboard School, Dilworth, Charlotte, 2:30
- pr. 27 : Gastonia District Interboard School, First, Gastonia, 2:30
- pr. 27 : Greensboro District Interboard School, West Market, Greensboro, 2:30
- pr. 27 : High Point District Interboard School, First, Asheboro, 2:30
- pr. 27 : Marion District Interboard School, First, Morganton, 2:30
- pr. 27 : North Wilkesboro District Interboard School, First, North Wilkesboro, 2:30
- pr. 27 : Salisbury District Interboard School, Trinity, Kannapolis, 2:30
- pr. 27 : Statesville District Interboard School, Broad Street, Statesville, 2:30
- pr. 27 : Thomasville District Interboard School, First, Lexington, 2:30
- pr. 27 : Winston-Salem/Forsyth District Interboard School, Centenary, Winston-Salem, 2:30
- pr. 27 : Winston-Salem/Northeast District Interboard School, Central, Mt. Airy, 2:30
- lay 3 : District Workshop on Creative Teaching, Charlotte, First, 10 a.m.
- lay 4 : Charlotte District Interboard School, Hawthorne Lane Church, Charlotte 2:30
- lay 4 : Albemarle District Interboard School, Monroe, Central Church, 2:30
- lay 4 : High Point District Interboard School, High Point, Wesley Memorial, 2:30
- lay 4 : Waynesville District Interboard School, Waynesville, First Church, 3:00
- lay 4 : Statesville District Interboard School, Hickory, First Church, 2:30
- lay 4 : Winston-Salem/Northeast District Interboard School, Reidsville, Main Street Church, 2:30
- lay 4 : Thomasville District Interboard School, Memorial, Thomasville, 2:30

TAKING our general situation into consideration today, the Christian ought to really be today's leaders. That is, if we are really practicing what we have always preached that Christ is really vital to us, then a light needs to be shining in the world that no one can misunderstand. This light needs to be unmistakable for it needs to be seen by all. If a man wants to be a Christian then he must be concerned first of all with Jesus Christ, for Jesus is indispensable to the Christian. He is the necessary ingredient we must have for living. Without this ingredient the Christian falls flat on his face and his Christian life is no longer Christian.

As I look around today, and as I listen to conversations among Christians it becomes evident that we *assume* that all members of the church *are* Christian. This is a good assumption and maybe should be taken for granted, but it is not necessarily valid. We base our programs in the church on the assumption that our people know Christ and because they know him, they participate willingly in the programs. We think, too, that these programs are put forth by Christian men and women who have taken Christ into the planning and produce programs which are concerned with doing the will of God as we understand it in Jesus. Yet, in talking with and listening to members of the church, I find that this trust is not always present. I don't know why this is so, but maybe it is a problem of semantics or a misunderstanding between the local leadership and the higher ecclesiastical leadership as to what the mission of the church really is. I simply know that in many areas this problem does exist. It is my firm belief that somehow we must get down to basics

The Rev. Mr. Smith is associate minister of First United Methodist Church, Wilson.

THE STUFF FOR LIVING

by J. THOMAS SMITH

again with our local church members. Our people need to feel that the general program of the church is theirs—that they had a part in planning it. It is good to see now that each local church will be responsible for its own mission. This can be a time of rich renewal for the leaders in our local churches will allow themselves to be “burned” with the Spirit of Christ and exercise leadership and become involved. In my opinion too many of our people have been willing to “let someone else” do it. We claim to be “inadequate,” or “not qualified,” or afraid of what someone will say. It seems to me that it is time in history for the average minister *and* the average layman to begin to work together to the glory of God. It is time to forget petty differences and let the spirit of Christ mold us together into a fellowship that cares! It is time, I think, to “seek *first* the kingdom of God” and watch how much *more* easily things begin to fall in place.

In the United States today we earn more money than ever before. More people live in better houses in our country than ever. Our cars are plush, more luxurious, more expensive. Our clothes (although not as much material is being used in some as before) are fine.

We live in a land where more people possess more, where there is more opportunity than ever, where there is chance for a better life for all. There are problems to be solved because

It is rosy and beautiful, but we have been blessed in our land. God has been good to us. Most of us can wake up in the morning with the security of good food, a good job, and a certain amount of contentment.

Yet, with all we have, loneliness in our country is staggering. There are many people who are empty of feeling as well as those who have no compassion. For some there is no real joy that floods them at the sight of a new day. There are so many who aren't going anywhere, who aren't inspired, who need to really look to see what life is all about. For so many there is something missing, and that something is the real ingredient that life is made of.

Our country is filled with churches, but many of our average church members sees his opportunity to be compassionate, loving or Christlike simply as another way that some "conference" is trying to dig something out of them, instead of seeing their budgetary items for missions, pensions, evangelism, social concerns, and other areas in their church's ministry as an opportunity to lead men to Christ. Many members come to the giving area of their church with a grumbling attitude. "It's just that the church is begging again," they say. The church ought not to be placed in a position to have to beg. If we don't like the program—if it isn't in keeping with the teaching of Jesus—then change it, but let us make sure it is not just against our teaching, and there is a vast difference between the two.

Yes, our country is filled with churches—churches that are losing ministers to higher paying jobs or to psychiatrists because of the tremendous pressure. Churches whose budgets are larger than ever, but who need again to examine ourselves to see that our spirits are up to the times. We need again to meet the Master and walk with Him and do His will because it is His! Yes,

we have churches with large memberships but if half these members come we are pleased. It is time in history, friends, to feel afresh the Spirit of Christ—the essential ingredient for life—living among us in our churches *and* in our daily lives.

When we see the "stuff" Christ gives us to live with, it becomes a joy to live with it.

As I see it, the primary purpose of all Christians is to know Jesus Christ and make sure that everybody else does, too! When we are aware of Him—when we feel the impress of His spirit in our lives—then His concerns become ours. The social problems of today cannot be ignored because He did not ignore them. The hungry, the homeless, the outcast, the naked, the imprisoned, all become seen in a different light. No one, then, can walk by a jail and be content to let a man "rot in there" without making sure that somehow he is introduced to the One who changes men.

Those who feel thwarted or left out become important to us because they were important to Him. The rebels, the outcast, the misunderstood become our concern because they were His concern.

I cry, Christian, let us look at our motives! Let us see the "stuff" for living. We see this in Jesus. Once we see Him we can't hide our heads if He faced the problems that we must face. We can't hate our fellowman if He loved us! We cannot be unforgiving if He forgives us!

The spirit of Christ is what is needed today, Christian. We *must* see our task as a Christ-given task—"my father works and I must work too!" Jesus must be the life and breath of our program, of our homes and our concerns, of our life. We must concern ourselves first with the "stuff" life is made of, and then go about living.

The Church at the Grass Roots

Where is the Church? The answer has many facets. Perhaps the truest answer is to say that the Church is in and among the people of God. Especially among the so-called little people, the lay people, the non-professionals, the people at the grass roots, the people in the local churches.

Most of these people may be theologically semi-illiterate. They may be slow to change and quick to take offense. They may be touchy about being pushed around. They may be inconsistent and at other times terribly stubborn.

They work in the mill, farm the land, and teach school. They sell insurance, and automobiles and furniture. A few of them are doctors, lawyers, engineers, or college professors. Mostly they are men and women who work a forty-hour week, go to the supermarket, mow lawns, putter in the basement, and get together for bridge on Tuesday afternoon.

With all of their idiosyncrasies and inconsistencies, their sins and their vices, they are the people of faith, the household of God. They are of the earth, earthy; and they are of the heaven, heavenly. Surely they must at times try the patience of a very patient God and drive Him near to distraction—if we may project an anthropomorphic image.

Yet, with all of their faults, they stubbornly hold to at least one virtue: the conviction that God loves them; that Christ died for them; that their

sins are covered by what He did upon the Cross; that the validation of it all is evidenced in His resurrection and in His continued presence in the Holy Spirit.

These hard-handed, hard-headed and sometimes hard-hearted people are more the Church than the thin line of us who speak from pulpit and platform, who sit in editors' chairs, who run, run, run all week and preach, preach, preach on Sunday morning. They constitute the Church because of their sheer numbers.

This mass of believing, sinning, repenting humanity is enough to drive the bona fide saints out of their minds to turn the reformers into alcoholics and prophets into hermits. In dire frustration and vast provocation we explain to nobody in particular, "Why can't they be like *us* who have read all the right books and thought out all the right answers and mapped out all the proper routes to Utopia? Why will they not be what *we know* they ought to be?"

We attack their impacted "ignorance" with audio-visuals and psychological warfare to no avail. We gather them into groups and consultations, in workshops and seminars, in institutes and retreats. But what comes of it?

After two thousand years of huffing and puffing, of blowing and showing, of scolding and molding, where have we gotten? Only where human ingenuity

y and man-made machinations will always take us: far along toward the end of our rope.

But man's extremity is God's opportunity. If we have reached the point here we see how foolish is man's wisdom and how wise is God's way, perhaps we may be ready to listen to the

admonition "Not by might, nor by power, but by my Spirit, says the Lord of hosts."

Perhaps the people of God are waiting for the clamor to subside that they might listen for some authentic voice—even that still, small voice of God speaking like silence after thunder.

Our Homes for Older People

One of the great areas of Christian service being carried forward in North Carolina is our ministry to older people. United Methodists of the state are rendering a magnificent service through the Methodist Retirement Home at Durham, and The Methodist Home with its Wesley Nursing Center at Charlotte.

These homes—and this is the right word for them—offer a great outflow of compassion. They are islands of tranquility in a sea of suffering. They assuage the sharp bite of loneliness, and offer a setting in which wholesome creative activity can continue.

They are operated by personnel who

combine lofty Christian ideals with a high degree of technical capability. They offer to the residents an enlightened standard of interrelationship, and point up this basic idea: that people are of priceless value. They provide a pleasant and comfortable environment in which God is honored and worshipped, and Christ is shared.

Because of the kind of communities they are, our Methodist homes for older people exert an influence that extends far beyond their own walls. They set a standard which represents a challenge to all such homes. Because of what they are, other such communities in other places must be better than they otherwise might be.

A Report That Should Not Be Delayed

Last fall the Council of Bishops set up a committee to investigate charges made against the Methodist Publishing House in Nashville. The committee was duly organized, and subcommittees were charged with carrying out certain specific areas of investigation and evaluation.

To date, the only report we know of which has come out of the committee was when the Rev. Dr. William M. Ames of New York City, one of its members, appeared before the Board of Publication at its meeting on March 15 to say that the committee was not yet ready to report.

In the meantime, charges against the publishing house are being hurled about with reckless abandon. We believe that there should be a moratorium upon such charges, until the duly appointed committee can make its report after thorough investigation. Moreover, we believe that it is of the utmost importance that this committee not continue to delay the completion of its work. It should place the highest priority upon the expediting of this assignment. Continued delay can seriously hurt the United Methodist Church and one of its fine institutions.

Bishops' Message Deals With Crucial Issues

TWO CRUCIAL issues—world hunger and the generation gap—are dealt with in a message to United Methodists adopted in Charleston, W. Va., by the denomination's Council of Bishops.

The message calls upon United Methodists to encourage every unit of their respective governments "to give human need top priority in all policy decisions and fiscal expenditures, and to witness to the humane impulse of the Gospel in all their relationships."

The message deplores the expenditures "in most of the nations" of more money on military establishments than on all programs and agencies for human betterment combined.

Pointing out that the present world population of 3.3 billion is expected to double in the next 30 years, concern is expressed in the message that mankind is losing the race to produce enough food for an expanding population.

The bishops also declare that "responsible family planning must be encouraged as one solution to the acute population problem."

Speaking of the generation gap, the bishops' message asks church members to avoid "characterizing all youthful dissent as immature and irresponsible" and to "distinguish between violent anarchy and flagrant immorality, on the one hand, and honest searching for standards of morality, on the other."

The message declared that most of the young people "are sensitive and responsible; a small minority has followed a course of purposeless destruction."

The message calls for young people to be included "as partners in significant decision-making processes of the church's institutional life."

Establishment of channels of communication should be encouraged, the bishops declare, so that "the generations may listen and respond to each other in mutual love and respect."

During the April 8-10 meeting in Charleston, officers of the several Colleges of Bishops of the United Methodist Church were elected. For the Southeastern Jurisdiction, Bishop John Owen Smith of Atlanta, Ga., was elected president and Bishop W. Kenneth Goodson of Birmingham, Ala., secretary.

Five bishops of The United Methodist Church and four bishops' wives were memorialized at a service in St. Mark's Church April 8.

Leading the solemn service was Bishop Aubrey G. Walton of New Orleans, head of the church's Louisiana Area.

Two members of the fellowship—106-year-old Bishop Herbert Welch of New York and Mrs. Costen J. Harrell of Decatur, Ga.—died almost on the eve of the Council meeting. Memorial tribute will be paid them at a later meeting when members of the families can attend.

Bishops memorialized were Bishop Newell S. Booth, Bishop Benjamin I. Guansing, Bishop Matthew W. Clair Jr., Bishop Wilbur E. Hammaker and Bishop W. Y. Chen. Tribute was also paid to Mrs. Roberto Elphick, Mrs. Charles C. Selecman, Mrs. Satyavat Violet Chitambar and Mrs. Raymond J. Wade.

Methodist Publishing House Picketed

Pickets with such slogans as "Print Truth—Practice Truth" and "Equality When?" appeared at the Methodist Publishing House in Nashville, Tenn., and Cokesbury regional service centers across the nation April 11 to protest the reluctance of the Publishing House in joining Project Equality.

Sponsored by Black Methodists for Church Renewal, the simultaneous marches were originally scheduled for Good Friday but were postponed a week because of memorial services honoring the late Dr. Martin Luther King, Jr.

The Rev. James M. Lawson, pastor of Centenary United Methodist Church in Memphis and president of BMCR, spoke at an afternoon rally held in the parking lot of the Publishing House in Nashville.

The Methodist Publishing House, headquartered in Nashville, has been under fire for several months because of its refusal to join Project Equality, an interfaith program promoting fair employment. It has endorsed the principles of the program and has offered financial support but has disagreed with Project Equality officials over a "compliance review" clause. The Board of Publication, governing agency of the Publishing House, recently established a five-man committee to resume negotiations with PE officials "with the ultimate objective of joining."

Speaking to a group of approximately 150 persons, more than half of whom were white, Mr. Lawson pointed to the story of Christ running the money-

changers from the temple and said, "We must sweep out the bad news of racism and make this institution a living symbol."

Lovick Pierce, president and publisher of the Methodist Publishing House, was out of town and not available for comment. No representative of the Publishing House spoke at the rally.



ON HONOR ROLL

St. James United Methodist Church in Greenville has been added to the list of College Honor Roll churches in the North Carolina Conference. The final check for the colleges is being presented to the Greenville district superintendent, Rev. W. R. Stevens, by Louis Clark, chairman of Stewardship and Finance, while James Sullivan (right), church treasurer, and the Rev. William K. Quick (left), pastor of St. James, watch the proceedings. St. James Church is pictured in the background.

METHODIST NEWS ROUND-UP

BISHOPS COMMEND PUBLICATION BOARD

The United Methodist Church's Council of Bishops has commended the denomination's Board of Publication for naming a special committee to resume negotiations with Project Equality and has spoken out against providing public funds for private and parochial schools. The resolutions were adopted at the Council's spring meeting in Charleston, W. Va., April 10.

The resolution on matters relating to the Methodist Publishing House also stated that the Council would make public the findings of the General Conference Committee to investigate the Publishing House as soon as that committee's report is available for its consideration.

On the use of public funds for private and parochial schools, the bishops said, in part, "In the United States, where by constitutional decree there is no 'established' church, we are opposed to the bestowal of government tax support upon elementary and secondary schools sponsored by private citizens or denominational and historic church groups."

BISHOP HOWARD CHOSEN TO GIVE ADDRESS

Bishop J. Gordon Howard of the Philadelphia Area has been chosen by his colleagues on the Council of Bishops to prepare and deliver the episcopal address at the opening session of the United Methodist Church's 1970 General Conference in Baltimore, Md., April 20-24.

Choice of the Philadelphia bishop for this honor was announced as the bishops concluded their three-day

spring meeting in Charleston, W. Va., April 10. The episcopal address, while prepared and delivered by one bishop, bears the signatures of all the episcopal leaders of the denomination.

At the same time the Council of Bishops announced that speakers at the 1970 General Conference's morning worship hours will include Bishop Earl G. Hunt, Jr., Charlotte; Bishop Eric A. Mitchell, Hyderabad, India; Bishop A. James Armstrong, Aberdeen, S. Dakota, and Bishop Roy Nichols, Pittsburgh, Pa.

RECONCILIATION FUND ACCEPTANCES EXCEED GOAL

United Methodists are over the top in accepting their \$20,000,000 crisis in the nation Fund for Reconciliation.

The Council of Bishops was told April 9 in Charleston, W. Va. that 37 of 45 episcopal areas have already accepted goals totaling \$22,007,000. Reports of amounts accepted from the remaining areas will push the total even higher. Of the amount accepted, \$13,067,500 has already been pledged.

"This reflects our concern for national unity, based on justice and equality for all persons, more particularly for those alienated by reason of race or condition of poverty," Bishop Ralph Ward of Syracuse, N. Y. said in making the report. Bishop Ward is chairman of the Fund for Reconciliation.

The Louisiana and Los Angeles Areas have already overpledged their goals, Bishop Ward reported.

The United Methodist Church adopted the \$20,000,000-goal as a part of its special program for the 1968-72 quadrennium. It was hoped that the fund could be subscribed within the first year with payments to be completed by the

and of the period. Half of the money is to be expended nationally and the other half retained at the annual conference level.



RACISM GROWING IN RHODESIA?

"There is a danger that the gulf between black and white is widening," says a Rhodesian Methodist church leader. The Rev. A. Ndhlela, general superintendent of the Rhodesian Synod of the Methodist Church, further stated that there is "a fundamental crisis in relationships between the African and European communities" in Rhodesia and that mutual fears have led to "un-friendliness between the races, even in the Christian community."



YALE NAMES NEW DEAN

Dr. Colin Williams, widely-known Australian Methodist, has been elected dean of the Yale Divinity School. In addition to a varied preaching and speaking ministry, the new dean has been on the faculty of the University of Chicago Divinity School.



OVER-POPULATION PROJECT TARGET

The population explosion, a major threat to the quality of human life, is the principal target of a new United Methodist project getting under way in Washington, D. C.

Although the new Department of World Development will concentrate on curbing run-away population growth, according to the Rev. Rodney Shaw, director, it will also cooperate with the joint Catholic-Protestant na-

tional program on aid and trade now being organized. The new department is within the Division of World Peace of the Church's Board of Christian Social Concerns.

The department's specific efforts stem from actions by the General Conference in support of birth control and foreign trade and aid. The project was started in early 1969 with a \$60,000 grant for the first year's program from Harold Bostrom, a Milwaukee, Wis., industrialist and leader in U. S. population crisis efforts.



ENCYCLOPEDIA NEARING COMPLETION

The gathering of material for the Encyclopedia of World Methodism is nearing completion, according to announcement from Bishop Nolan B. Harmon of Atlanta. Since his retirement, Bishop Harmon has been editing the monumental work. It is to include material related to the former Evangelical United Brethren Church as well as of varied branches of Methodism.



METHODIST NEWS CAPSULE

The Methodist Church of Great Britain has received a request from President Kenneth Kaunda of Zambia for the appointment of the Rev. Colin Morris, missionary of the British church, as adviser to the president.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

WANT A CHANGE? Great challenge for D. C. E. Apply First United Methodist Church, P. O. Box 926, Newton, North Carolina 28658.

FOR SALE: Two-bedroom house, 45 Ivey Lane, Lake Junaluska, N. C. \$12,500. Call or write M. E. Harbin, 1236 Maxwell St., Salisbury, N. C. 28144 or telephone 636-1206.

WANTED: Full-time D.C.E. or Educational Assistant. Contact R. P. Bunch, Forest Hill United Methodist Church, 41 Buffalo Avenue N.W., Concord, North Carolina 28025.

ST. MARY'S JUNIOR COLLEGE RALEIGH, N. C.

A small liberal arts college for women. The program is enriched by specialized courses in Art, Expression, and Music. Two years of college preparatory work is also available.

RICHARD G. STONE, President

Have You Thought?



**What You Would Do If
You Found Yourself**

**ALONE
SICK
DESTITUTE
?**

Almost without exception prospective members state that their purpose for desiring to enter The Home is to find security and someone who cares. The security they talk about is many-fold. It takes such forms as: "What will happen to me should my money become exhausted?" "Who will look after me if I get sick in the middle of the night?" "What will happen if I have a long-term illness?" "What will I do if I outlive the immediate members of my family?" "Who will look after my affairs if I become incapable of doing this?"

Another concern is companionship. As one woman expressed it, "I never want to be lonely again."

Your Church Has!



Your Church has thought about these things. For it realizes that SECURITY and SOMEONE WHO CARES are extremely important to the older person. It has realized what loneliness and fear can do to a person. One of its finest efforts to meet the needs of people in the name of Christ and His Church is The Methodist Retirement Homes, Inc., which is owned and operated by the North Carolina Annual Conference of The United Methodist Church.

As a retirement home, only those who are reasonably able to care for themselves are accepted. Preference is given to Methodists, both clergymen and lay people from eastern North Carolina, although others are accepted. Once accepted, a member is kept for life. Each case is considered individually by the Admissions Committee, both as to physical condition and finances. Requirements are a minimum age of 65 (62 for apartments), a life of service to the church and community, and a need for services offered by The Home.

Members of The Home are on either a monthly basis or on a Life Contract. Those who are financially able pay the cost of their keep, and, in addition, are urged to make gifts to The Home. Others pay according to their ability, and the Church, through its benevolent program, provides the difference.

Members entering The Home on a Life Contract find complete security. The Home guarantees care for the member as long as he remains in The Home.

A MESSAGE FROM BISHOP CANNON

The Methodist Retirement Home in Durham is considered by people everywhere as one of the finest institutions of its type in the United Methodist Church. All of us in North Carolina should be proud to claim it as our own.

This institution is not separate from or independent of our church. Rather, it is The Church itself in this field of service. Therefore, we should give those who live there all the love, concern, and help that it is possible to give any of our people. The financial support of this institution merits consideration by all of us.

Therefore, I am pleased to commend it to you as an object of your charity, your care, and your continuing concern.

—William R. Cannon, Resident Bishop

In exchange for this protection and security the member is asked to leave part of his estate to The Home.

The monthly rate, whether on monthly basis or on Life Contract, covers room, board, laundry, maid service, services of The Home's physician, the routine medicine, and the nursing and geriatric care available in The Home's infirmary, along with the religious and social program of The Home.

These People Transform Your

Your money, contributed through your local church budget, has "reached out" to provide the facilities for the care of those who want and need the touch of your loving hand in the sunset years of life. The Home has never had a Capital Funds campaign. It was built with borrowed money. The current indebtedness is \$390,000 and the equity is in excess of one and one-half million dollars. In order for this facility to fulfill its purpose, there must be adequate maintenance of the building and equipment and there must be those who care for the cleanliness of the building, the grounds, the Members' rooms, and the Members' personal laundry. These are all a necessary part of giving love and security in your name to those who need it so desperately. But all of this would be meaningless without the tender, loving care of consecrated men and women who, in your name, perform the multitude of daily tasks necessary to the operation of The Home.

The business staff of The Home must perform its tasks of public relations, the



financial operation of The Home, the rendering of services—such as banking, post office, mail delivery, etc.—to the Members and, in many cases, helping the Member with his personal business affairs—such as the paying of personal bills and the filing of income tax returns.

In The Home the Members live a



The Rev. Joseph F. Coble, superintendent, Mrs. Holland Hale, religious and social director, and the Rev. Harvey L. Johnson, administrative assistant, in The Home's Library.

Money Into Loving Service

well-rounded life, for most of the services necessary for an older person are available under one roof. Room, board, laundry, dry cleaning, the services of The Home's physician, the routine medications, and infirmity care when needed are all provided without additional charge, along with the social and religious program of The Home.

What does it cost for a person to live in The Home? The Board of Trustees has set the rate, as of February 1, 1969, at \$225 per month. This is considerably less than the actual cost of maintaining a member in The Home but is an amount that a reasonable number of people can pay. Some members pay more than this amount, either because



they have the ability and desire to, or because they are requiring an unusual amount of medical and nursing care. Approximately 45% of the Members in the Main Building pay less than this amount and their cost is defrayed through the benevolent program of the Church, special gifts, and bequests.

How would I go about making an application for membership in The Home? You would file an application which will place you under no obligation. The admissions committee will consider your case, and if you meet the basic requirements, the committee will accept you, tentative to: (1) the recommendation of The Home's physician after an Entrance Physical Examination, (2) the availability of a room, and (3) the working out of satisfactory financial arrangements.



Left to right, R. Dillard Teer, president of the Board of Trustees for The Home, and Reid A. Maynard, vice president of the Board of Trustees.

Reaching Out

During your lifetime you help support The Home through your local church budget, special gifts, and your prayers. You make it possible for Christian-minded employees to interpret, day by day, not only their own Christian experience, but also the witness of your Christian concern, along with that of The Church, to the lives and the hearts and the minds of the Members of The Home. By including The Home in your will, your concern for the elderly continues beyond your lifetime.

Your Financial Support Provides Tender-Loving Care



The Member cannot truly enjoy the full benefits of a Christian environment in a Church retirement home without a reasonable amount of good health. Therefore, the health care of the members in The Home becomes a very vital part of the day-by-day program of The Home. Though The Home does not accept nursing cases, it does keep members for life once they are accepted. In a modernly equipped and excellently staffed infirmary, members who need such service are given the best nursing care available. The Home's physician, Dr. William Poe (top left) holds regular office hours in the infirmary and nurses are on duty at all times. Staff doctors are on call around the clock. Mrs. Louise Goodyear, Supervisory Nurse (bottom left), sees that all the doctor's directions are carefully and correctly carried out.





MAIN DINING HALL

Three of the outstanding events of every day take place in these settings: breakfast, dinner, and supper. Uncle Billy Brown often called them the time of "good food, amply served." He said, "Our food is all we could want, cooked well and served well, and it is abundant." Mrs. John Wesley Jones, ADA, Supervising Dietitian (center right) sees that this description remains accurate. Three meals a day must be provided that are nutritious, appetizing, served in such a way that it is a pleasure to partake of them, and yet be done at a modest cost.



INFIRMARY DINING HALL





The twelve recently-completed apartments bring the total to forty-two. These are being filled rapidly.



Security Plus

To occupy an apartment, the member must meet the same requirements and make the same financial arrangements as Main Building Residents and will receive the same services. In addition, the apartment members make an initial capital gift in the amount of \$10,000 which will give them the right to occupy an apartment as long as they are members of The Home. This gift amortizes the additional cost of this luxury service, thus making the apartment self-supporting. Apartment members may later move into the Main Building or Infirmary on their request or on doctor's orders.

Mr. and Mrs. H. L. Jordan, formerly of Siler City, in the living room of their apartment.



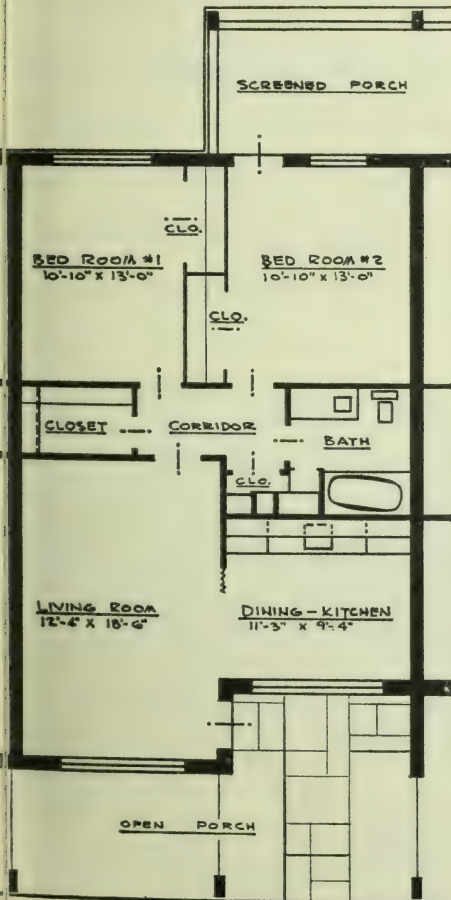
Mr. E. B. Dingus, one of many residents with automobiles.

NEEDED

The ever-increasing cost of care in The Home means that more and more older persons do not have sufficient assets to meet their financial obligations. In order to meet the needs of these older persons, the Church must provide more BENEVOLENT MONEY.

NEEDED

Since the essential nature of a Church facility requires that it be staffed by dedicated Christian laywomen and laymen, YOU can help by encouraging consecrated LAY PEOPLE to share their devotion and talent with their Church by seeking employment in a Church-related Home. You can also let the Home know of potential employees.



Apartment Floor Plan

MORE NEEDED



One of the circles from Bethany United Methodist Church, whose members do volunteer work at The Home. Mrs. Mildred Kirkland is chairman.



Morning devotions conducted by members, staff, or visiting speakers, begin each day at The Home. These services are a vital part of the religious program.



The Home's Singing Group spends many enjoyable hours. This is pleasure for the group and for others.

"The real meaning for life at any age is found in man's relationship to God, and this relationship gives meaning to all human values. The goal is not to keep the aging busy but to help them find in every



Professor F. A. G. Cowper proudly displays a bell from the collection of his late wife. This collection of approximately 600 bells includes a Temple Bell from India.



Keeping one's clothes in good repair is important.



Serving as hostess is one of the fine ways that members perform a service for The Home.



The Home is very proud of the Art Class which the members organized, sponsor and teach.

moment an opportunity for greatness."

—White Conference on Aging

The total program of The Home creates an atmosphere in which this goal can be achieved.



FIRST CENTENARIAN

The Rev. French R. Lowry, born April 11, 1869, a member of the North Carolina Annual Conference, is The Home's oldest member.



Some members enjoy spirited competition while



others relish the quietness of a friendly visit.

The Formation and Preservation of the Bible

Background Scripture: Exodus 34:27; I Chronicles 29:29-30; 2 Kings 22:8-13; Jeremiah 36:27-32; John 21:24-25; 2 Peter 3:15b-18; Revelation 1:11, 19.

One might say the Bible *ought* to be the greatest book in the world; it took nearly a thousand years to write it! This is in sharp contrast to the sacred writings of Islam, where the claim is made that the entire work was revealed to Mohammed in the course of a few short years. However, if we look at the sacred writings of the Hindus and Buddhists, we shall see that their "Bible" like ours took form only after a long period of time and represents the contributions of various writers.

All seven of the background Scripture references cited above have one thing in common, though taken from various periods in the development of the Bible. It is their concern to emphasize the process by which the will of God was communicated through the writings of men. The reader is urged to read all these references carefully.

Exodus 34:27, and following, records the experience of Moses as instrument by whom the will of God was revealed through the Law. In I Chronicles 29:29-30 we have one of the many instances where reference is made to books that do not appear in our Bible. This would suggest what is now a commonplace fact with scholars, namely, that the writers of the Bible used many sources that no longer exist in their original form. In 2 Kings 8:13 we have an account of the first time a writing is openly and publicly declared to

be Holy Scripture (this writing is now to be found in Deuteronomy, chapters 12-26). This happened in 621 B.C. and gave rise to a remarkable reformation under the young king Josiah.

An illustration of the struggles that sometimes occurred between the Hebrew kings and their prophets is found in Jeremiah 36 (the whole chapter should be read). In this account king Jehoiakim destroys the first edition of a written prophecy by Jeremiah who immediately orders his secretary, Baruch to make another copy of the sermon. This should be a lesson to book-burners! One doesn't destroy Bible truth by burning the paper on which it is written!

We now turn from the Old Testament to the New for other examples of the development of the Bible. In John's gospel, chapter 21, verses 24-25, we have reference to the way in which this writing came into being. We may note first that often the books of the Bible make no claim to divine inspiration. But here the writer says he is the witness to the things he writes about. He also reminds us that what has been written down is only a small part of the life and work of Jesus, and that a complete account would require many books.

How did Paul's writings come to be recognized as Scripture? Fortunately

we have one example in 2 Peter 3:15-18 where we find reference to the writings of "our dear brother Paul." However, the author of 2 Peter goes on to observe: "There are some things in them hard to understand, which ignorant, unsteadfast people twist to their own ruin, just as they do the rest of the Scriptures."

A final example of what we find in the Bible regarding its formation is seen in Revelation 1:11, 19. Here the author of the book tells how he came to write it. As he explains: "On the Lord's day I fell into a trance, and I heard a loud voice like a trumpet behind me say, 'Write what you see in a roll and send it to the seven churches.'" Most writers of inspirational literature in our time would make no claim to "hearing voices," but nevertheless they sometimes give us hints of when and how the urge to pen their thoughts came to them. Sometimes they say that it came after long and anguished brooding over the mystery of life. This would not be too unlike a prophet such as Isaiah who gave us in chapter 6 an account of how he became a prophet.

Very little space remains to consider how the Bible has been preserved through the ages. However, men have died a martyr's death for translating it into the language of the people. For centuries it was only the priests and the scholars who had ready access to it, but with the invention of printing it became the common property of Western civilization. The problem is no longer how to acquire a copy. The problem is that too many people still regard the Bible as a sort of "museum piece," little realizing that it is as modern as the morning newspaper. The destruction of all the Bibles in the world by some evil dictator is unthinkable. But there is another factor to reckon with. The factor is *neglect*. Will the Bible become silent because no one reads it?

Council of Churches Meets Next Week

The North Carolina Council of Churches will hold its 32nd Annual Assembly next week at Rocky Mount, hosted by the First Presbyterian and the First United Methodist Churches. Dr. Thomas A. Collins, president of N. C. Wesleyan College, is president of the Council.

The Pastors' Conference is scheduled April 29 at the First Presbyterian Church. Starting at 9:45 a.m. with a devotional address by the Rev. Cortez A. Cooper, Jr. of Raeford, the conference will continue through the day on the theme, "Reach In! Reach Up! Reach Out! — Personal Religion and Social Action." The other morning speaker will be Dr. Richard H. Luecke, Director of Studies for the Urban Training Center in Chicago, who is at the present Visiting Professor at Yale Divinity School. Dr. J. Sherrard Rice of Atlanta, secretary of Christian Witness of the Board of National Ministries, Presbyterian Church in the United States, will speak in the afternoon.

The Assembly of the annual meeting will be held the evening of April 29. Dinner will be served at the First Presbyterian Church at 6:00 p.m., following which the Rev. William G. Sharpe of Benson Memorial United Methodist Church in Raleigh will direct a youth group in a "happening." The first formal session of the Assembly, a public meeting, is to come at 8:00 p.m. in the sanctuary of the church. Dr. Samuel D. Proctor, Professor of Education in the Graduate School of Education at Rutgers University, will deliver the address.

The business sessions of the Council's Assembly are to take up the day on April 30, beginning at 9:00 a.m.



WOMEN'S NEWS

Western North Carolina Conference

MRS. JOHN C. WRIGHT

CONFERENCE PRESIDENT SPEAKS TO EXECUTIVE COMMITTEE

"We are not reaching the young women of our Conference," said Mrs. W. Frank Redding, Jr., Conference president, in a message to the members of the executive committee in session at Pfeiffer College in March.

Mrs. Redding was presenting an analysis of the reports made by local societies in December. She continued, "Only 597 societies sent in evaluation reports to Service Center. The membership reported was 23,039, with this breakdown: those under 30 years of age, 2,602; ages 30 to 50, 11,648; over 50, 14,789. To me this says something! We are not interesting the young women!"

She added, "There are other interesting figures given. Of the 597 societies reporting, 520 observed the Call to Prayer and Self-Denial, and, according to the report, 543 had Charter Services of Celebration.

"There are some answers that concern me. One is the communicating from conference level to district level, and from districts to local societies; and also those who fail to take advantage of training opportunities planned for them. Do we need to take a look at our methods? What can we do to increase attendance at the School of Christian Mission? Or other meetings? Do we need to make some changes?"

Mrs. Redding pointed out that "In

the last year of the Women's Division the giving had continued the increase in giving that had been the trend for the past 28 years, during which time \$250,000,000 had been given. A total of \$14,262,146 was given in the last year, an increase of over 3.2 per cent. It is significant that over 40 per cent of the budget of the Board of Missions is contributed by the Women's Division."

The Women's Division also has a program through the Sections of Christian Social Relations and the Program for Education for Christian Missions and for other special programs, she said.

She voiced appreciation to the conference and district officers and to the committee chairmen who had worked so well in carrying out the purpose of the society. She concluded, "May we complete this first year as the Conference Women's Society with a record of giving to missions and related causes and a growth in our spiritual life and in our concern for others."

WNC WOMEN NAMED PFEIFFER TRUSTEES

Four Methodist women of the Western North Carolina Conference were named to the Board of Trustees of Pfeiffer College at a recent executive meeting. They are Mrs. Minnie B. Smith, Greensboro; Mrs. Tom Harrell, Salisbury; Mrs. E. Dudley, Lenoir; and Mrs. Carl King, Charlotte.

Two had been previously named to the board by the national Board of Missions, along with three women from other areas. Mrs. Carl King, Charlotte

nd Mrs. W. Frank Redding, Jr., Ashero, are the two from WNC. The other three are Dr. Evelyn Berry, New York; Mrs. H. M. Russell, Morristown, Tenn., and Mrs. H. E. Arterburn, Park City, Ky.

The three alternates named from the WNC Women's Society are Mrs. Henry Smith, Monroe; Mrs. Alice P. McLeod, High Point, and Mrs. Robert Smith, Mt. Airy.

BETHLEHEM CENTER DAY CAMP

Summer Adventure III is the name Bethlehem Center has chosen for its summer day camp program for boys and girls of the Center. It begins June 7 and lasts for a period of seven weeks. It will bring added adventure into the lives of more than 150 boys and girls.

Any individual or organization in the Conference is invited to help bring this adventure to the boys and girls by contributing to the fund for the camp. A

twenty dollar contribution will assist one child to attend the day camp—the children themselves will help with part of their camp expense.

"We expect this to be our biggest and most successful program," said Miss Lucy Gist, director, Bethlehem Center.

She added, "The boys and girls who will reap the benefits would not otherwise have the opportunities. We are looking forward to many rich experiences for our young people."

Checks should be made payable to Bethlehem Center and mailed to 2705 Baltimore Ave., Charlotte, N. C. 28203. The letter should be marked "Summer Adventure III."

Since the program begins June 9, the directors of the program need to know by May 23 how many boys and girls are enrolled. The number of campers depends on the number of contributions!!!



WOMEN'S NEWS

NORTH CAROLINA CONFERENCE

MRS. IVAN E. WELBORN

EXECUTIVE COMMITTEE MEETING, DURHAM DISTRICT

The Durham District of the Women's Society of Christian Service, The United Methodist Church, held its executive committee meeting at the Blair House, Durham. Mrs. C. D. Scott, district president, opened the meeting with prayer.

Mrs. D. E. Skakle, chairman of Spiritual Growth, gave a meditation with scripture from the 17th chapter of John.

A special tribute was made to Mrs. Blanch Smith, the North Durham sub-

district leader, who died in December.

Mrs. Scott reported on the Conference executive committee meeting, telling each officer the reports she had heard from the conference officers about their particular line of work.

Mrs. Cannon, the vice-president, announced that the Rev. and Mrs. Clyde Tucker, missionaries from Chile, will be the speakers at the Annual District Meeting.

Mrs. Kale, treasurer, reported that \$14,044.49 had been sent to the conference treasurer for missions.

Announcements were made of the

subdistrict meetings to be held in the spring.

Mrs. T. G. Lampley, Secretary
Durham District

SAMARCAND MANOR

Mrs. Sam A. Dunn, past conference president of the Women's Society of Christian Service, North Carolina Conference, has recently been installed as president of Church Women United.

The main project of Church Women United for the coming year is to raise \$60,000 to enlarge and furnish the chapel at Samarcand Manor to seat the student body, staff, and visitors totaling about 500.

Samarcand Manor is one of the eight institutions under the North Carolina Board of Juvenile Correction serving delinquent youth. This school serves 320 students, age 10-16. At the present time services must be held in the school auditorium.

The staff, Board of Juvenile Correction, and Church Women United are keenly aware of the urgent need for an adequate chapel which would provide for the strongest and most positive spiritual impact upon the students.

The costs of providing for an increasing enrollment, additional staff, repair and renovation of buildings, and the construction of new cottages and school buildings have consumed allotted state funds. Non-governmental funds are essential for this project.

The North Carolina Conference of

the Women's Society of Christian Service is eager for the students of Samarcand Manor to be provided with this chapel and is asking local societies to send contributions for this project.

The Samarcand Manor Chapel Fund is a non-profit project and all contributions are tax deductible.

All contributions should be sent to:
Samarcand Manor Chapel Fund
Mrs. James A. Boyer, Treasurer
1504 Oakwood Avenue
Raleigh, N. C. 27610

Dr. Ellen Winston is honorary chairman of the chapel fund.

INFORMATION

All local presidents should have received a copy of the second report for this year. This report is due June 1st. If you have not received your copy please write Service Center, 7820 Reading Road, Cincinnati, Ohio 45237, and they will send you a copy.

The Women's Society of Christian Service has adopted for its emblem the same emblem that The United Methodist Church is using.

Dates to remember:

Spiritual Enrichment Days—Louisburg College, June 11-12.

School of Christian Missions—Methodist College, August 16, 17, 18-21.

The charter date has been extended through June 1969. Due to the Charter Day materials arriving so late in many societies, the date was extended.

Each local society should elect officers as soon as possible. Names and addresses of officers should be in the hands of the district secretaries by the middle of May. These officers will take office in September.

Please study the issues coming up in the State Legislature and national legislature. Talk, then act! Write to your state and national legislators, give them your opinion on the issues coming up for vote.

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SILER CITY, N. C.

UM Women Hear About Poverty

The United Methodist Church, concerned about an unwanted reputation as a religion for affluent, middle class Americans, is moving into programs which will deal with poverty in the U. S. and overseas.

Charlotte was the scene April 11-13 of a "Hub City" workshop for women from four states who will begin during September to train United Methodist women of the two Carolinas, Georgia, and Florida how to combat the conditions of poverty which are coming to light across the nation.

The North Carolina training will take place in Asheville, Raleigh, and Winston-Salem.

In most areas of social concerns involvement during the last decade, the United Methodist Church has been led by its women. The "Hub City" workshops now under way across the U. S. by the Women's Division of the national Board of Missions, is the newest trust.

In Charlotte, the 100 women attending the workshop were given such information as:

"What happens to children who survive hunger and malnutrition? Medical science says malnutrition damages the brain and body. Children deprived of normal brain development lack stamina, initiative and the motivation to sustain physical activity." (Dr. Raymond Wheeler, Charlotte physician and a member of the Citizens' Board of Inquiry).

"I get frustrated when I talk about getting food before children. Food is not the problem. The problem is *proper* food. Seventy-five per cent of children born premature are from low income mothers. We are wasting tax money trying to educate children born not to

learn before they ever come into the world." (Oliver Freeman, principal, Lincoln Heights School, Charlotte).

"People get to the point in hunger where they can't eat. If your body needs so many calories a day, and you get less, you have hunger. The developing nations are in a vicious cycle—poor housing, poor nutrition, poor education, under-production, low income, little money for investment, which leads to poor housing and the cycle begins again." (Dr. James Alley, United Methodist medical missionary to Bolivia).

"We give our medical missionaries so little money and equipment, which is largely outdated, that they can serve only a comparative few. We're so poor back home trying to pay for our buildings we felt we had to have, we can't support our medical work overseas." (The Rev. William B. Bobbitt, Jr., Maiden, leader of medical mission teams from the U. S. overseas).

"Poverty is a cluster of problems rather than a problem, and requires a cluster of solutions. The Church gets involved by getting out of the way, in many instances, and not blocking the road; by sending people with adequate motivation into where they can do the job. Organized religion does not command the human, financial and technical resources to do the big job." (Dr. H. Eugene Peacock, pastor, First United Methodist Church, Charlotte).

The women heard other talks from lectures and panelists, formed into discussion groups, and carried home with them kits of reading and reference material for use in the fall workshops and the continuing battle on poverty.

Mrs. C. C. Herbert, Jr., of Charlotte, headed the April 11-13 "Hub City" workshop training in First United Methodist Church of Charlotte.



THE CHILDREN'S PAGE

MRS. CATHARINE VICK

Dear Girls and Boys:

When you learned the names of the books in the Old Testament, you learned some which were called the Books of the Prophets. Have you ever wondered what a prophet is? Sometimes people think of an old man with a long beard who tells things that he says will happen in the future. One definition of a prophet is a person who predicts, or a person who proclaims a great cause. The word really means "to speak for," as it comes from two Greek words which mean *for* and *speak*.

In the Old Testament we read the words of many prophets who spoke for God. They were men who came from ordinary life and they had a message which they had to tell. These men were not popular; they were often hated and laughed at, but they were brave and spoke the message that God had given them. Many of the things they told the people apply to our living today. For the next few weeks we will think about some of the men who were called the prophets and see if their message could be for us today.

AUNT GAY



A PROPHET OF JUSTICE

Almost every family in Palestine kept some sheep. The shepherd took good care of the sheep. He knew where to find green pastures. He always found quiet streams where the sheep could drink without danger. He helped his

sheep over sharp rocks with his staff and he used his rod or club to frighten away wild animals. At night he carefully counted the sheep as he led them into the sheepfold and then he slept in the doorway to guard his sheep. A shepherd's life was lonely with no one to talk to. He spent many hours on the hillside thinking and planning.

Amos was a shepherd who lived in Tekoa about five miles south of Bethlehem. Beside his sheep, he owned a few sycamore trees. For the sycamore fig to ripen it needs to be pinched or scraped. That was one of Amos' jobs. He was a humble man and his work as a shepherd and as a dresser of sycamore trees were both lonely jobs. Amos had a lot of time to think.

Amos lived in the southern kingdom of Judah but he had heard of the wickedness and corruption in the northern kingdom of Israel. Israel had been at war and had won many victories. The ruling class had much power and wealth. Amos heard how the rich people lived in houses of stone and had furniture inlaid with ivory, and wore expensive clothes and jewelry. And yet they cared nothing for the poor. The conditions of the poor could hardly have been worse. They lived in one room mud houses clustered together in little villages. Sometimes they had to sell their children into slavery to pay their debts to the wealthy land-owners.

ometimes the big land-owners took away what little land they had when they couldn't pay their debts. Amos thought of all this injustice and he also remembered the Hebrew law which told the people to have even balances.

The more Amos thought about these things, the more certain he became that God wanted him to leave his sheep and go to Israel to remind the people of how far they had fallen from God's way. Amos did not consider himself a prophet but a humble shepherd with a message from God.

And so Amos left his sheep in the care of someone else and went north to Bethel where a religious festival was going on at the royal sanctuary. There were crowds of people there. Fearlessly, Amos stood up in the market place and told the people that God wasn't interested in empty ceremonies, that what he wanted was justice for all his people.

Amos said, "Seek good, and not evil, that you may live; and so the Lord, the God of hosts, will be with you, as you have said. Hate evil, and love good, and establish justice in the gate."

The priest, Amaziah, who heard what Amos was telling the people, told him to go home and tend to his own affairs. But Amos kept right on preaching for, he said, "The Lord took me from following the flock and said, 'Go, prophesy to my people Israel.'" He continued to preach against oppression of the poor; the wrong idea the people had of what would please God in worship; the rich women who thought only of parties and fine clothes, and their ingratitude to God. He warned that all his wickedness would be the cause of the end of their nation. But he also told the people that God would never desert his people. Eventually the kingdom would be restored and there would be a happy future.

Do you think that Amos could be

speaking for God in our day and country?



PRETTY, PRETTY

A bird was chirping loudly
Outside my door today.
"Pretty, Pretty, Pretty,"
I thought I heard him say.
I hurried to the window
To see what caused such glee,
And there I found a wondrous sight
That God had planned for me.
The flowers had popped open
Almost overnight.
The trees were wearing dresses
Of pink and red and white.
The little leaves were lacy,
The grass was fresh and green.
The bird sang, "Pretty, Pretty,"
And I agreed with him.



A PROVERB

The following letters make a proverb we find in the Bible. Can you separate the letters and discover what it is?
"Asoftanswerturnsawaywrathbutaharshwordstirsupanger."



FOR FUN

A little boy in a hospital was told by his nurse that if he wanted anything, just to push the buzzer. Later, the nurse heard the buzzer and she asked over the intercom, "What can I do for you, Tommy?"

When there was no answer, she repeated the question. There was still no answer, so, a little alarmed by now, the nurse asked, "Tommy, do you hear me?"

Over the intercom came a small frightened voice: "Yes, wall, I hear you."



ANSWERS FOR LAST WEEK

Adam; Aaron; Amos; Ahaz; Abraham;
Absalom; Abednego; Abel;
Ahab; Asenath.

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News and Information

Interpretations

Inspiration

This year it has come out in a new dress. Smaller in format, it has gone to color, to more readable type, to more line drawings and pictures.

It is offering a once-a-month supplement giving information about the conference program, what is being planned, suggestions for local church leaders. This is an indispensable aid to pastors and church officials. Prepared by our conference leaders; it brings together in one piece of literature the vital information needed by church leaders and members.

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CAROLINA BRIEFS

Bishop Earl G. Hunt, Jr., will preach at the 11 o'clock worship service of Trinity Methodist Church, Asheville, on Sunday morning.

Rev. Clayton S. Luce of Fort Lauderdale, Fla., and a member of the Florida United Methodist Conference, preached during Holy Week at City Road United Methodist Church, Elizabeth City. Eight adult additions to the church followed the series.

The Rev. Sid Huggins, North Carolina Conference evangelist, will preach revival services at Person Street United Methodist Church, Fayetteville, beginning Sunday, April 27, and continuing through May 2. Services will begin each evening at eight o'clock.

Mrs. Beryl Hayman Draper, 52, Conway, N. C., daughter of Rev. and Mrs. L. D. Hayman of Southport, died suddenly March 28 of massive coronary occlusion. Funeral services were held March 30 in the United Methodist Church of Conway. In addition to her parents, she is survived by her husband, Leo Draper of Conway, and a brother, Dr. Louis D. Hayman, Jr., of Jacksonville.

The Westview United Methodist Church, Harrells Charge, will be consecrated in services on May 4 at 11 o'clock. Rev. L. C. Vereen of Raleigh, executive director of the Board of Missions for the N. C. Conference, will be the speaker. Other visiting ministers will be Rev. Clyde G. McCarver, Wilmington District superintendent, and Rev. C. Freeman Heath, former pastor. Rev. George Blanchard is the present pastor. The church building was constructed at a cost of \$72,000.

James Donald Phillips of Bahama, N. C. has completed the requirements for graduation from Southeastern Baptist Theological Seminary. He will be awarded the Master of Divinity degree at commencement exercises May 30. He is pastor of Mount Bethel United Methodist Church in Bahama.

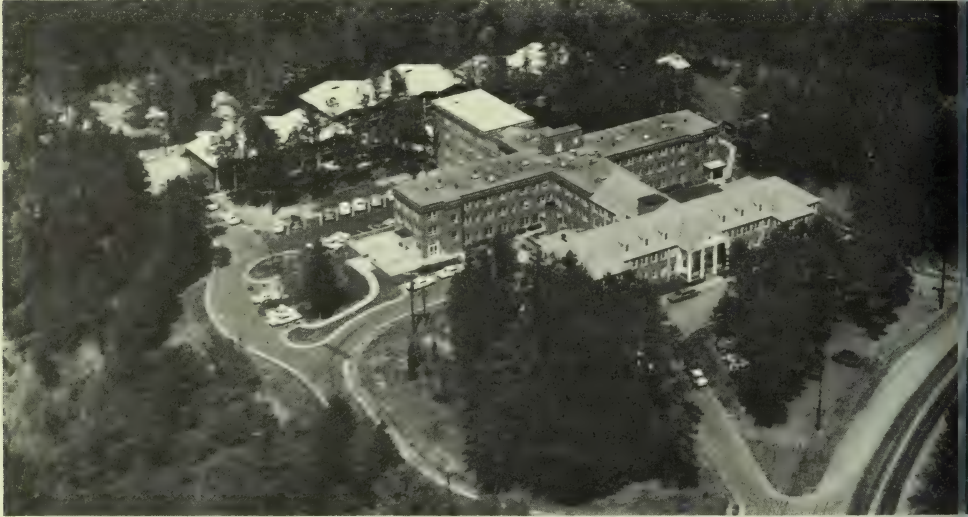
Mt. Tabor United Methodist Church, Greensboro, will hold a special service on the Quadrennial Emphasis, May 4 at 7:30 p.m. Dr. J. G. Winkler, Greensboro District superintendent, will introduce Bishop Earl G. Hunt, Jr., who will bring the message. Rev. G. M. Phelps, Sr., is pastor of Mt. Tabor.

A new Baldwin organ has been given to Main Street United Methodist Church, Albemarle, by Mr. and Mrs. W. A. Lowder. The gift was in memory of the Lowders' daughter, Ruby Lorine Lowder, who was born July 16, 1931, and died June 19, 1933. A service of dedication led by the pastor, Rev. O. L. Easter, and a dedicatory recital with Michael C. Payne as guest organist were held on Palm Sunday. Wade McSwain, chairman of the Administrative Board, presented the organ for dedication during the service. The new instrument will be used in the sanctuary. The one formerly used in the sanctuary has been placed in the Ladies' Parlor of the church.

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The trustees of The Home feel that another home strategically located within the bounds of the Conference should be built as soon as possible. Those on the waiting and deferred lists are not there because they do not need and want a home but because rooms in the domiciliary unit remain filled to capacity!

With the present waiting list, along with applications and serious inquiries which come almost daily, if a new home were started now, it would be filled to capacity as rapidly as new residents could be processed. It is increasingly difficult to explain why worthy applicants have been on the waiting list for long periods. Most of these need NOW the services The Church offers through The Home.

With increasing availability of services needed by older people, many prefer to remain outside a retirement facility until faced with long-term chronic illness. Their major concern is that the services and tender, loving care found only in a Church-related Home be available when needed. To meet the needs of these people, the North Carolina Conference and The Home should strive to provide facilities for the care of the chronically ill and long-term care cases.

These new homes will become realities only when Christian individuals and groups see the need and lay upon the altar of their Church funds for these purposes. The trustees will look with favor upon a proposal for a Memorial Home in recognition of an appropriate gift.

You are urged to visit The Home at your convenience. Additional information about admission policies, expansion plans, or financial support can be secured by contacting Rev. Joseph F. Coble, D.D., Administrator, The Methodist Retirement Homes, Inc., 2616 Erwin Road, Durham, N. C. 27705.



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OUR COVER

Shown on our cover is an air view of a great sports stadium with 85,000 persons in attendance. The scene is the Melbourne Cricket Ground in Australia, but the crowd was not attending a championship cricket match. Rather they had come together to hear Dr. Billy Graham for the final meeting of his Victoria Crusade.

Those on the playing field are more than three thousand people who had come forward as inquirers. This scene would seem to belie the idea that mass evangelism is a thing of the past. It also highlights the thought that Christian mission has many avenues of approach—healing the sick, ministering to the poor, feeding the hungry, educating the unlearned, preaching the gospel.

There are many things to be done within the framework of this mission. Billy Graham seems to be doing his thing with a considerable degree of success.

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CALENDAR OF COMING EVENTS

NOTE: If any of the meeting dates or places are in error, please inform the **ADVOCATE** immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

- May 1- 2: General Board, National Council of Churches, New York, N. Y.
- May 8 : Annual Meeting, American Bible Society, Hotel Pierre, New York, N. Y.
- May 27-30: N. C. Fellowship of Directors of Christian Education, Camp Chestnut Ridge, Efland

NORTH CAROLINA CONFERENCE

- May 3 : Vacation Church School Institute, Durham, Asbury, 9:00-1:00
- May 5 : Program Council, Methodist Building, Raleigh, 10 a.m.
- May 6 : Methodist College Annual Meeting Board of Trustees
- May 6- 7: Consultation, Continuing Education of Ministry, Duke Memorial, Durham
- May 15 : N. C. Wesleyan College, Board of Trustees' Annual Meeting
- May 25 : N. C. Wesleyan College, Baccalaureate, 11 a.m.; commencement, 4 p.m.
- May 25 : Methodist College Baccalaureate, 11 a.m.
- May 26 : Methodist College Graduating Exercises, 10:30 a.m.
- June 2- 6: North Carolina Annual Conference, Chapel Hill, University United Methodist Church

WESTERN NORTH CAROLINA CONFERENCE

- May 2 : Executive Committee WNCC Board of Lay Activities
- May 4 : Marion District Interboard School, First Church, Rutherfordton, 2:30 p.m.
- May 3 : District Workshop on Creative Teaching, Charlotte, First, 10 a.m.
- May 4 : Charlotte District Interboard School, Hawthorne Lane Church, Charlotte 2:30
- May 4 : Albemarle District Interboard School, Monroe, Central Church, 2:30
- May 4 : High Point District Interboard School, High Point, Wesley Memorial, 2:30
- May 4 : Waynesville District Interboard School, Waynesville, First Church, 3:00
- May 4 : Statesville District Interboard School, Hickory, First Church, 2:30
- May 4 : Winston-Salem/Northeast District Interboard School, Reidsville, Main Street Church, 2:30
- May 4 : Thomasville District Interboard School, Memorial, Thomasville, 2:30
- May 8 : District Workshop on Creative Teaching, Morganton, First Church, 7:15 p.m.
- May 11 : Marion District Interboard School, First Church, Marion, 2:30 p.m.
- May 12-14: Cabinet Meeting
- May 18 : District Workshop on Creative Teaching, High Point, Wesley Memorial, 2:00 p.m.
- May 21 : Board of Managers, The Methodist Home, Charlotte
- May 22 : Board of Managers, The Children's Home, Winston-Salem
- June 4- 8: Western North Carolina Annual Conference, Lake Junaluska
- June 10-12: Women's Society of Christian Service Annual Meeting, Lake Junaluska
- June 13-15: Wesleyan Service Guild Annual Meeting, Lake Junaluska
- June 13-15: Young Adult Assembly, Lake Junaluska



OFF-KEY SINGING IS NO CRIME

by

Ruth W. Laughlin

The information for this article was sent to the Advocate by the Rev. James H. Coleman, minister of First United Methodist Church, Marion. One of his church members, Mr. Charles E. Burgin, a lawyer in Marion, brought it to his attention.

DOES your dog howl when you sing "On the Road to Mandalay" in the shower? Do you find yourself standing alone on one side of the piano when you and your classmates are harmonizing at college reunions?

If so, beware of singing too loudly in church. Your fellow church members might hale you into court.

This was the fate in the 1870s of one William Linkhaw, member of a Methodist church in Robeson County. Poor Mr. Linkhaw was tried and convicted of disturbing a religious congregation by singing off-key.

Witnesses at the trial testified that the defendant's voice was heard after all other singers had ceased. One of the witnesses, when asked to describe the defendant's singing, imitated it instead. The result was "a burst of prolonged and irresistible laughter, convulsively alike the spectators, the bar, the jury and the court."

It was further testified that Mr. Linkhaw's singing had caused a split in the congregation. The devout members became indignant, while the more frivolous ones enjoyed the merriment created.

However, the clergy closed ranks against the recalcitrant singer. The preacher shut his hymn book and refused to sing. The presiding elder would not preach in the church because of the disturbance caused by Mr. Linkhaw's singing.

Reluctant to file charges, his fellow church members and the preacher persuaded with Mr. Linkhaw not to sing in church. At home, yes; in church, no.

But their pleading fell upon the deaf ears. Mr. Linkhaw replied, that he "would worship his God, and that as a part of his worship it was his duty to sing."

Since Mr. Linkhaw was a strict member of his church and a man of ex-

plary deportment, it was no good hoping he would become a Sunday morning "drop-out." He obviously was going to continue to come to worship service each Sunday and to sing loudly. Court action was the only answer.

At the trial, the defense asked the judge to instruct the jury that if the defendant did not intend to disturb the congregation he was not guilty.

This the judge refused to do. Rather he told the jury to consider the question, "Did he intend to commit the act which did disturb the congregation?" Furthermore, his honor stated, "it is a general principle that every man is presumed to have intended the necessary consequences of his own acts."

The jury returned a verdict of guilty.

But did Mr. Linkhaw intend to cease

to "make a joyful noise unto the Lord" because of the court's decision? He did not. He undoubtedly felt that Article I of the Bill of Rights also covered freedom to sing. He appealed his case to the Supreme Court of North Carolina.

Here Mr. Linkhaw's motive, if not his singing, was vindicated. The decision of the lower court was reversed.

The Supreme Court ruled in 1873 that "the disturbance of a religious congregation by singing, when the singer does not intend so to disturb it, but is conscientiously taking part in the religious services, may be a proper subject for the discipline of his church, but is not indictable." (Reports of the Supreme Court of North Carolina.)

So, off-key singers, take heart. Your singing may not be delightful but neither is it indictable.



TWO BURLINGTON CHURCHES ON HONOR ROLL

Grace and St. Paul's United Methodist Churches in Burlington have been added to the College Crusade Honor Roll in the North Carolina Conference. Dr. Edgar Fisher, district superintendent, holds the check representing the final payment. Others pictured, left to right, are: William F. Dunn, college treasurer of Grace Church; Rev. Wayne Wegwart, pastor of Grace; Rev. W. R. Crowder, pastor of St. Paul's Church, and Ben Crofts, college treasurer of St. Paul's.

EDITORIALS...

Preachers and the Public Welfare

Preachers who speak out on public issues are finding themselves under fire. Perhaps it has always been that way from the days of Amos and Jeremiah right on down to the present. The drumfire of criticism, we predict, will not have the effect of shutting the preachers up.

They are not an easy crowd to suppress. The main "vested interest" they have is that of the Kingdom of God and His Son Jesus Christ. They have committed themselves to the cause of man's salvation, in his body, his mind and his soul. In this commitment, they feel that they have entered into a solemn and glorious partnership with Almighty God.

They see God as totally committed to the health and welfare of all men, who are his beloved, though sometimes wayward, children. "Sin" is basically that which destroys or damages man's health and wholeness; that which works against his welfare in any one of many ways.

Having entered into this kind of special partnership with God in Christ, the preacher can no more keep silent than a fireman can refuse to answer the challenge of a fire alarm. Thus, he fights the efforts of the liquor interests to promote increased sales at the expense of human welfare. He opposes the inroads which feed upon human weaknesses. He speaks out against unfair discrimination. He fights to change con-

ditions of all sorts which prostitute human beings. He opposes war, dictatorships, crimes, and the conditions which create them. He is aligned against forces which would destroy family life and which would undermine the foundations of the home.

In his evaluations of movements and events, he weighs all things against the question, "How does this relate to the will and purposes of God as revealed in the Bible and in subsequent revelation? How does it affect the welfare of people?"

This kind of man may well be mistaken occasionally, or he may not at times have all the facts, or he may—t put it frankly—once in a while go on a tangent. But he is not going to be intimidated either by adverse comment from a sometimes hostile secular press, nor by public dissent. He even has the intestinal fortitude to stand up to some pretty sharp criticism from his own denomination or local congregation on some issues.

Preachers may disagree on many questions related to the public welfare; they may have different ideas about how this welfare can best be promoted. But they are all united in their conviction that man's best welfare is served when he comes to know God and when he lives among his fellow men according to the laws and wishes of God.

Moreover, the vast majority of church members stand with their pastors and respect their right to preach the Gospel.

as they feel led. Usually they will defend this right even when they do not always see eye to eye with him.

Preachers are going to be around for a long time to come, and they are going

to have plenty to say about the love and mercy of God; but also about the wrongs and ills of our human life. They can dish it out. No mistake about that! But they can also take it!

Our Legislators Are Sensitive People

In talking about the liquor by the drink bill before the General Assembly, a legislator put it this way: "Whether or not this bill passes will depend largely upon the response of the general public. These people here (in the General Assembly) are listening for the reaction from the people back home. If there is little or no reaction, then the bill will probably pass."

He went on to say, "There is great pressure being exerted by certain groups to get this bill passed. The legislators will go along with it unless there is a strong groundswell of opposition from the grass roots."

If his analysis is correct, then the citizens of this state can play a vital part in determining whether or not the bill is voted into law. Furthermore, it

places a direct responsibility upon every citizen who opposes this bill to voice his opposition to his elected representatives.

The United Methodist Church in North Carolina has taken an official position of opposition to liquor by the drink. This does not, of course, cancel out the fact that individual Methodists may take a contrary position. We believe, however, that this official position is in line with the convictions of the large majority of United Methodists in our state.

We urge upon Methodists that they stand with their church in this issue out of consideration for the total welfare of our people. We also suggest that they support this cause with some vigorous lip service: by talking it up in the places where it will count the most!

On Doing Violence to Words

Words are important. Not for their own sake, but because they are the vehicles upon which ideas are carried. If we use them loosely, and out of context then we distort the ideas for which they stand. They cease to convey the thoughts of men with precision and clarity.

A current illustration of what we mean has to do with the very word "violence." When the problem of "violence in the ghettos" is brought up, as likely as not someone will begin to talk

about the "violence" practiced by landlords and store-owners in the ghettos.

He means to say that these property owners and businessmen are charging exorbitant rents and unjustifiably high prices. He means to say that they are exploiting, cheating, gouging, deceiving, defrauding, swindling, tricking, double-crossing, perhaps. But he does not really mean that they are engaging in violence. Then why misuse the word "violence" when the English language possesses so many words which describe accurately what he means?

Eleven Reasons for Opposing Mixed-Drink Sales



by ERMAN BRADLEY

- Alcohol is an anesthetic and lessens one's concern for self, safety and others.
- Alcohol and ether are close relatives. Two molecules of alcohol less one molecule of water equals one molecule of ether. Alcohol does the same thing as ether, but to a lesser degree. It definitely is **not** a stimulant.
- While servings of beer, wine, or mixed-drinks generally contain about the same amount of alcohol, the alcohol in a mixed-drink may be easily increased by leaving out some mix and adding more drink.
- Mixed-drinks introduce a profit motive that has not been present in the A.B.C. system. Whiskey purchased at the A.B.C. store for \$4.50 a fifth (approximately 26 ozs.) can be resold in mixed-drinks for \$13.00, or more. This kind of return is very appealing to lounge, motel, hotel, and restaurant operators. Their desire to sell mixed-drinks is understandable.
- A powerful new lobby force would be created and set loose on local and state government by vendors of mixed-drinks who have a large investment in liquor stocks to protect. It is inconceivable that vendors would run to the A.B.C. store each time a customer called for a particular brand. Once this new form of alcohol sales was introduced, and vendors bought stocks, it would be very difficult to ever get it out. The new lobby would be more powerful than anything that now obtains.
- Establishments now selling beer and wine advertise that fact with bright neon signs. If mixed-drinks were legal, there would be signs in some places advertising the fact; however, one could not be assured that he could take his family to a restaurant and not have to let the children see the spectacle of a drinker at the next table. Promoters of legalized mixed-drinks claim that only first class establishments would be given permits.
- Over 50% of highway deaths has already been tied directly to alcoholic beverages. The most dangerous driver is not the drunk but the social drinker. One drink is all that is necessary to lessen a man's concern for safety. Mixed-drinks would undoubtedly be reflected in an increase of tragic accident statistics.
- Those who claim that the A.B.C. system and its agents will control mixed drink sales are dreaming. The present ability to control extends only slightly beyond the sale of whiskey. It was promised that the A.B.C. system would control bootleggers. The failure to do this was evidenced in recent

raids in Charlotte in which there were less than five arrests for "moonshine" sales and over forty for selling "legal" liquor "illegally." The A.B.C. system has simply swapped a store for a still. Unless there were an agent in every outlet for mixed-drinks, effective control would be impossible. No such increase in agents is in the remote or near future.

- Promises to reduce taxes through sales of alcoholic beverages are based on myth. Taxes to pay for picking up the pieces that alcoholic beverages have scattered are many times the "profit" the A.B.C. system returns to the state.
- Mixed-drink sales are based on the twin motives of profit and self-interest. The public at large ultimately pays the price for this privilege of a few.
- While morality cannot be legislated, the conditions affecting morality can be and must be legislated. Nothing in general use affects the moral climate more radically than alcoholic beverages. Mixed-drinks would be an additional threat to the stability of individual and community life.



GOD AND COUNTRY AWARD

Scout Ronnie Parker is presented the God and Country award by the Rev. Henry M. King, pastor of the Pleasant Grove United Methodist Church, Weaverville, during ceremonies held at the church recently. Ronnie's parents, Mr. and Mrs. James Parker, are on the right. This is the first God and Country award ever presented in this area.



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PROPOSED PROGRAM COUNCIL STRUCTURE FOR WNC CONFERENCE

During the past year the Coordinating Committee of the Western North Carolina Conference has been engaged in the study of and planning for the Program Council which is the new structure under which each Annual Conference is to operate. Comprising the study committee were: Dr. E. H. Nease, Jr., Chairman; Dr. Philip Shore, Secretary; E. M. Dudley, Robert Smith, Dr. Cecil Heckard, Dr. Herman Nicholson, and Col. Bryan Moore.

This committee made its initial report to the Coordinating Committee on February 7, at which time the report was adopted. Certain clarifications were made, and on April 14 the Coordinating Committee then set forth the document known as "The Constitution of the Program Council of the Western North Carolina Annual Conference" which is now published for the membership of the Conference to read. This document will be discussed at the District Briefing Session prior to the meeting of the Annual Conference and will be presented for adoption at this Conference June 4-8.

It is the feeling of the Coordinating Committee that this proposal will work for our Conference and enable it to go forward as a servant church. It will provide the beginning! As time elapses, changes will have to be made in order that the structure will continue to meet the need.

THE CONSTITUTION OF THE PROGRAM COUNCIL OF THE WESTERN NORTH CAROLINA ANNUAL CONFERENCE THE UNITED METHODIST CHURCH

I. ORGANIZATION AND PURPOSE

A. Name

1. In accord with *The Discipline of The United Methodist Church*, Paragraph 841, which states that "in each Annual Conference of The United Methodist Church an Annual Conference Program Council shall be organized," a Program Council shall be organized in the Western North Carolina Annual Conference of The United Methodist Church.
2. This organization shall be known as the Program Council of the Western North Carolina Annual Conference of The United Methodist Church.
3. The Program Council shall be amenable to this Annual Conference subject to the laws and requirements of *The Discipline of The United Methodist Church*.
4. The Program Council shall work in cooperation with the Program Council of The United Methodist Church.

B. Purpose

1. To plan, promote, and coordinate the program of the Annual Conference.
2. To receive program recommendations from the Boards, Agencies, Commissions, and Committees of the Annual Conference and to work with them in carrying out programs that are adopted.
3. To receive program recommendations from local churches of the Conference

- and from the District, Jurisdictional, and General Program Councils, and to make proper disposition of such recommendations.
4. To provide adequate staff and to direct the staff in giving effective program help to Annual Conference Boards and Agencies, to District Program Councils, and to local churches.
 5. To give leadership in research and planning as well as guidance to both short and long-range programming.
 6. To provide, through its Committee on Interpretation and other mediums, an interpretation of The United Methodist Church and of the Annual Conference program, both to the community and to the local church.
 7. In cooperation with Conference Boards and Agencies to prepare, review, and recommend a budget for the Annual Conference to the Commission on World Service and Finance.
 8. To emphasize mission and ministry in the name of Christ on conference, district, and local church levels.

C. Membership

1. The presiding Bishop of the Conference.
2. The District Superintendents.
3. One layman from each district.
 - a) This layman is to be elected by the District Program Council.
 - b) He shall serve a term of no longer than six years.
 - c) No layman as a district representative shall be eligible to succeed himself.
 - d) A system of rotation on the basis of a six-year term shall be effected.
4. The chairman of the following Conference Boards and Agencies: The Board of Education; the Higher Education Committee of the Board of Education; the Board of Missions; the Town and Country Commission; the Board of Ministry; the Board of Christian Social Concerns; the Board of Evangelism; the Commission on Worship; Health and Welfare Ministries; the Minimum Salary Commission; the Commission on Ecumenical Affairs; the Commission on Archives and History; the Committee on Pastoral Care and Counseling; the College Coordinating Council; the Board of Pensions; and the Commission on Enlistment for Church Occupations.
5. The Executive Vice President for the Institute of Homiletical Studies.
6. The Conference Lay Leader.
7. The Conference Secretary.
8. The Conference Director of Methodist Men.
9. Two (2) representatives of the Women's Society of Service, one of whom shall be the president.
 - a) The elected representative shall be elected annually by the Women's Society and shall not serve more than six (6) consecutive years.
10. Two (2) representatives of the Conference Council on Youth Ministry, one of whom shall be the chairman.
 - a) The elected representative shall be elected annually by the Conference Council on Youth Ministry.
11. Two (2) college students elected annually by the Committee on Higher Education and Campus Ministry of the Board of Education.
12. The chairman of the Committee on Interpretation of the Conference Program Council; the chairman of the Committee on Communications of the Conference Program Council; and the chairman of the sub-committee TRAFCO within Committee on Communications.
13. There may be additional members not to exceed seven (7) to be elected by the Program Council upon nomination of the Executive Committee.
 - a) These shall be elected on an annual basis.
 - b) They shall not serve more than six years consecutively.
14. The following shall be members of the Council without privilege of vote:
 - a) The Conference Program staff members.
 - b) The Administrative Assistant to the Bishop.
 - c) The Conference Treasurer.
 - d) The chairman of the Commission on World Service and Finance.

D. Officers

1. There shall be a chairman who shall be the presiding Bishop of the Annual Conference.
2. There shall be a vice-chairman who shall be a layman.
3. There shall be a Secretary-Treasurer.
4. The officers, other than the chairman, shall be elected on a quadrennial basis

by the Program Council on nomination by a nominating committee named by the chairman.

a) Nomination may be made from the floor.

E. *The Executive Committee*

1. There shall be an Executive Committee composed of:
 - a) The three officers of the Council.
 - b) One District Superintendent chosen by the Cabinet.
 - c) The Conference Program Director.
 - d) Six (6) additional members, elected by the Council.
2. Approximately one-half of the members of the Executive Committee shall be laymen.
3. The Executive Committee shall meet at least quarterly.
4. The duties of the Executive Committee shall be:
 - a) To serve at the pleasure of the Program Council between meetings of the Council.
 - b) To serve as a Personnel Committee.
 - c) To prepare the agenda of the Council meetings.
 - d) To prepare a tentative budget for operation of the Program Council.
 - e) To receive and review budget requests of all Boards and Agencies and submit recommendations to the Program Council.
 - f) To send minutes of the Executive Committee meetings to all members of the Program Council.
 - g) To serve as advisory committee to the Program Director.

F. *Relation of Council to Boards and Agencies*

1. In no way is the Program Council to replace the various Boards or Agencies of the Annual Conference.
 - a) The Council is to coordinate the work of these to provide an over-all comprehensive program and to assign and assess priorities in programming and to prevent duplication of Board and Agency services.
2. Each Conference Agency shall initiate policies, program, and budget in its respective field.
3. Each Conference Agency shall develop its program according to the decision and assignments granted by the Council.

G. *Council Meetings*

1. The Council shall hold at least two (2) meetings during the conference year in addition to a yearly organizational meeting during the annual meeting of the Annual Conference.
 - a) One of these shall be held early in the conference year to give major attention to promotion, projection, and cultivation of the program of the Conference.
2. Additional meetings of the Council shall be held at the call of the Executive Committee.

H. *Committees of the Council*

1. Committee on Interpretation (Par. 842).
 - a) It shall be elected quadrennially by and amenable to the Program Council.
 - b) Its election shall be upon nomination by the Cabinet of the Conference.
 - c) It shall have no less than twelve (12) members and shall have a chairman, vice-chairman, and a secretary; and the Council shall determine the number of members.
 - d) It shall assume responsibility hereto assigned to it by *The Discipline of The United Methodist Church* and by the Program Council.
2. Committee on Communication
 - a) This committee shall be composed of the Committee on Television, Radio and Film Communication; Methodist Information; the *North Carolina Christian Advocate* Board members from the W.N.C. Annual Conference; and the Committee on Publishing Interests. These shall be subcommittees of the whole committee.
 - b) There shall be a chairman of this committee; the vice-chairmen shall be the chairmen of the various sub-committees above-mentioned, and a secretary.

- c) Its executive officer shall be the Coordinator of Communications.
- d) Its duty will be to coordinate the various methods of communication and to make more effective use of these methods.
- e) Each sub-committee shall be elected on a quadrennial basis by the Program Council upon nomination of the Cabinet of the Conference.
- f) Each sub-committee shall carry out those responsibilities as assigned to it by *The Discipline of The United Methodist Church* or by the charter of its organization.
- g) It shall work with the Council's Committee on Interpretation to effectively present the work of The United Methodist Church and of the W.N.C. Annual Conference to the constituency of the conference and to the general public.

II. STAFF OF THE PROGRAM COUNCIL

- A. There shall be a Conference Program Council Director, elected annually by the Program Council on nomination of the Bishop and the District Superintendents (841.7) who shall have supervision of all matters pertaining to the Program Council.
 - 1. He shall serve no more than eight (8) consecutive years and shall not be eligible for reappointment to the office for three (3) years.
- B. The duties of the Director shall be:
 - 1. To serve as executive officer of the Program Council.
 - 2. To coordinate and supervise the work of the other staff members.
 - 3. To direct the work of the Program Council.
 - 4. To work with and through all Agencies and Boards of the Annual Conference.
 - 5. To have a special relationship with the Committee on Interpretation in seeing that the conference program is interpreted to the Conference.
- C. There shall be five program areas with Associate Program Directors assigned:
 - 1. Ministry
 - 2. Outreach and Service
 - 3. Training
 - 4. Stewardship and Research
 - 4. Special Ministries
- D. Relationship of Boards and Agencies to program areas.
 - 1. *Ministry*: Board of Ministry, Pastoral Care and Counseling, Institute of Homiletical Studies, Pastors' School, Minimum Salary, Pensions, Conference Brotherhood.
 - 2. *Outreach and Service*: Christian Social Concerns, Evangelism, Health and Welfare, Missions, Town and Country.
 - 3. *Training*: Education, Regional Commission on Higher Education and Campus Ministry, College Coordinating Council, Worship, those Sections of Evangelism, Missions, Christian Social Concerns that pertain to training.
 - 4. *Stewardship and Research*: Laity, Enlistment for Church Occupations, Methodist Foundation, Finance and Field Service, Blue Ridge Service Program, Women's Society of Christian Service.
 - 5. *Special Ministries*: Inner-City Work (as related to Board of Missions, Evangelism, and Social Concerns), Reconciliation Ministries (as related to Board of Missions, Evangelism, and Social Concerns), Committee on Religion and Race, Ecumenical Affairs, North Carolina Council of Churches, Archives and History.
- E. There shall be four coordinators assigned to:
 - 1. Committee on Communication
 - 2. Age-Level of Children
 - 3. Age-Level of Junior High and Camping
 - 4. Age-Level of Senior High and Adult
- F. Staff Relations
 - 1. It is to be understood that area assignments to Associate Program Directors are for liaison and planning, that from time to time the programming of the Conference will require assignment by the Program Director into other areas than those specifically assigned, and that such assignments will be made by the

Program Director subject to review and approval by the Executive Committee of the Council.

2. All age-level coordinators are to work directly under the Program Council in all areas as assigned by the Director in cooperation with the Associate Directors.
3. All Associate Program Directors shall be elected annually and may serve up to eight (8) years in office.
4. All coordinators shall be elected annually without limitation of years in office.
5. All ministers who serve as either an Associate Program Director or Coordinator shall be nominated by both the Bishop and Cabinet and the Executive Committee.
6. Lay personnel shall be nominated by the Executive Committee.
7. Elections are to be made at the meeting of the Program Council at the time of its meeting at Annual Conference, and members of the Council without vote are not to attend.

III. DISTRICT PROGRAM COUNCIL

A. Name

1. There shall be in each district a District Program Council (Par. 844) and called the _____ District Program Council.

B. Purpose

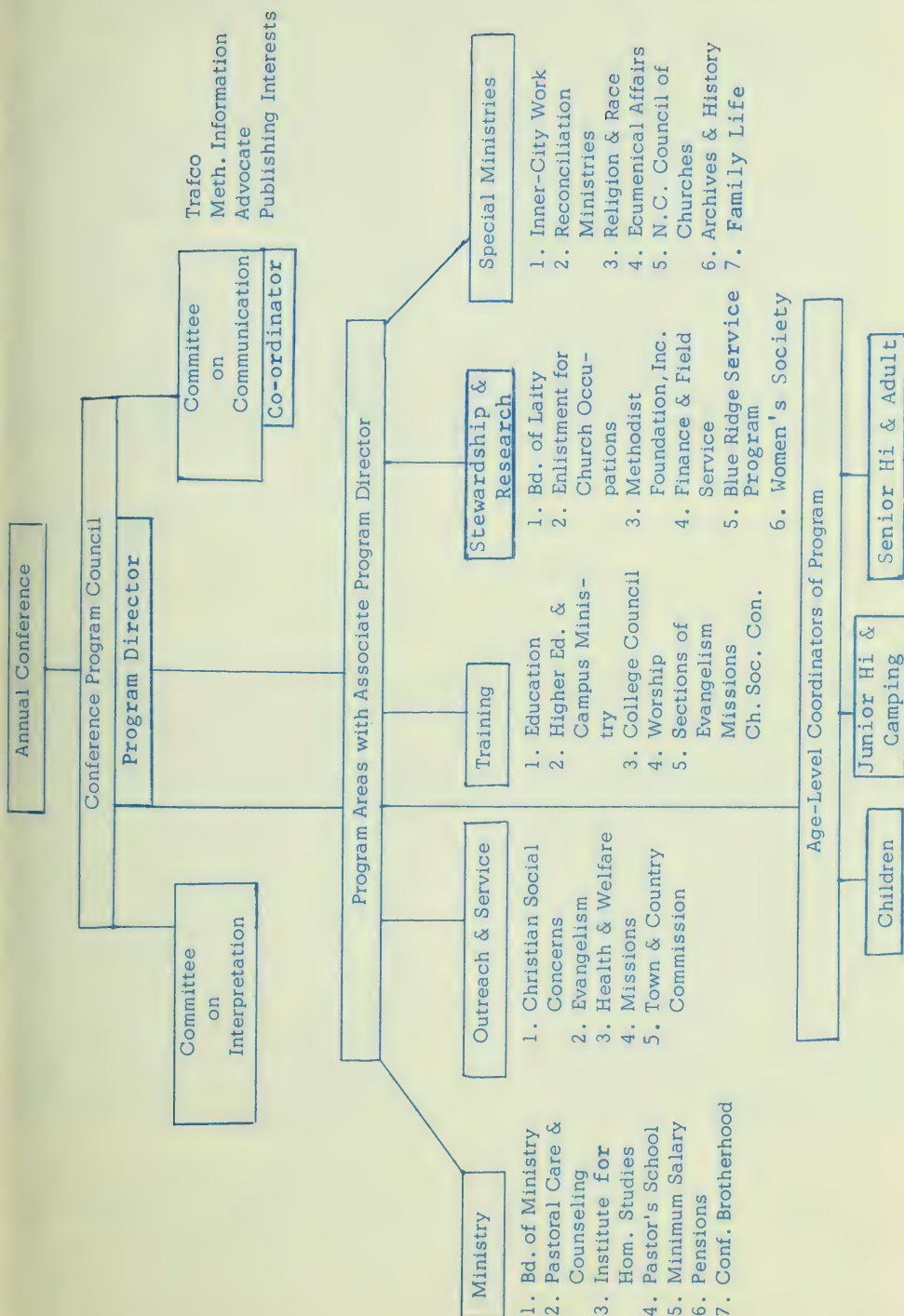
1. To receive program recommendations from the local churches and the District Boards, Committees, and agencies.
2. To receive, develop, and implement the program of the Church and of the Conference Program Council on district and local church levels.
3. To make recommendation to the Conference Program Council through the District Superintendent and District Lay Representative.
4. To transmit to Conference Program Council evaluations of current programs arising out of local church experiences.
5. To help interpret the program of the church to the local church Council on Ministries.
6. To initiate ministries, receive recommendations and establish all district programs.
7. To enlist the aid of the Conference Program staff in carrying on the program at the district and local church level.
8. To establish the budget to support the district program, unless otherwise provided.

C. Membership

1. The District Superintendent.
 - a) He shall be the chairman and chief executive officer of the District Program Council.
2. Lay member of Conference Program Council.
 - a) He shall be the vice-chairman of the District Program Council.
3. District Lay Leader.
4. District Work Area Chairmen in Evangelism, Education, Ecumenical Affairs, Missions, Social Concerns, Stewardship and Worship.
5. District Coordinators of Children, Youth, Adult, and Family Life.
6. The President of District WSCS.
7. The President(s) of District or Area Mission Societies.
8. District Director of Methodist Men.
9. District Treasurer.
10. Chairman or representative of each UMYF Subdistrict within the district.
11. The Chairman of the District Trustees.
12. The Chairman or representative of the District Camp Committee.
13. Additional members as deemed wise and necessary not to exceed six (6) and to assure representation, both clerical and lay, from small churches within the district.
14. Other District Directors or Chairmen of District Committees may be added by the District Council.

D. Meetings

1. The District Program Council shall meet quarterly and at other times upon call by its chairman.



The Broad Scope

JUDGE BROADENS C. O. STATUS

A U. S. Federal district judge has ruled to broaden the interpretation of the 1967 Selective Service Act which limits the conscientious objector status to those whose position is based on religious grounds. Judge Charles W. Wyanski declared that in passing the law "Congress unconstitutionally discriminated against atheists, agnostics, and men whether they be religious or not, who are motivated by profound moral beliefs which constitute the central convictions of their beings."



BROADWAY CAST ARRESTED FOR OBSCENITY

The author and cast of the Broadway play "Che" were arrested recently on charges of public lewdness, sodomy and obscenity. Among the 10 persons were included two women and a 16-year-old boy. The controversial one-act play included simulated love-making in the nude and a variety of other sexual acts, according to critics. Billed as a symbolic tale of the last hours of Ernesto "Che" Guevara, the Latin American revolutionary, it was written by Lennox Raphael, a Trinidad native.



STUDENTS CALL FOR DISCIPLINE

From Seattle comes a report that the student council of a high school there has called upon the 70 teachers to exert more discipline over them. "You must discipline us . . . Please help us," was the plea. "For some of us, this discipline is long overdue." The statement continued, "Do not turn your backs when you see offensive behavior . . .

Speak to us, and justly punish us for what we deserve." The communication mentioned problems of littering, obscene language, smoking in rest rooms, stealing, setting off firecrackers, bizarre clothing, cutting classes and "sick behavior" by a minority of students.



CHURCH WORLD SERVICE CONTINUES TO SERVE

Floods and families have occupied Church World Service in widely-separated parts of the world. Here is a run-down of assistance rendered recently:

- Five thousand homeless Brazilians, victims of a flash flood in March were supplied with 120,000 water purification tablets.

- Sixteen thousand Sudanese refugees kept from starvation during famine.

- Blankets and foods given to Madagascans when Cyclone Dany swept in claiming 25,000 victims.

- When torrential rains on the island of Java brought destruction, food medicines and clothing were supplied.

- Vaccine and vaccination instruments were flown to Southern Bolivia when a cholera epidemic followed a flood.

- Foodstuffs were shipped to Northeastern Kenya when famine conditions affected about 10,000 persons.

- Two thousand blankets for flood victims in Ghana.

- A volcanic eruption in Indonesia left homeless victims who were aided by Church World Service.

The United Methodist Church is one of the cooperating agencies for Church World Service, a serving arm of the National Council of Churches.



SPEAKER AT WESLEYAN

Dean Rusk (center), former Secretary of State, spoke at N. C. Wesleyan College's final Convocations Program of the 1968-69 year on April 3. Dr. Thomas A. Collins (right), Wesleyan's president, welcomed Rusk to the campus at Rocky Mount. Archie W. McLean (left), president of Planters National Bank and a Wesleyan trustee, introduced Rusk. McLean and Rusk were Davidson classmates.



SCHOLARSHIP WINNERS AT METHODIST

Dr. Stacy Weaver (right), president of Methodist College, presents award certificates to the 1968-69 United Methodist Scholarship recipients attending Methodist College, Fayetteville. Left to right, they are: Howard Lupton of Autryville; Tommy Smith of Richmond, Va.; Virginia Lynn Moore, Beaufort, and Woodrow Wells of Fayetteville. The scholarships are awarded by the Board of Education of The United Methodist Church in recognition of outstanding scholarly achievement, Christian character, leadership ability and promise of usefulness.

METHODIST NEWS ROUND-UP

DANIELS RECEIVES FELLOWSHIP

George M. Daniels of New York City has been awarded the Ralph Stoody Fellowship in Journalism by United Methodist Information, it was announced by the Rev. Dr. Arthur West, executive secretary.

The \$3,000 fellowship honors the Rev. Dr. Ralph Stoody, now retired, who served for 24 years as the executive



GEORGE M. DANIELS

of the Commission on Public Relations and Methodist Information.

Mr. Daniels, who has served on the staff of the Board of Missions since 1961 and as director of interpretative services for the past two years, will be on sabbatical leave from the board during the 1969-70 academic year and will take graduate work under the Stoody Fellowship at Columbia University in New York.

Before joining the Board of Missions staff, Mr. Daniels served five years as a reporter and foreign news editor for the *Chicago Daily Defender*, and for four years as a writer on the staff of *To-gether*.

A native of St. Louis, Mo., he has been an active layman in St. James Church, Chicago, and is currently active in St. Mark's United Methodist Church, New York.

DATE SET FOR STRUCTURE CONGRESS

Dates and place for a World Methodist Structure Congress will be April 9-13, 1970, in Atlantic City, N. J.

Expected to bring together 300 church leaders, mostly Methodists, from about 50 countries, the Congress will attempt to find more adequate international structures and relationships for Methodist and Methodist-related churches around the globe. The Congress will be sponsored by the Commission on the Structure of Methodism Overseas (COSMOS) of The United Methodist Church, and was authorized by the 1968 United Methodist General Conference in Dallas. Bishop Prince A. Taylor, Jr., episcopal leader of the New Jersey Area and COSMOS president, emphasized that the Structure Congress will be consultative rather than legislative.

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N. C. CONFERENCE ENTERS MORTGAGE GUARANTEE PLAN

The National Division of the United Methodist Board of Missions and the North Carolina Conference, through its Board of Missions, have launched an experimental project aimed at increasing the amount of loan capital for church extension purposes.

The project is based on the "mortgage guarantee" principle, under which the Division and the conference Board will guarantee building loans made by commercial lending agencies to churches in the North Carolina Conference, up to a conference total of \$1,000,000.

The plan was adopted recently by the Division's Committee on Church Extension and by the conference Board

of Missions. It is the first such mortgage guarantee arrangement in The United Methodist Church, and will serve as an experiment in the field, with the possibility of similar agreements in the future between the Division and interested annual conferences.

—o—

BEAL TO HEAD YOUNG ADULT WORK

The Rev. Lander L. Beal of Huntington, W. Va., has been named to head the work of The United Methodist Church with young adults effective June 1. For the past four years he has served as Minister of Education and Counseling at the Johnson Memorial United Methodist Church in Huntington.

Mr. Beal will serve as the denomination's specialist on work with young adults, be responsible for designing and supervising the church's young adult programs, and cooperate with young adult specialists in other denominations. He has academic degrees from Duke University, High Point College and Candler School of Theology at Emory University.

—o—

ECUMENICAL AFFAIRS COMMISSION APPROVES COCU REPORT

The Commission on Ecumenical Affairs met in Chicago April 14-16 and commended the plan of union of the Consultation on Church Union (COCU) for study by the churches.

In other action, the commission voted to move its headquarters from Evan-

ston, Ill., to New York. It also recommended a set of "guidelines for local interchurch action" for wide consideration.

Bishop James K. Matthews, who heads the nine-denomination COCU organization, led in the presentation of its preliminary proposal for union. He said that "The consultation on Church Union is the most comprehensive endeavor at union anywhere in the world today."

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WORLD METHODIST CONFERENCE SITE SHIFTED

A shift in the meeting place of the 1971 World Methodist Conference from Washington, D. C. to Denver, Colo., was announced April 16-17.

The Rev. Dr. Lee F. Tuttle of Lake Junaluska, secretary of the World Methodist Council, said that the change in meeting place was necessitated by unforeseen conflict in schedule at the American University in Washington, D. C., where the conclave had originally been scheduled for late August, 1971.

In other actions during the session in Louisville, Ky., of the American Section Executive Committee, plans were launched to send special teams to Latin America in the autumn and it was announced that the new Methodist Church of Chile had become the 29th denomination to join the World Methodist Council.

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WOMEN'S NEWS

NORTH CAROLINA CONFERENCE

MRS. IVAN E. WELBORN

SANFORD DISTRICT EXECUTIVE COMMITTEE

The Executive Committee of the Sanford District Women's Society of Christian Service met at the Southern Pines United Methodist Church, Southern Pines. There were thirteen members present.

Mrs. J. N. Gibson, Jr. called the meeting to order. She asked Mrs. Carlton C. Kennedy, Spiritual Growth chairman, to give the devotion. Mrs. Kennedy brought to the attention of those present that there are many vital secrets of spiritual growth of which we should be aware. She urged all societies to form prayer groups.

Mrs. Harold Mann, conference president, was introduced. Mrs. Mann gave remarks concerning the changes that are being made in the Women's Division and urged all to be patient until all information can be received and sent to all local societies.

Mrs. W. B. Easterling, acting treasurer, reported that \$11,354.07 had been sent to conference for the first seven months. It was voted to burn the Candle at Conference for five minutes in honor of Mrs. J. J. McPhail.

It was suggested that the Sanford District have a Spiritual Day Apart Service and not have spring Subdistrict Meetings. This was agreed and the officers will put emphasis on attendance at the District Meetings and Spiritual Day Apart Service.

Rev. and Mrs. Vergil Queen were

recognized. Mr. Queen encouraged the group to keep strong and meet the changing need.

Mrs. L. R. Winchester, Secretary
Sanford District

GOLDSBORO DISTRICT

The first meeting of the Goldsboro District Women's Society of Christian Service Executive Committee was held in the Gold Leaf Room of the Goldsboro Motor Hotel. There were fifteen members present.

Mrs. E. C. Thompson, president, called the meeting to order. Mrs. Susan Hudson, chairman of Spiritual Growth, was in charge of the meditation.

Rev. Leon Russell, district superintendent, recognized the good work the women are doing and asked their further help in setting up structural changes in the local churches as well as subdistricts and districts.

It was decided to burn the Candle at Conference in honor of Bernice Balance, deaconess in the Goldsboro District, and in memory of Mrs. Henry Faison, past conference president.

Excellent reports were heard from all the officers present.

April 10 was the date decided on for the district meeting to be held at Warsaw United Methodist Church.

Mrs. Helen Benron
Chm., Public Relations
Goldsboro District

ELIZABETH CITY DISTRICT

The Executive Committee of the Elizabeth City District Women's Society of Christian Service met at the home

of Mrs. Charles R. Miller, Mrs. Beulah Gaylord, president, called the meeting to order.

Mrs. Roy Chappell, chairman of Spiritual Growth, gave a short meditation from the *Upper Room*.

Mrs. Miller, treasurer, reported that \$8,692.37 had been sent to the Conference treasurer for missions, for the first seven months.

All the officers gave excellent reports of their lines of work and dates of spe-

cial meetings and conferences.

Mrs. C. L. McPherson
Chm. Public Relations
Elizabeth City District

At each of the Executive Committee meetings it was announced that the charter date had been extended to June 1. Each treasurer urged the local societies to contribute to the Love Offering at the Annual Meeting in Rocky Mount. This offering went to the Bishops' Fund for Reconciliation.

WOMEN'S NEWS

Western North Carolina Conference

MRS. JOHN C. WRIGHT

ANNUAL MEETING OF WOMEN'S SOCIETY AND GUILD

As the month of June draws near the eyes of Methodist women turn to Lake Junaluska, for it is there that the Women's Society of Christian Service of the Conference will have its Annual Meeting on June 10-12 and the Wesleyan Service Guild from June 13-15.

All kinds of exciting events and inspirational messages have been planned by the Committee on Program for both organizations. The program will be different this year in that it will present a confrontation and offer a plan of reconciliation for dedicated Christian women.

Mrs. Fletcher Nelson, chairman of the Committee on Program, says, "It would have been nice if the world had been at peace, and there were no hunger or discrimination in the world. Then we could have planned a program around happiness and beauty. But conditions are not like that. With the ever-widening gaps in society, cultures, un-

derstanding, there seemed to be only one choice for emphasis this year—that of Reconciliation. So your Committee on Program offers to you as a theme "*Confrontation — the World in Crisis: Mandate—Reconciliation.*"

Featured speakers for the program will include Dr. Eugene Stockwell of New York, author of the 1966 mission study book, *Claimed by God for Mission*; Mrs. Thomas P. Green, vice-president of the Southeastern Jurisdiction Society Guild; Miss Diane Esau, director, Christian Education at First United Methodist Church, High Point; Dr. Dorothy McConnell, former Associate General Secretary of the Woman's Division of the Board of Missions, and Mrs. J. Boyd Tyrrell, Associate Secretary of the Women's Division.

Another special feature of the program will be the presentation of the work of the nine projects of the Board of Missions in the Conference—Bethlehem Centers, Charlotte and Winston-Salem; Bennett College, Greensboro; Allen High School and Brooks-Howell Home, Asheville; Cherokee

United Methodist Center; Pfeiffer College, Misenheimer; Hinton Rural Life Center, Hayesville, and Church and Community Work in the W. N. C. Conference.

Each of these will be presented in a short sketch, then each will have a display where the delegates and visitors may find out more information about each project.

A very important part of the meeting will be the presentation of a Love Offering in honor of the work of Miss Lorena Kelly, missionary to Africa since 1936, and of Miss Ricki Lewallen, young missionary teacher in Japan. Miss Kelly is from Mooresville and Miss Lewallen is from Winston-Salem. *Every* local society in the Conference is asked to send a Love Offering for this tribute.

The meditations for the meeting will follow a new pattern, in that there will be a continuity of thought in the entire series and each meditation will be presented by the same person. Mrs. Thomas P. Green of Louisville, Ky. will lead the group in a closer look at the fruits of the Spirit: love, joy, peace, patience, kindness, goodness, faith, meekness and temperance.

The women of the two Winston-Salem Districts will serve as hostesses for the Annual Meeting. Mrs. James Ringley, president of the Winston-Salem Forsyth District Women's Society, and Mrs. Frank Smith, president of

the Winston Salem Northeast District Society, are in charge of arrangements.

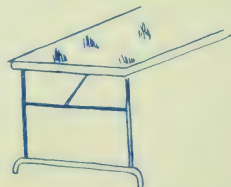
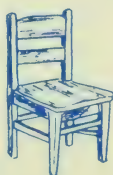
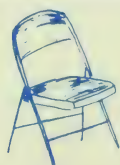
A social hour will be held on the lawn adjacent to the auditorium. Pages will assist the delegates, visitors and program participants in every way possible to help them have a happy time during the meeting.

The Wesleyan Service Guild will inaugurate a new adventure at its weekend program, for it has arranged for the people to visit the mission projects near to Lake Junaluska on Saturday afternoon. Trips will be made to Allegheny High School and Brooks-Howell Home, Asheville, and to the Cherokee United Methodist Center at Cherokee.

Mrs. Carl M. Worthy, Conference chairman of the Guild, has announced that the Guild Weekend will follow a pattern of a program planned as a seminar. A mission program will be presented on Friday evening, then on Saturday morning ideas of confrontation will be studied, followed by the visits to mission projects in the afternoon.

Sunday will begin with an early morning communion service in the chapel, then a worship service in the George R. Stuart Auditorium.

The Guilds of the two Winston-Salem Districts will be hostesses for the meeting. The District Guild chairmen are Mrs. Charles H. Hauser, Winston-Salem, and Miss Edith Mitchell, Mayfield, are in charge of arrangements.



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Church School Figures to Reflect Total Ministry

The United Methodist Church has been trying for years to tell its members and other friends there's more to church school than what takes place Sunday mornings.

This year the United Methodists will try to get the point across through statistics.

Statisticians of the Western North Carolina Conference, attending a briefing session this month in Statesville, were told about a new set of figures which will reflect total activity of the educational program of the church—and will include persons not now members of the United Methodist Church.

"The church school figure is not simply a matter of membership, but of the reporting of the church school ministry," the Rev. Paschal Waugh of Asheville, Conference statistician, told the Conference's district statisticians.

The new statistical instructions are to include "all Sunday school members, and all other children, who may be enrolled in vacation church school, camps, choirs, scouts, Sunday evening fellowship groups, mission study sessions and any other additional sessions" for the 0-11 age group.

The statisticians are instructed to "not count any child twice."

In the 12-18-year-old group, and the

19-plus group, the statisticians are told to include those participating in Sunday school, Sunday evening fellowships, weekday study groups, scouts, prayer groups and similar organizations.

One of the statisticians asked if this wouldn't appear as if the United Methodist Church were padding its figures, since Sunday school membership totals have been in a decline for several years.

The Rev. Robert H. Stamey, Statesville, director of the Conference Board of Christian Education, explained that previous Sunday school statistical tables did not reflect the total involvement of persons in the church school program.

"The total educational program of the church embraces all persons who come under the influence of the ministry of the local church," he said. He further explained that where persons of other denominations were active in scouting units sponsored by the church, in vacation church schools, or in choirs, camps or other programs of the church, they should be counted as participating in the total educational ministries of that particular church.

OPPORTUNITIES

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The Bible in the Language of the People

Background Scripture: Nehemiah 8:1-3, 8; Habbakuk 2:2; Acts 2:1-12.

It would seem that buying a Bible would be a simple matter. However, Charles Laymon in the *International Lesson Annual*, p. 176, tells the story of a man who went into a book store to buy a Bible, and when the sales person showed him a shelf containing a number of versions of the Bible the man was confused and asked the question: "But which of these is the Bible?" Upon being told they were *all* Bibles, the man said he wanted a copy of the Bible as originally written. When the clerk handed him a copy of the Old Testament written in Hebrew and one of the New Testament written in Greek the man said: "I can't read a word of these!" The point of the story is, of course, that most of us are dependent upon the work of translators for our knowledge of what is in the Bible.

In the first of our Scripture references we are told that some of the people who had returned from captivity in Babylon asked Ezra the scribe to read to them from "the book of the law of Moses," another name for the Pentateuch, or first five books of the Bible. The account says the people stood up when Ezra opened the book. We note also that there were some present who "helped the people understand the book by reading clearly so that the people could understand." It is tempting, at this point, to observe that this has not always been the case when the

Bible is read! If a person reads the Bible publicly as if it were not particularly important, it is not surprising that the audience will have the same attitude toward it.

Our next citation is from Habakkuk 2:2 which reads: "And the Lord answered me: 'Write the vision; make it plain upon tablets, so he who runs may read it.'" Here is one place, at least, where the outdoor advertising people have taken pains to obey the Bible! They make the letters large enough for people to read when speeding along the highway! Perhaps some of us churchmen have been too quick to disapprove of those religious groups who quote the Bible on large signs along the road!

We come now to the selection from Acts 2:1-12. Some have referred to this occasion as "the birthday of the Church." There were people present from seventeen regions of the ancient world to celebrate one of the great festivals, namely, Pentecost. A feature of this memorable event was the descent of the Holy Spirit, followed by the demonstration of unity among the members of these diverse groups. Professor Lawrence E. Toombs, writing in the *Adult Bible Studies*, page 56, says that what happened there is not the same type of thing that is referred to in many places in the New Testament as "speaking in tongues." Says he: "The sounds were not unintelligible. Men of

very race and color heard the message plainly in their own languages." He follows this by contrasting the experience of Pentecost with the Tower of Babel story in Genesis 11:1-9, where confusion of speech divided mankind into hostile camps. In the Pentecost experience, by contrast, men are unified by loyalty to a common Lord in spite of the language barrier. Where there is a desire for unity today, in the United Nations, for example, it is not the language barrier, but selfish national interests that prevents the work for international peace.

Space is not available to follow through the centuries the story of the way in which the Bible has emerged from the time when only a few had access to it to our own age in which it is available in hundreds of languages and dialects. We may, however, suggest that the reader consult his lesson helps where he will find much helpful information. A question, often asked, is this: "Why so many translations?" One answer to this question is the fact that language changes. The King James Version is still no doubt the most revered translation of the Bible. Certainly it has been the principal factor in the religious life of Christendom for the past three hundred and fifty years since it first appeared. But in it we may find hundreds of words which are no longer in common use, and many whose meaning has changed. Another major factor has been the discovery of hundreds of manuscripts that are much older than those which the translators of the King James Version used. This being true it is fair to say: "The newest Bibles are

really the oldest Bibles." We owe a debt of gratitude, as the hymn suggests:

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Each his word from God repeating;
Till they came who told the story of
the Word, and showed his glory."

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ROCKY MOUNT SCOUTS GIVEN AWARDS

Shown here are several members of Boy Scout Troops Five and Eleven who received their God and Country Awards during the eleven o'clock worship service at First United Methodist Church in Rocky Mount on Feb. 9. Left to right, they are Pete Thompson, son of Mr. and Mrs. M. H. Thompson; Allen Liles, son of Mr. and Mrs. Charles C. Liles; Rev. Francis C. Bradshaw, pastor of First Church, who presented the Awards; John Sanders, son of Mr. and Mrs. Alfred Sanders; Tim Brinn and Ray Brinn, sons of Mr. and Mrs. R. T. Brinn.



N. C. CHAPLAIN PROMOTED

A promotion ceremony is a memorable event, and newly-promoted Chaplain (Major) Walter S. Baker, Jr. shares the occasion with his wife, Nellie Jo, and Chaplain (Colonel) Frank E. Helsel, post chaplain at Fort Lee, as they pin on the golden oak leaves signifying his new rank. The ceremony took place in the Chapel Center, U. S. Army Quartermaster Center and Fort Lee. The chaplain saw service in Vietnam with the 25th Infantry Division, and his decorations include the Bronze Star with Oak Leaf Cluster. A member of the WNC Conference, he is the son of Mr. and Mrs. Walter S. Baker, Sr., of 1017 Montlieu Avenue, High Point.

(U. S. Army Photo)

Space Available in Colleges

The College Coordinating Council of the Western North Carolina Conference has sent to all pastors in the conference a notice that there are still spaces for men and women for the 1969-70 academic year at Brevard, Greensboro, High Point and Pfeiffer Colleges. Pastors are asked to inform high school seniors through church bulletins of these openings.

Inquiries and applications should be directed to the Director of Admissions at the above-mentioned colleges.

Dr. James W. Fowler, Jr. is executive director of the Council.

Programs From Junaluska on TV

The interdenominational, international ministries of the Lake Junaluska Assembly are being featured on television station WSPA-TV, Spartanburg, S. C., each Sunday at 1:00 p.m. All programs are in color and last for 30 minutes.

Special guests, drawn from both area and international personalities, appear on the program along with three regular members—Charles Newcombe,

WSPA-TV program director, who is moderator; Dr. J. Manning Potts, executive director of the Lake Junaluska Assembly, and Barry Rogers, associate director in charge of program for the Assembly.

On May 4 the program will feature Dr. Helen Kim, Ambassador-at-large from the Republic of Korea. May 11, Dr. Merle Young, former chaplain for the U. S. Naval Academy, will be a guest along with a representative from the Chief of Chaplains Office, Washington, D. C.

Camp Counselors Needed

Camp Tekoa still needs female counselors for this summer. There are nine sessions of camp beginning June 15 and continuing through August 20. If there are college students or other women interested in ministering to junior highs for a week or more in the program at Camp Tekoa, please contact the Rev. Thomas S. Lee, Jr., Box 749, Statesville, N. C. 28677.

If ministers know interested persons in their churches, it would be appreciated if names and addresses of these persons can be sent to Mr. Lee.

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THE CHILDREN'S PAGE

MRS. CATHARINE VICK

Dear Girls and Boys:

To know why you do what you do is very necessary. Have you ever wanted to do something just because everyone else is doing it? Do you do some things in a certain way because it has always been done that way? God gave each of us a mind and we need to ask ourselves: "Why do I do this? What would God have me do?"

The story is told that one day when Bismark was visiting the palace of Alexander II in Russia, he saw a soldier on guard each day in a barren spot in the middle of the vast palace lawn. Bismark asked the Czar why the sentry was on duty out in the middle of the lawn. Upon checking through many channels of the Russian army, a general reported: "It is in accordance with ancient custom."

Alexander ordered an investigation of the origin of the custom. The ruler was surprised to learn that the sentry was stationed in the middle of the lawn by an order placed on the books eighty years earlier. It seems that on a spring morning, Catherine the Great had spotted a small first flower of the season pushing itself above the frozen ground. She ordered a soldier to be stationed beside it to prevent anyone from stepping on it.

And so, for eighty years Russian sentries had stood on the same spot, as guardian of they knew not what, and for a reason they knew not why.

A person who doesn't know *why* he

does things is violating God's purpose. Only by purposeful living can we carry out God's plan. Each of us needs to examine our reasons for doing what we do, and to measure those reasons against the teachings of Jesus.

AUNT CAY



PROPHETS OF RIGHTEOUSNESS

Shortly after the time of Amos the greatest of all the Hebrew prophets was born in the Southern Kingdom of Judah. His name was Isaiah. He was a prince as well as a priest and poet.

Isaiah lived most of the time in Jerusalem and probably spent much time in the court where he was an adviser to the king. The things that he saw going on around him disturbed him. He saw the king and his officials trying to make the nation secure by making alliances with other nations against the threatening power of Assyria. Isaiah felt this was all wrong. "Trust God," he told the king. He was sure that alliances with foreign nations could only bring destruction.

Isaiah saw his countrymen forgetting to worship the Lord God and setting up idols. He was upset by the injustice of the rich taking the lands of the poor. Isaiah thought much about these things. One day when he was in the Temple he was certain he heard God speaking to him saying: "Whom shall I send, and who will go for us?" Isaiah answered, "Here I am! Send me."

Isaiah spoke boldly for righteousness.

He spoke out against judges who accepted bribes while widows and orphans had no one to protect them; the elders and princes who oppressed the poor; women who spent all their time making themselves beautiful; and the big land-owners who worked the soil until it was worn out. He condemned the people's disloyalty to God and the elaborate rituals they carried out in the temple as a substitute for justice. He warned the leaders of the government against alliances they were making with foreign nations.

Isaiah declared that all these sins of the people would eventually lead to the downfall of the nation. He said God is a righteous God and demands righteousness of his people. But even as he talked of the destruction of the nation, Isaiah was sure that though the sins of the people would lead to the downfall of Judah, yet there would be a few people who would remain faithful to God and these people God would use to establish the nation again. One part of Isaiah's message to the people was: "Cease to do evil, learn to do good; seek justice, correct oppression; defend the fatherless, plead for the widow."

At the same time Isaiah was talking to kings and noblemen and trying to make them see how far away the nation had strayed from God, another prophet began to preach. He was not of royal blood like Isaiah, but a poor man from the country. His name was Micah. He knew from experience what it was like to be oppressed by the rich, and like Isaiah he preached against oppression.

Micah was terribly disturbed by the way in which the people were beginning to bow down before idols and worshipping the baals. He saw that some of the people had even borrowed the practice of their neighbors by sacrificing their children, thinking it would please God. Micah tried to help the people

see that God did not want this, that what God wanted was for people to think and act in good ways and to keep his commandments. He said to the people, "He has showed you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" Micah insisted that God would never fail his people, and he put his trust in God, and God alone.

Isaiah and Micah speak to each of us today. We must discover ways to live that will be pleasing to God. We must be willing to use the courage it may take to live as Jesus told us God would have us live.



DRAW A LINE

Can you make nine triangles of the same size by connecting all ten dots, drawing one continuous line without lifting your pencil or crossing any line, or going over any line twice? A dot, however, may be used more than once.



JUST FOR FUN

Polly's mother sent her to the store to get the following items but when she returned she had an extra one. Can you arrange the list so that the first letter of each word spells what she brought home extra? Apples; Eggs; Instant coffee; Radishes; Celery; Muffins; Evaporated milk.



ANSWER FOR LAST WEEK

A soft answer turns away wrath but a harsh word stirs up anger.

CAROLINA BRIEFS

¶ The City Council of Monroe, N. C. has named the Rev. Jake B. Golden, pastor of Central United Methodist Church, to its five-man Monroe Redevelopment Commission.

¶ A groundbreaking service is planned for May 4 at Friendship United Methodist Church, Brown Summit. Bishop Earl G. Hunt, Jr. and Dr. J. G. Winkler, Greensboro District superintendent, will conduct the service.

¶ Mt. Olivet United Methodist Church, Concord, will observe Homecoming Sunday on May 4. The Rev. Melton E. Harbin, Salisbury District superintendent, will preach at the morning worship service.

¶ Homecoming services will be held at Bethea United Methodist Church, Bessemer City, Sunday, May 4. Worship service will be at 11 a.m., with Rev. E. O. Queen of Moravian Falls as guest preacher. After the worship service, a picnic dinner will be served in the fellowship hall of the church. All former pastors, members and friends are invited.

¶ Friendship United Methodist Church, Statesville, will have a Lay Witness Mission this weekend, with thirty-five visiting laymen participating. Cecil Hannah, a member of Bethpage United Methodist Church in Kannapolis, will be the coordinator. Visitors will arrive on Friday afternoon and the Mission will conclude with a congregational evaluation meeting on Sunday evening at 7:00.

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The Thomasville District has added a second training date for new officers of the local church. In addition to the April 27 session, there is a workshop scheduled at 2:30 Sunday afternoon, May 4, in Memorial Methodist Church, Thomasville.

¶ Bishop Earl G. Hunt will preach at Tabernacle United Methodist Church, Greensboro District, Sunday morning, May 4, at eleven o'clock. He will be introduced by Dr. J. G. Winkler, Greensboro District superintendent. A covered dish meal will be served at noon in the new Fellowship hall.

¶ W. M. Jacks, 86, father of Rev. Ralph Jacks, died Easter Sunday morning at Valdeese General Hospital after a three weeks' illness. The funeral service, held at Abernethy Memorial United Methodist Church, Rutherford College, was conducted by Rev. A. Glenn Lackey, the Rev. M. W. Mann and the Rev. Fred Setzer. The Rev. Mr. Jacks is pastor of Abernethy Memorial.

¶ First United Methodist Church of Roanoke Rapids will have dedication services for its new sanctuary and educational building on Sunday morning, May 4, and special services are planned through May 7. Bishop William I. Cannon will preach at the eleven o'clock worship service and lead the consecration services. From Sunday night through Wednesday night, former pastors will preach. On Sunday evening, Rev. W. J. Neese will preach; Monday, Rev. R. L. Jerome; Tuesday, Rev. Lester A. Tilley, and Wednesday, Rev. I. B. Fisher. Evening services will begin at 7:30.

An Advocate Sample for Every Home!

Our special issue last week highlighting what the United Methodist Church is doing for older people ran to almost 120,000 copies. The Methodist Home in Charlotte and the Methodist Retirement Home in Durham sponsored the placing of this issue in every Methodist home in the state.

Without the new printing equipment which was installed last summer, the meeting of such an order would have been impossible. Even so, the job of getting it out within a very limited period of time has been quite a challenge.

You who are pastors will be receiving your package of *Advocates* over the next several days if they have not already reached you. Remember that this special issue was conceived in tender, loving care; it was printed up in a spirit of affection and concern; we hope that you will distribute the copies to your membership with a sense of pride and a conviction that we ought to give some of our best support, morally and financially, to these and other institutions.

We hope also that you will remember that this copy of the *Advocate* may well be the first sample of the new *North Carolina Christian Advocate* which many of your people have had a chance to read. We trust that they will like what they see. Your own personal endorsement will mean much. Please encourage them to fill out the form on page 30 of the April 24 issue and become subscribers. What you say or don't say can make the difference!

New subscribers since our last report include the following:

Resort Ministries Conference Set

A Southern Seaboard Resort Area Ministries Conference is scheduled May 12-14 at the N. C. Baptist Conference Grounds, Fort Caswell, N. C.

The conference is for clergymen of all denominations who will be involved in resort area ministries along the coastal areas from Norfolk, Va. to Brunswick, Ga.

The program will begin at 3:00 p.m. May 12 and conclude with lunch on May 14. Leaders will include H. Douglas Sessoms, Paul Cook, Paul Phillips, William Hardeman, Roy J. Smith, H.

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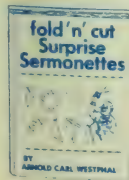
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'Soul' in the Southern Church

by SAMUEL S. WILEY

Not long after returning from the Fourth Assembly of the World Council of Churches at Uppsala the writer confessed before a group of ministers that the experience in Sweden left him both more ecumenical and more provincial—more ecumenical in that he was surer than ever that "the world is too strong for a divided church" but more provincial in that he felt now the church in the Southeastern United States has a real contribution to make to the world Church. The latter part of that statement was challenged by one of those present—and rightly so. Yet I will defend it.

It may be just a part of our Southern mystique or it may have grown out of the very individualism and personal pietism which may ensnare us, but there is "soul" in the Southern church, both black and white. As we become more of an urban culture we tend to lose it, but it's still here—recognition of the individual that expresses itself in the average town when people speak to one another in passing on the street. This does not happen in large cities—there are too many people and not enough time. It happens on college campuses, though not much on large university campuses.

The thing I'm talking about is expressed also in family solidarity which has not entirely passed from the South-

*"A Ring of
Christian
Fellowship
Encircling
The State"*



ern scene, though we haven't had a corner on *that*. Other sections of the world have strong family ties. But we like to think there is a special quality to being among us, and we find joy in the way it extends to the neighborhood.

The only trouble is that we Southerners, knowing the worth of warm personal relations and being *able* to practice humaneness, have practiced it in a limited way. We have been too selective in its application, especially of late when the latent racism in the best of us has gone into reaction against the strange things happening in American society.

The point is, we have much to offer the world Church if we are willing to share the family idea with *everybody* in our own community. After all, that is another definition of the Kingdom of God. We have nurtured a concern for persons in a sort of seed-bed at home and among people who are like us. At the time we did some transplanting of the idea—acknowledging people who are different as members of the family, to

From the April, 1969, issue of the Church Council Bulletin, N. C. Council of Churches.



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Big Sermon

I heard a great sermon through radio
today,
But the message was over my head;
For when the big preacher had
preached and was done,
I didn't know a thing he had said.
And yet the message was helpful to
me,
For while he was soaring so high,
I decided on doing a lot more of
growing;
So I'd grow a lot bigger . . . or try.

—ERNEST C. DURHAM

Raleigh

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christian advocate

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CALENDAR OF COMING EVENTS

NOTE: If any of the meeting dates or places are in error, please inform the **ADVOCATE** immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

LAKE JUNALUSKA ASSEMBLY

- June 16-20: Senior Citizens' Conference
- June 23-29: Glenn Draper Youth Choral Workshop
- July 3- 6: Southeastern Choir Festival
- July 4- 6: 8th Annual Ushers' Conference
- July 9-12: Southeastern Conference on Social Concerns
- July 10-16: Koinonia Prayer Service
- July 14-18: Ecumenical Theological Refresher Course
- July 17-20: Southeastern Conference on Family Ministry
- July 21-25: Regional Workshop in New Church Development
- July 21-27: Southeastern Missionary Conference
- July 21-27: Youth and Missions Conference
- July 25-27: Weekend Conference for Local Church Commissions on Missions
- July 27-31: Southeastern Ministers' Conference
- July 31-Aug 3: Southeastern Laymen's Conference
- Aug. 3-15: Leadership and Laboratory Schools

MEETINGS OF WIDER INTEREST

- May 27-30: N. C. Fellowship of Directors of Christian Education, Camp Chestnut Ridge, Efland

NORTH CAROLINA CONFERENCE

- May 15 : N. C. Wesleyan College, Board of Trustees' Annual Meeting
- May 25 : N. C. Wesleyan College, Baccalaureate, 11 a.m.; commencement, 4 p.m.
- May 25 : Methodist College Baccalaureate, 11 a.m.
- May 26 : Methodist College Graduating Exercises, 10:30 a.m.
- June 3- 6: North Carolina Annual Conference, Chapel Hill, University United Methodist Church

WESTERN NORTH CAROLINA CONFERENCE

- May 11 : Marion District Interboard School, First Church, Marion, 2:30 p.m.
- May 12-14: Cabinet Meeting
- May 18 : District Workshop on Creative Teaching, High Point, Wesley Memorial, 2:00 p.m.
- May 21 : Board of Managers, The Methodist Home, Charlotte
- May 22 : Board of Managers, The Children's Home, Winston-Salem
- May 27 : Committee of Fifty on the Quadrennial Emphasis, First Church, Charlotte, 10:30 a.m.
- May 29 : North Wilkesboro District Pre-Conference Briefing Session, First Church, North Wilkesboro, 7:30 p. m.
- June 4- 8: Western North Carolina Annual Conference, Lake Junaluska
- June 10-12: Women's Society of Christian Service Annual Meeting, Lake Junaluska
- June 13-15: Wesleyan Service Guild Annual Meeting, Lake Junaluska
- June 13-15: Young Adult Assembly, Lake Junaluska

Straight Talk to Laymen

About Preachers' Salaries

The Western North Carolina Conference Commission on Minimum Salary has been charged with the responsibility of making a study of ministerial support.

An analysis of commitments of charges and/or churches for ministers' salaries and expense for this current year—1968-69—discloses these sobering and (to many of us) startling facts:

Salary plus expense fund payable to ministers during 1968-69

- 291 ministers receive less than \$6000 per year.
- 102 ministers receive from \$6000 to \$6500 per year.
- 74 ministers receive from \$6500 to \$7000 per year.
- 67 ministers receive from \$7000 to \$7500 per year.
- 61 ministers receive from \$7500 to \$8000 per year.

Five hundred ninety-five (83.1%) of our ministers receive less than \$8000 per year while the starting salary of most college graduates, with just four years of college work, is \$8000 or above.

- 47 ministers receive from \$8000 to \$8500 per year.
- 11 ministers receive from \$8500 to \$9000 per year.

So, 653 (91.2%) are below \$9000. Many four-year graduates in engineering, science, and related fields are started out at \$9000 or above.

- 17 ministers receive from \$9,000 to \$9,500 per year.
- 10 ministers receive from \$9,500 to \$10,000 per year.
- 13 ministers receive from \$10,000 to \$10,500 per year.
- 8 ministers receive from \$10,500 to \$11,500 per year.
- 9 ministers receive from \$11,500 to \$13,500 per year.
- 6 ministers receive from \$13,500 to \$16,000 per year.

Total 716. This does not include district superintendents or connectional ministers.

From this salary and expense fund, it is mandatory that the minister pay his own Social Security. Federal regulations classify our ministers as "self-employed" and make it illegal for the church to pay all or any part of his Social Security tax. He must also own an automobile, pay its original cost, maintenance, and for gas, oil, tires, etc. On the salary received, a minister is expected to maintain a living standard for himself and his family that is at least as high or higher than the average member of his congregation. Other expenses, allied to the ministry, such as books, attendance at schools and seminars, etc., have to come out of this salary.

Here we find ourselves paying 83% of our ministers no more per year than most college graduates receive as starting salaries—yet many of these ministers have Bachelor of Divinity degrees and/or ten, fifteen, twenty, or more years of experience in the active ministry of our church. Is it any wonder that we are lo

ng some of our best men to industry and various other organizations to serve as chaplains, personnel men, counselors? Is it any wonder that we find it increasingly difficult to enlist capable men in the itinerate ministry?

Solution? There is no easy one! But, as laymen in each individual charge and/or church, we must, before the next Charge (Quarterly) Conference, analyze the situation in our respective charge and/or church, and then take whatever action is necessary to correct it.

This is really a critical problem in our Conference. It demands our careful and prayerful consideration. God grant that we laymen successfully meet this challenge!

E. M. DUDLEY, *Chairman*
Commission on Minimum Salary



GROUND BREAKING AT NEW MT. VERNON

The congregation of New Mt. Vernon United Methodist Church in the Thomasville District had a groundbreaking service for its new \$50,000 educational building on April 27. Dr. Charles G. Beaman, Jr., Thomasville District superintendent, preached at the morning worship service and conducted the groundbreaking service. Pictured taking part in the service are, front row, left to right, Miss Candy Lawrence and Miss Beth Smith; back row, left to right, Rev. Charles W. Bisk, pastor; A. W. Glascoe, chairman of the building program; members of the building committee, Ira Daniels, Mrs. Vivian Thomas, Glenn Anderson, Wayne Hokeley, Paul Craven, and Dr. Beaman.

On Censorship and Discipline

Public manners and morals are constantly coming up for scrutiny by interested individuals and organizations. The entertainment field and the communications media are the chief objects of such examination. More specifically, the movies, television, and pornographic literature come sporadically under attack.

Every now and then the public is exposed to a movie which is more shocking than usual, a specimen of pornography which is just a bit more dirty than the average of such matter, a television program which offends more sharply than the general run. When this happens there is a public outcry. Indignation is expressed from pulpits. Resolutions are passed by organizations interested in the welfare of the public in general and of youth in particular. Newspapers receive for publication scathing letters of protest.

What then happens is that our communities get into the old, futile hassle over freedom versus censorship. Those deeply concerned about the trends in public morality assert that dirty movies should be cleaned up, pornographic magazines should be banned, filth and trash should be run off the television screen.

Then comes the counterattack. Our freedoms must be defended. Self-appointed censors must not be allowed to wreak havoc upon the arts. The

blue-nosed do-gooders are really devils in disguise. Public morals cannot be controlled by censorship without serious damage to the personal rights of people!

So goes the pendulum swinging from side to side, with too many opinions suspended at the extremes; too few occupying the middle ground.

We cannot go along with either extreme position. The defenders of freedom talk as though they want all restraints and inhibitions thrown out. Let the public be free-game for sex exploiters, for purveyors of filth, for all who would appeal to the baser elements of human nature for profit. Of course, they cannot in their right mind really be in favor of **no** regulations, **no** controls, of **no** mechanics by which the general public may defend itself.

The advocates of stringent censorship, on the other hand, seem to think that public manners and morals can be formulated solely through the use of legal restraints. When they stop to think about it, they cannot but realize that laws and regulations **alone** will not bring about a wholesome community life.

We have movies and television programs which depict violence, which portray sex deviations, because there are a lot of people who go to see them. We have pornographic literature because people buy such. The major

reason for producing such material is to make money. The creators of such are concerned to produce what will sell.

Apparently pornography is selling in America—selling enough to make it worthwhile for its creators to produce it. Scenes depicting violence of the most bloodthirsty sort continue to be introduced on screen and page because people like it—enough people to make it pay.

The basic trouble with us is not that we have too few laws, but that we have too low sensibilities. We are a people who insist upon the utmost in physical

sanitation; we demand the removal of garbage at least twice a week. But at the same time we revel in intellectual and spiritual garbage. We delight in clean houses and well kept grounds. But we clutter up the house of our minds with dirt and trash. We deodorize this trash, bedeck it with ribbons and bows, call it by sweet-sounding names; but it is the same old dirt and trash!

Laws written upon statute books are no substitute for the unwritten laws respecting decency, cleanliness, purity written upon our minds and established in our hearts. We need both kinds.

As We Near the Finish

Life, of course, is more like a flowing river than a calendar with its days, weeks and months marked off in precise squares of time. Sometimes the currents move rapidly; then we are caught in eddies. These days the rapids seem to be more frequent than the eddies.

But calendar wise we are approaching another major milestone: the closing out of an annual conference year. It is time to dwell upon that text "What you are going to do, do quickly." In a month both of our conferences will be in their annual meetings.

These closing days require that we fix our eyes upon the finish line, and that we gather our energies for that final sprint which will put us across the line in excellent order. We Methodists are good at getting behind during the conference year. But fortunately, we are also good at catching up when confronted with deadlines.

Such a time is now upon us. Almost all of our churches have developed a high degree of pride in "paying out". Moreover, almost without exception in recent years, they have been meeting all financial obligations in full. Where this has not been done, it has usually been that the congregation waited too long to make that final push.

It is now too late to be too early; but it may not be too late to be on time. We United Methodists are almost half a million strong in North Carolina. Let's rise up in the name of Christ and put forth valiantly in the three or four weeks yet allotted to us. Let's evangelize and pray and pay! Let's bring into the church those good prospects who will come if we put forth extra effort now. Also, let's dig as deeply into our pockets as circumstances require in order to meet all financial obligations in full.

Colleges Schedule Commencement Activities

by RUTH W. LAUGHLIN

From May 18 through June 2 the nine United Methodist-related colleges in North Carolina will be astir with graduation activities. A resumé of the schedule for each college is given below.

BENNETT COLLEGE

Bennett College's commencement events will begin on Friday, May 30, with Class Day exercises at 3 p.m. and a dramatic production at 8 p.m. Saturday's events include a meeting of the Graduate Association, 10 a.m.; All-Bennett Luncheon, 1 p.m.; Annual Choir Concert, 8 p.m., and Campus Illumination, 9:30 p.m.

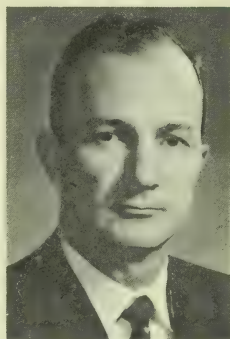
The baccalaureate address is scheduled at 4 p.m. on Sunday, June 1. The Rev. Joseph E. Lowery, minister of the Central United Methodist Church in Atlanta, Ga., will preach.

Other Sunday activities include the meeting of the National Council of Bennett Parents at 9:30 a.m. and the President's Reception in the evening at 8.

The commencement address will be given at 10:30 a.m. Monday, June 2, by Dr. Whitney M. Young, Jr., of New York, executive director of the National Urban League, Inc.

BREVARD COLLEGE

The president-elect of Brevard College will preach the baccalaureate sermon on May 18 at First United Methodist Church in Brevard. The service will begin at 11 a.m. The Rev. Robert A. Davis of Nashville, Tenn., at present associate director in the Division of Higher Education of The United Meth-



DAVIS



WHICKER

odist Church, will assume the presidency of Brevard on June 1.

The dean and registrar at Brevard College, the Rev. Grady H. Whicker, will give the commencement address at 3 p.m. that same day in Boshamer Gymnasium on the college campus.

DUKE UNIVERSITY

Angier Biddle Duke, U. S. Ambassador to Denmark and a member of Duke University's founding family, will be the 1969 commencement speaker at Duke on Monday morning, June 2.

Sharing the Commencement Week



DUKE



KNIGHT

end spotlight with him will be Dr. Douglas M. Knight, president of the University, who will deliver the baccalaureate sermon on Sunday morning, June 1. Those ceremonies will be among the last of the major public appearances which Dr. Knight will make as president of Duke University. He has resigned the post as of June 30 to become vice-president for Education Development of RCA.

Ambassador Duke recently announced plans for leaving the diplomatic service. He plans to move with his family to London and assume duties this month with Gramco financial companies in England.

GREENSBORO COLLEGE

Dr. Henry Hitt Crane, distinguished Methodist clergyman, will preach the baccalaureate sermon for the 1969 graduating class of Greensboro College in



HARDIN



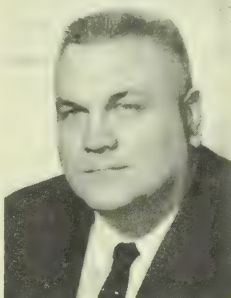
CRANE

Odell Memorial Auditorium at 11 a.m. Sunday, June 1. Since retiring from the pastorate of Central Methodist Church in Detroit in 1958, Dr. Crane has devoted his time to preaching and lecturing.

The commencement address will be delivered by Paul Hardin III, president of Wofford College, in Odell Auditorium at 3 p.m. the same date. Mr. Hardin left the faculty of Duke University Law School in 1968 to become the eighth president of Wofford College.

HIGH POINT COLLEGE

Dr. Noah Langdale, Jr., president of Georgia State College in Atlanta, will be commencement speaker at High Point College when 206 students are expected to graduate May 25. The program will begin at 3:30 p.m. in Alumni Gymnasium.



LANGDALE

The Rev. Julian Lindsey, superintendent of the Winston-Salem Northeast District, will preach the baccalaureate sermon at 11 a.m. in Wesley Memorial United Methodist Church on the same date. The Rev. Mr. Lindsey is one of three persons who will receive honorary degrees from the college at commencement (see story on page 26).

LOUISBURG COLLEGE

Shearon Harris of Raleigh, president and chief executive officer of Carolina Power and Light Company, will be the featured speaker at the annual Louisburg College Alumni Banquet, scheduled for 7 p.m. on May 17.

The baccalaureate service and commencement exercises will both be held on Sunday, May 18. Rev. Norwood L. Jones, pastor of Louisburg United



JONES



COLLINS

Methodist Church, will preach the baccalaureate sermon on Sunday morning at 11.

On Sunday afternoon at 2:30 Dr. Thomas A. Collins, president of North Carolina Wesleyan College in Rocky Mount, will bring the commencement address.

METHODIST COLLEGE

Bishop William R. Cannon, resident bishop of the Raleigh Area, and the Rev. Dr. Walker B. Healy, pastor of the First Presbyterian Church of Roanoke, Va., will be the principal speakers



CANNON



HEALY

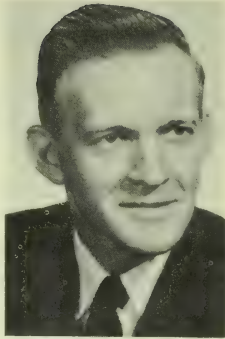
for the sixth annual commencement exercises at Methodist College.

Dr. Healy will preach the baccalaureate sermon Sunday, May 25, 11 a.m., and Bishop Cannon will deliver the commencement address at the graduation exercises May 26 at 10:30 a.m.

Other weekend activities include: May 24, Alumni Business Meeting at 3 p.m. and Alumni Banquet with installation of 1969-70 officers at 7 p.m.; May 25, reception for seniors and families by President and Mrs. L. Stacey Weaver at 4 p.m.

NORTH CAROLINA WESLEYAN COLLEGE

Bishop William R. Cannon will deliver the baccalaureate sermon for N. C. Wesleyan's largest graduating class



ROBB

of 150 candidates Sunday, May 25, at 11 a.m. in Everett Gymnasium on the college campus.

Dr. Felix C. Robb, director of the Southern Association of Colleges and Schools, will deliver the commencement address at 4 o'clock

that afternoon, also in Everett Gymnasium.

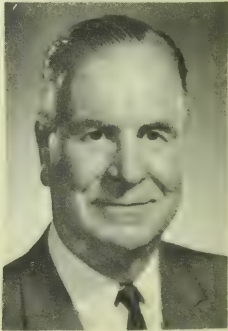
Commencement activities will begin on Alumni Day, Saturday, May 24, with a 10 a.m. Board of Directors meeting, followed by lunch and a 1:30 p.m. Annual Meeting. At 3 o'clock Wesleyan's new carillon will be dedicated, and a concert presented in Garber Chapel. The President's Reception for seniors, their parents, and alumni is scheduled for 4 o'clock, with the alumni banquet as final event of the day. Horace A. "Bones" McKinney, well-known basketball coach, will be the banquet speaker.

PFEIFFER COLLEGE

One hundred and seventy-four Pfeiffer College seniors will be awarded degrees on Sunday, May 18, at the college's 1969 commencement exercises. The baccalaureate service, set for 10:30 a.m., and the commencement exercises,



HOLLOWAY



TOLLEY

set for 2 p.m., will be held in Mitchell Gymnasium.

The baccalaureate preacher will be Bishop Fred G. Holloway, former president of Drew University and presiding bishop of the Charleston, W. Va. Area of The United Methodist Church.

The commencement address will be given by Dr. William P. Tolley, chancellor and president of Syracuse University. Past president of the Association of American Colleges, he is president of the University Senate of The United Methodist Church.

Honorary degrees will be conferred on the Rev. Melton E. Harbin, superintendent of the Salisbury District, and on Allen Sims, prominent Gastonia banker and civic leader.

ADVOCATE HONOR ROLL CHURCHES

Two additional churches have been added to Advocate Honor Roll Churches during the past week. Both churches have decided to join the All Administrative Board Plan. They are:

WESTERN NORTH CAROLINA
CONFERENCE
McKendree, Lincolnton
NORTH CAROLINA CONFERENCE
Corinth (Four Oaks Charge)

Wesleyan Forum Meets Saturday

The Wesleyan Forum, an informal discussion group in the Western North Carolina Conference, will meet at First United Methodist Church of Valdese on Saturday, May 10. The session is scheduled to begin at 10 a.m. and will conclude by 3:30 p.m. Lunch, at a nominal cost, will be served by the host church.

The topic to be discussed is the relation of the conference to its church-related colleges, with special attention given to the Marsh Report. Resource persons to speak include Dr. John Groce, president pro tem of Pfeiffer College, and Dr. James Fowler, director of the College Coordinating Council. A representative of the conference Committee on Christian Higher Education will be on hand to offer information. A special report will be heard from a group of pastors who have visited our colleges and talked to college officials.

The session will close with a panel on the alternatives suggested by the Marsh report with reference to the future of our church related colleges. All delegates, both lay and clerical, are invited to attend and participate.

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Concern Over Giving Voiced by Budget Agency

Concern that declines in contributions recently reported by several major Protestant denominations may be ahead also for the United Methodist Church was voiced in Evanston, Ill. April 23-24 by the church's chief budgetary agency.

Bishop Paul Hardin, Jr., of Columbia, S. C., president of the United Methodist Council on World Service and Finance, said that he "did not want to be a pessimist," but added that "we have an obligation to interpret the financial signs of the times and prepare for situations that may develop."

Union of the Methodist and Evangelical United Brethren Churches a year ago and a change in the national level fiscal year for former Methodist churches make meaningful comparisons difficult at this time, council members agreed, but some evidences of a slackening support were reported.

One such factor is the receipt of only \$3,352,577 for World Service, the basic benevolence fund, in the first quarter of 1969 against the annual goal of \$25,000,000. Another was the payment of only 84 per cent of the amount needed for World Service from former Methodist churches in the seven-months "year" ending Dec. 31, 1968, before the change to the calendar fiscal year.

Special concern was voiced at the relatively small amount of money actually received so far into the \$20,000,-

000 quadrennial Fund for Reconciliation.

As of March 31, only about \$600,000 had reached the denomination's central treasury in Evanston. Since the operation of the fund calls for one-half of the money to be expended at the local level, total payments would be twice the receipts received by the central treasury.

It was reported at the Council of Bishops' meeting earlier in April that more than \$13,000,000 had been pledged to date, and that goals of \$23,000,000 had been accepted by the 37 of 45 episcopal areas listing specific amounts.

Several members of the council expressed optimism that the goal set by the Uniting Conference in response to the crisis in the nation would be reached and noted that some accepted goals had been overpledged.

In other actions during its annual meeting, the Council on World Service and Finance set up procedures for establishing better communications between the national and local church and annual conference levels in finances; revamped the council committee structure; voted to join Project Equality when a chapter of the interdenominational, fair-employment program is established in Illinois; combined the convention and transportation bureaus operated by the council for the denomination; heard a progress report on development of official forms and records for the new church; and approved changes in the General Minutes expected to save about \$55,000 a year.

In recommending the procedures for better communication between national and local levels, R. Bryan Brawner, general secretary of the council and general treasurer of the denomination, stressed that "it is important, if not urgent, that the voices of our local church and conference leadership be heard."

"I am sure," he added, "that it comes as no surprise to any of you to state

that there is growing resistance to over-structure at the general church level and to programs which do not appear to represent any reasonable consensus at the local church and annual conference levels."

Techniques to be utilized in achieving the better communication include

visits to annual conference sessions this year by council members and staff, and a meeting in each jurisdiction with a bishop and conference officials. One such meeting has been held already with Bishop Roy H. Short and officers of the Louisville and Kentucky Conferences.

BISHOP REPORTS ON VIETNAM TRIP

Upon return from a preaching mission in Vietnam, Bishop Paul V. Gallo-way of Little Rock Area said he found none of the military chaplains "making a case for the war, but they felt a satisfaction from being where the action and the needs are."

The United Methodist leader conducted a Holy Week preaching mission in Vietnam at the request of the Air Force and the Department of Defense and also led a denominational retreat for chaplains stationed in the Far East, held in Tokyo.

During Holy Week he preached several times a day in many of the strategic points including Da Nang, Phu Cat, Cam Ranh Bay, Saigon and Long Binh, as well as visiting with commanding officers, touring hospital wards and meeting with nearly 150 chaplains of all denominations. In each place, he said, he was "very aware" of the nearness of exploding Viet Cong rockets and U. S.-dropped bombs.

At an interview upon his return he made these observations:

"First, we found that the chaplains are grateful for our prayers and concern, and they want us to keep in touch with their men because they have an opportunity to give a message to the men and prove that the church is alive.

"Next, they want to continue to feel that they are the church—that they are

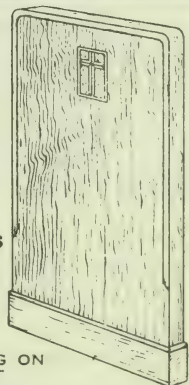
not something special out there, but that they are the church.

"The commanding officers assured us of their cooperation, and I did not find a place where they were not cooperative. In the majority of the places I found that the commanding officers take part in all of the activities.

"Then, I found a loyalty on the part of the men. They stick by one another. They are not complaining, although they are anxious to come home. But out there they are trying to do the things that will hold them together as one. If a man gets into trouble they are there with him."

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N. C. Council of Churches Meets, Approves Site for Building

by James C. Stokes

The 32nd annual assembly of the North Carolina Council of Churches was held last week at Rocky Mount on April 29 and 30. Dr. Thomas A. Collins, president of North Carolina Wesleyan College, presided in the sessions which took place at the First Presbyterian Church and the First Methodist Church.

The most significant action taken by the council was its approval of the purchase of a six acre plot in the Research Triangle Park between Raleigh, Chapel Hill and Durham. The proposal was approved without a dissenting vote, the cost to be \$42,000. However, assurances were given that a donation would be forthcoming which would cut the cost down to \$21,000. The money is to be raised from the 16

member denominations and from other possible sources over the next two years.

The ultimate purpose, it was stated, is to erect an ecumenical church center which would house the offices of the council and which might include a chapel. The estimated cost of the building project was figured at from \$250,000 to \$300,000.

The board of the Research Triangle Foundation, of which Governor Luther H. Hodges is chairman, was reported to be receptive to the proposal to establish an ecumenical church center within the facilities.

A budget of approximately \$50,000 was adopted. This represents a decrease of about \$3,000 from last year's



Shown reporting to the annual meeting of the Council is the Rev. Dr. Samuel Wiley, executive director. Seated behind him are the Rev. Dr. Thomas A. Collins, current president of the organization, and Miss Mary Stamey. Collins is president of N. C. Wesleyan College, Rocky Mount, while Miss Stamey is a Lutheran churchwoman from Wilmington.



The outgoing president of Church Women United of North Carolina, Mrs. Ira C. Shelley (left), is here shown conferring with the newly-elected head, Mrs. Sam A. Dunn of Enfield. Mrs. Dunn, former president of the Women's Society of Christian Service of the North Carolina Conference, was installed into the office last week.

expenditures. The decrease is occasioned by the fact that the position of director of Christian Social Action is at present vacant and probably will be for several months.

In an opening address, Dr. Samuel D. Proctor, former president of A. & T. University at Greensboro, made a slashing indictment of the position of some student protesters. He challenged their philosophy that "it does not matter what you do just so you don't hurt anybody else." He declared that nobody can know whom he may be hurting by his conduct.

Moreover, he said, this student generation has shown that it cannot stand the hurting. Its anguished, agonizing reactions reveal this. Dr. Proctor continued by asserting that students

should stop to think about what they are doing to their children-to-be. Some day, he declared, the children of this student generation will be scrutinizing their conduct and evaluating their moral values. They had better think, he said, about what they are doing to themselves now, and about what they will do to the next generation.

Dr. Proctor is now Professor of Education at Rutgers University.

Another speaker, Chaplain T. D. Parham, Jr., spoke to the problem of Black Churchmen and answered questions on the subject. Pointing out that

(Continued on page 19)



Mrs. Ira C. Shelley, Methodist churchwoman of Greensboro, received a special citation for her achievements as president of Church Women United during the past three years. The Rev. Dr. Charles E. Deitze, chairman of the Commission on Inter-Church Cooperation of the NCCC is making the presentation. In the background to the left is Dr. Collins, president of the interdenominational organization.



Mr. Blaine Madison (center), chairman of the Committee on Publications, is here presenting a Richard Shelton Communications Award to Jim Pharr, city editor of the Fayetteville Observer. Looking on is Charles Clay, who is the editor of the Fayetteville publication. Pharr is district director of Methodist Information for the Fayetteville District of The United Methodist Church. Other Richard Shelton Communications awards went to television station WELS at Kinston, with Jack Hankins and William S. Page receiving the award, and to Ted L. Daniel, director of Radio/TV for the Presbyterian Synod of North Carolina. The latter was recognized for his service in producing the religious news program "News of the Church."

The Continuing Education of the Minister

A Proposed Program of Updated Secular Education

by SAMUEL J. WOMACK

IT HAS been suggested that any comprehensive program of continuing education for the modern pastor should make due allowance for his need to keep abreast the significant developments in so-called secular fields of knowledge as well as in theological learning. In a maturing society which has always been dedicated to the ideal of universal education we now see an upgrading of that term to embrace the concept of higher education, also.

This means that today's pastor must lead and minister to more highly educated congregations than was true in any earlier period of Methodism's history. It is to be assumed that, to a degree, this increased education may be equated with more highly developed intellects—at least, more critical intellectual faculties, if not greater wisdom and understanding.

Therefore, in order to gain and hold their respect, and thus to minister to them effectively, the pastor must give his parishioners evidence that he is keeping pace in his own intellectual development as a well-rounded person. He must show at least some familiarity with and understanding of developments in the major fields of modern knowledge and technology. But he must be able to go beyond mere facility in the use of terms and phrases appro-

priate to the atomic and space ages. He must be able to fit this new knowledge and its concepts meaningfully into his larger theological framework so that modern man may be led back to the vision of God that inspired and enlightened earlier ages; a vision that seems in danger of being lost in the present tidal wave of humanism and materialism engulfing Western Christendom as well as the Communist world.

On the other hand, it is readily recognized that the idea of a sustained formal program of continuing education for the purpose of keeping the secular learning of the minister up to date is highly Utopian. Neither time nor opportunity are available to the heavily overburdened shepherd of the flock who, more often than not, finds his sacerdotal role increasingly overshadowed by that of counselor. Nor should it be forgotten that his primary obligation in self-education must always be that of advancing his theological learning to every extent possible. Nevertheless, there should be means by which he might, with firm dedication and self-discipline, acquire a developing secular expertness. This would be knowledge acquired much in the fashion that Karl Barth explained the development of his theological system: "On the wing." It is the task of this report to suggest some of the options that the busy pastor may, or should, find open to him from time to time.

There is always the risk, of course,

The Rev. Dr. Womack, dean of Methodist College in Fayetteville, is a member of the N. C. Conference Commission on Continuing Education for the Ministry.

that the dedicated Christian minister might suspect any promotion of secular learning as a disguised attempt to compromise with "the world," or dilute the full strength of the Gospel Word. It should be emphasized that, quite to the contrary, such promotion reflects an uncompromised and uncompromising devotion to the fulfillment of the first and greatest commandment, based on the certitude that all knowledge, as all truth, traces its origin to Him who created the physical universe as well as the mental faculties and the soul of man. It would carry the Creator's banner into the halls of learning as well as into the marketplace; it would find Him in the midst of social and political upheaval, as well as in the laboratory. It would see "God" writ large across the face of the universe and upon every ambition and undertaking of His creatures.

Many of the following suggestions are patently obvious ones; others are more tentative and experimental in nature. Taken as a whole, they are intended only as stimuli; as starting points to be used, adapted and/or improved upon by the minister who knows well what he faces in both intellectual challenges and in the countless other demands upon his time and services.

READING

Books

The most obvious recourse open to the minister concerned for continuing education in secular subjects is that of a program of reading adapted to his individual circumstances. Such a program could not, of course, include many college-level graduate-level textbooks in the major academic disciplines, since he will not have the time to devote to so intensive a study. However, an increasing number of excellent surveys of major advancements in certain fields of knowledge, especially science, are now being published.

Most of these are written in layman's language. The busy minister might well work out his own "Guided Reading Program" similar to those offered in the area of theological subjects by various seminaries.

Since this report is not intended as a comprehensive guide, but only as a list of suggestions for further development, no attempt will be made to offer an extensive bibliography. However, a few representative titles to aid in the launching of a reading program are listed below:

Science Year. The World Book Encyclopedia's Science Annual. Surveys all major developments each year in science and technology. Profusely illustrated. May be purchased as a single volume or, if desired, on a continuing basis for each subsequent annual edition. May be available in reference sections of many libraries, public or institutional.

From Science To Theology. Georges Crespy. 1968, Abingdon Press, Nashville.

Cybernetics and The Image of Man. Harold E. Hatt (sic). Abingdon Press, 1968.

Protestant Thought and Natural Science. John Dillenberger. Paperback. Available through Cokesbury.

Man and Meaning. James E. Royce. McGraw-Hill Book Co.

Science, Secularization, and God. Kenneth Cauthen. Abingdon.

Man's Conquest of Space. Publications of National Geographic Society, Washington, D. C.

World Beneath The Sea, National Geographic Society.

Greece and Rome: Builders of Our World. Geographic Society.

The World in 1984. Nigel Calder. Pelican Books, paperback. Two volumes.

Brave New World. Aldous Huxley.

The Future Is Upon Us. Roy L.

Smith. Abingdon Press.

The Dialogue Series. Cozart. Paperback editions. Among titles are *Dialogue on Poverty*, *Dialogue on Technology*, *Dialogue on Education*, *Dialogue on Women*, *Dialogue on Youth*, *Dialogue on Science*, *Dialogue on Violence*.

Periodicals

Perhaps more recently accessible and useful to the busy minister, who must do his reading hurriedly or in brief stints, are a number of periodicals and journals. Inclusion of major news magazines is to be expected, for obvious reasons. Other publications might be listed for their contribution through special series of articles or reports, or as general surveys of contemporary culture as reflected in literature, art, etc. Among the more obvious publications are *Time*, *Newsweek*, *U. S. News and World Report*, **Saturday Evening Post*, *Saturday Review*, *Reader's Digest*, *National Review*, *Life*, *Look*, *National Geographic Magazine*, *Christianity and Crisis*, *Popular Science*.

*Now defunct. Back issues available in libraries (for special series such as 'Adventures of the Mind,' in 1961 editions of the magazine. *Life* and *Look* magazines are also known to feature similar series from time to time.)

AUDIO-VISUAL RESOURCES

With systematic planning, the busy minister can take advantage of the surprising number of educational offerings in television. The most obvious source, of course, would be the telecasts emanating from the stations of the University of North Carolina Educational network, including both the educational programs, with or without academic credit, offered through and under local auspices, and those offered through National Educational Television.

However, an increasing number of educational opportunities are becoming

available through commercial television, which has been encouraged in recent months to look to the expansion of its public service. Special documentary reports are appearing with increasing frequency. The Jacques Costeau series and National Geographic documentaries are excellent examples. Some college-level courses are also offered on a network basis.

In connection with such use of audiovisual resources there should be mentioned the *Communication for Churchmen* series of volumes to be published by Abingdon Press. Already available is the first volume, with others to follow. Titles of the volumes in the series are: Vol. I, *Communication-Learning for Churchmen*; Vol. II, *Television-Radio-Film for Churchmen*; Vol. III *Audiovisual Facilities and Equipment for Churchmen*; Vol. IV, *Creative Communication Skills for Churchmen*.

Finally, another most useful audio resource is that of taped recordings. Although libraries of such tapes prepared especially for ministers are located at several points in the U. S., including Richmond, Va., little use has been made of this service, according to the Television, Radio and Film Communication (TRAFICO) Division, Program Council, United Methodist Church (New York). However, the swift popularity achieved by tape players designed for autos and the new portable cassette players for use in autos and elsewhere has led to the development of a convenient new service for ministers. This offers the busy minister an opportunity to stay abreast of latest developments in the modern world while literally on the run. However, such tape service on which information is presently available covers the field of theological and ecclesiastical developments as well as matters of secular interest, so it would not apply exclusively to the advancement of solely secular education.

N. C. COUNCIL OF CHURCHES APPROVES SITE FOR BUILDING

(Continued from page 15)

all "new" emigrants to America had passed through a period of "withdrawal" and exaggerated clannishness, he stated that the black was now in this process. He did not consider that the black separatist movement would be a permanent phenomenon. At this time, however, he thought that it was necessary in order that the Negro might truly know who he is and where he fits into the scheme of things. Parham, who holds the rank of captain, is one of only six black chaplains in the U. S. Navy.

In the discussion which followed, it was evident that some black churchmen present did not agree with the "withdrawal" theory. The question of whether or not blacks would move en masse out of predominantly white churches was raised. Parham did not think so; that blacks for a time would continue their separatist movement for tactical and psychological reasons, but would largely maintain their present church ties.

The following officers were elected to serve for the coming year: president, Dr. Thomas A. Collins (United Methodist); 1st vice-president, Rev. Thomas J. Youngblood (Disciples); 2nd vice-president, Rev. Charles W. Ward (General Baptist); 4th vice-president, Mrs. Sam A. Dunn (United Methodist); secretary, Miss Mary Stamey (Lutheran Church in America);

and treasurer, Mr. Bond Anderson III (Episcopal).

Other United Methodists elected to serve on the executive board: remaining in the class of 1971: Bishop Earl G. Hunt, Jr.; elected to the class of 1972: Bishop William R. Cannon, Mr. Blaine M. Madison and Rev. Julian A. Lindsey.

United Methodist delegates to the council from the North Carolina and the Western North Carolina conferences number 63, of whom approximately 25 were present.

Committee Discusses Pension Plan, Consecration Service

A consecration service and a pension plan for lay workers were discussed at the April 15 meeting of the WNC Committee on the Lay Worker in Statesville.

Zeb Barnhardt of Winston-Salem, chairman of the committee, reported that Bishop Earl G. Hunt, Jr., had indicated his approval of working toward a consecration service for lay workers.

Willard Farrow of Charlotte reported on possible pension plans for lay workers. Individual annuity plans and the retirement plan of the Board of Pensions were outlined. The committee went on record as favoring some annuity plan for lay employees of the church. It was suggested that the committee act as a liaison agent to distribute information to the churches.

The next meeting of the committee is scheduled for Sept. 23 at the Methodist Home in Charlotte.

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WOMEN'S NEWS

Western North Carolina Conference

MRS. JOHN C. WRIGHT

WESLEYAN SERVICE GUILD DISTRICT BANQUETS HELD

Gastonia—Mrs. Mary Metcalf, lead teacher at the Gaston Oral School for the Deaf, was guest speaker at the annual dinner of the Wesleyan Service Guilds of the Gastonia District at First United Methodist Church, Gastonia, on April 17.

Mrs. John T. Painter, Belmont, district chairman, welcomed the group of 178 Guilders, representing 20 of the 23 Guilds in the district. Two new Guilds were welcomed into the district—the Gert Garden Guild at Park Street Church, Belmont, and the Epworth Guild, Gastonia.

Others on the program included Mrs. Pat Powers, Mrs. Juanita Spencer, Mrs. Marie Widenhouse, Mrs. Thelma Parsons, Mrs. Margaret McCall, Mrs. Catherine Chapman, Mrs. Stella Pettus and Mrs. Gladys Glasco. Mrs. Fannie Belle Chapman, former Guild chairman, was honored with a special membership.

Two Guilds of Bradley Memorial Church, Gastonia, were hostesses for the meeting.

Thomasville—Mrs. Donald Little, Thomasville, was elected chairman of the Wesleyan Service Guild of the Thomasville District at the annual district banquet held at First United Methodist Church, Lexington, on April 15.

Other new officers chosen to serve during the coming two years are Mrs. Lee Embry, Thomasville, secretary, and Mrs. Dolan Hedrick, Lexington, chairman of Committee on Nominations. Mrs. Carl Worthy, Charlotte, Conference Guild chairman, conducted the installation service.

Miss Ronda Robbins, outgoing district chairman, was honored with a special membership, in appreciation of her fine work. Mrs. Austen Everhart, outgoing secretary, was also given a special membership.

Miss Diane Esau of High Point spoke on Inner-City Work in New York. A group of young people from Central High School sang several selections. Mrs. Dale Leonard and Miss Janie Nichols took part in the program.

DISTRICT MEETINGS OF WOMEN'S SOCIETY

Winston-Salem Forsyth—"You and Your Expanding Potential" was the theme of the Annual Meeting of the Women's Society of the Winston-Salem Forsyth District on April 16 at Ogburn Memorial Church in Winston-Salem.

Mrs. L. M. Mayfield, district vice-president, presented a worship session, "Who? What? When?" with Mrs. W. N. Bell, Jr. and Mrs. Virgil Penn assisting, concluding with the reading of "The Crucifixion," by James Weldon Johnson. Banners and posters were on display.

Mrs. James Ringley, district president, urged the women to make a spe-

cial effort to reach the younger women of their churches.

Others on the program were the Rev. James C. Peters, district superintendent; Mrs. J. T. Ingram, Mrs. W. L. Maynard, Mrs. W. L. Haslette, and Rev. and Mrs. Reginald Cooke.

One hundred fifty members representing 33 churches attending the meeting.

Albemarle—The women of the Albemarle District Women's Society took a look at "The Lopsided World" at their district meeting held at First United Methodist Church, Wadesboro, on April 22.

Mrs. James Clark, district vice-president, led the discussion of ways and



Mrs. T. M. Bratten pins a corsage on Mrs. Ben R. Wall, who has been a member of the Lilesville Society for 60 years.



LONG-TIME MEMBERS HONORED

Almost 200 years of faithful service to the Women's Society of the Lilesville United Methodist Church has been given by this group of women, all of whom are more than seventy years of age. They were honored at a dinner given recently in Wadesboro. Each is still active in her society. Mrs. Ben R. Wall, who has been a member since 1909, and Mrs. J. T. Forlaw, who has given 52 years of service, were given gold charm bracelets with one charm on which was inscribed the year they joined the society. Rev. T. A. Plyler, Jr., pastor, and Mrs. T. M. Bratten, president, were in charge of the program. Left to right, Mrs. J. T. Forlaw, Mrs. Ruth Maurer, Mrs. Bradley Wall, Mrs. Paul Beverly, Mrs. Gene Diggs and Mrs. Mary Chewing. Mrs. Charles M. Byrd was not present for the picture.

means to help in alleviating many problems in today's society. Banners and posters on display gave added color and thought to the suggestions.

Rev. Cecil Myrick, coordinator of the program New Patterns of Ministry in Charlotte, spoke on the Inner-City work there. John Murray, director of the Anson-Union County Community Action Commission, told of the anti-poverty program in that area. Mrs. Leslie Barnhardt of Charlotte, former Conference president, discussed the quadrennial emphases and the fund for reconciliation.

Mrs. W. T. Medlin, district chairman of Spiritual Growth, led the service of remembrance. Mrs. N. E. Lefko, Misenheimer, president, was in charge of the meeting and 110 women were present.

Statesville — The women of the Statesville District Women's Society had a workshop on making banners at their district meeting held at First United Methodist Church, Hickory, on April

22. They will display these at Lake Junaluska in June.

"You and Your Expanding Potential" was the theme for the day. Mrs. Thomas Sigmon spoke on "The Person Next to You;" Mrs. H. S. McIntyre discussed "On Becoming Human," and Mrs. Cecil Heckard on "Journey Inward, Journey Outward." Mrs. Alvin Morrison presented thoughts from the book, *The Lopsided World*, by Ward.

Two new district officers, Mrs. Conrad Crouch, secretary, and Mrs. C. J. Hall, chairman Subdistrict 1, were installed by Mrs. Jettie Morrison.

Mrs. Jerry Murray, Mrs. W. T. Tatum and Mrs. John Walker took part on the program. Mrs. Garland Stafford, district president, presided.

CORRECTION

The Annual Meeting of the Salisbury District Women's Society will be held at Central United Methodist Church, Concord, May 7, beginning at 9:30 a.m.

WOMEN'S NEWS

North Carolina Conference

MRS. IVAN E. WELBORN

WESLEYAN SERVICE GUILD SPIRITUAL LIFE RETREAT

Our Spiritual Life Retreat will be led by Mrs. R. L. Bame, Conference Chairman of Spiritual Growth for the Women's Society of Christian Service and a member of our Conference Guild Committee. Being the wife of a United Methodist minister, she changed home towns last year—she's now from Tar-

boro rather than Hertford. She has done much work on the district and conference levels, and she was a delegate to the Convocation on Worship at St. Louis recently. Those of you who have heard Helen know you have a weekend to look forward to.

Cabin space at Camp Rockfish is limited to 42 women. Registrations will be accepted in the order received. To register send \$7.50 (to cover all expenses) to Mrs. Lena G. Gray, 215 Lex-

ington St., Rocky Mount, N. C. 27801.

The dates of the retreat are May 17, 18.

Camp Rockfish is about twelve miles southeast of Fayetteville. Maps will be sent to registrants. The weekend will start officially at 2 p.m. and end at 1 p.m. Sunday. There will be an open discussion on Guild work Saturday afternoon — your questions, problems, and suggestions — before the first session of our Retreat. The camp will be open after 10 a.m. Saturday. If you plan to come by noon, bring a picnic lunch. The three meals included in your registration are for Saturday night, Sunday morning and Sunday noon.

This is strictly an informal weekend. Bring old, comfortable clothes, your own sheets, pillow (if you want one), wash cloth, towel, soap, etc.

Happily, Lena Gray is bringing Josephine so you won't have to cook. Am sure those of you who came last year remember Josephine and the food.

Hope to see you at Camp Rockfish.

Miss Rosalie Homes
Conference Chm WSC

WILMINGTON DISTRICT

The annual meeting of the Women's Society of Christian Service, Wilmington District, met in Whiteville on Monday, April 14, with Mrs. C. B. Hicks of Wilmington presiding. The theme of the meeting was "In the Beginning."

Rev. T. J. Whitehead of Whiteville gave the meditation. Mrs. A. H. Carter, Jr., Wallace, responded to a welcome given by Mrs. C. D. Raper, president of the Whiteville WSCS.

A report of the annual meeting of the North Carolina Conference Women's Society of Christian Service held in Rocky Mount was given by Mrs. Herman Jessup of Elizabethtown.

The principal address of the morning was given by Mrs. Harold Mann of Sanford, president of the North Caro-

lina Conference WSCS. She was introduced by Mrs. James C. High of Whiteville, vice-president of the Wilmington District.

The following officers were elected for the coming year and installed by Mrs. Mann: Mrs. C. B. Hicks, Wilmington, president; Mrs. Leslie Begor, Wilmington, vice-president; Mrs. R. M. O'Berry, Evergreen, recording secretary; Mrs. D. J. Fussell, Sr., Rose Hill, treasurer; Mrs. R. B. Williamson, Clarkton, chairman of Spiritual Growth; Mrs. Roy Lomax, Elizabethtown, chairman of Christian Social Relations; Mrs. Frances Townsend, Wallace, chairman of Missionary Education; Mrs. Byron Gooden, Elizabethtown, chairman of Program Materials; Mrs. James C. Murdock, Wilmington, chairman of Committee on Nominations.

The benediction was given by Rev. Mr. Whitehead.

VICTORY UNITED METHODIST CHURCH WSCS

In March the Women's Society of Christian Service of Victory United Methodist Church, Fayetteville, celebrated its 30th anniversary. A special observance of the occasion was held at Victory Church. Of the present membership ten are charter members. The Victory WSCS has met every month of the 30 years. Several times the meeting date has been changed, but they always met sometime during the month.

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FOR MAY 18

Keys to Understanding the Bible

Background Scripture: John 5: 37-47; 16:12-15; Acts 8:26-35; 17:10-12; James 1:22-25.

Mark Twain, when he was asked about the difficulty of understanding the Bible, is reported to have replied: "It is not those parts of the Bible that I don't understand that bother me; it is the parts I *do* understand." No matter how we regard this remark of this famous American, we have to admit he took the Bible seriously—otherwise it wouldn't have worried him.

The above incident served to introduce us to one of the keys to understanding the Bible. We need to approach it with serious expectations if we are to profit by its message. We have in Acts 17:10-12 an example of some people who took the right attitude toward the Bible. The scene is in a town called Berea where we find Paul and Silas in a synagogue discussing the Scriptures. Their audience listened to the message of the apostles with great eagerness, and every day they studied the Scriptures to see whether or not what Paul said was true. We are told that "many of them believed."

When one reads the Bible with the view that he is going to be guided by what it says it may lead to radical changes in his life. There is a report of a church that found itself divided into bitter factions on the race issue. Its members came together for prayer, after which they agreed to undertake a serious study of what the Bible had to say on the question. Furthermore, they took a solemn vow that their church's policy toward other races would be guided henceforth by the results of their study. The results were revolutionary. They concluded that their attitudes would have to be changed to

the point where a person who had accepted Christ would be welcome in their fellowship, no matter what his race.

Another story comes to mind. It is said that the man who made the famous and successful film, "The Gospel According to St. Matthew," was a Communist sympathizer. One week-end he found himself in a hotel with nothing to read. He picked up the "Gideon" Bible that was in his room and began reading Matthew's gospel. He had never read it before and was completely fascinated by it. He determined to make a film of it. Not having money enough to employ professional actors for all the parts, he went out and found a lot of ordinary citizens who were very much interested in the possibilities of making the film and used these as his actors. What the film lacked in glamorous settings and professional skill was compensated for by the interest and seriousness of the actors.

In John 16:12-15 the emphasis is on the part which the Holy Spirit plays in the act of spiritual enlightenment. This is to say that the attitude of mere intellectual curiosity, which is admirable enough in the study of science, is not sufficient in the study of the Bible. The point has been made before in these columns that the Bible is not a "public document," but rather is addressed to a community of faith. This fact, however, does not excuse the reader from employing every resource at his command to discover the treasures that lie in this book. Pious feelings are never a substitute for hard study when it comes to understanding the Bible. The writer

recalls an incident which occurred soon after the Revised Standard Version of the Bible was published. In a small restaurant customers were being served by a young man who prided himself on his piety. On this particular day a heated discussion arose concerning the merits and demerits of the new translation. The young man behind the counter got into the discussion by remarking: "You fellows don't understand. Don't you know that all this effort on the part of scholars is not necessary? I can read any verse in the Bible and the Holy Spirit will tell me what it means." There are many devout and hard-working scholars who could wish it were as easy as that! They would doubtless point out that the Holy Spirit does not necessarily place a premium on ignorance! As a matter of fact, we are greatly in-

debted to generations of scholars, linguists, translators and archaeologists who have spent their whole lives in reverent meditation upon the mysteries of the Bible. What is more, they do not, even after all this study, claim to know all there is to know about it.

What we come up with after considering the above is not whether one is to choose the way of devotion *or* the way of scholarship; it is rather that we shall continue to need *both*. There is no doubt that a man who is without any training at all in Biblical studies may, in many cases, obtain great benefit from his reading of the Bible. This has been true all through the Christian centuries, and will continue to be true. However, the man who, in the language of Psalm 1 "meditates upon it day and night" will receive his reward.

IN MEMORIAM

OLLIE V. ELKINS

December 20, 1908-February 26, 1969

Rev. O. V. Elkins, pastor of Hoke United Methodist Church in Raeford, died in Moore County Hospital, Pinehurst, February 26, 1969, after a brief illness.

The Rev. Mr. Elkins was born in Normandy, Tenn., December 20, 1908. While he was a boy, his family moved to Chattanooga, Tenn., where he lived until he entered the ministry. At an early age he felt the call to preach, which resulted in his joining the Holston Conference in 1934.

He graduated from Emory and Henry College, Emory, Virginia, and attended New York Theological Seminary, New York, N. Y.

On Dec. 16, 1938, he was married to Miss Venia E. Costello of Chattanooga, Tenn., who survives him along with their son, Mike.

His ministry was varied and effective. From 1934-1954 he was a member of the Holston Conference. Most of his early ministry was in the coal fields of West Virginia. In 1943 he entered the United States Army as a chaplain and served the young men in service unselfishly and effectively until he was discharged in 1954 from active duty. During the time of his active duty, he served in World War II in the Southwest Pacific and following the close of the war, in the Army of Occupation in Japan and Germany.

In 1954 he was transferred to the North Carolina Conference and served the following charges: Daniel's Memorial, Goldsboro; Ce-

dar Grove, Orange County; Branson, Durham; Littleton, and his last charge, Hoke in Raeford, where he died.

—RALPH H. LEWIS



MRS. CATHERINE SHIRLEY BOWYER

Mrs. Catherine Shirley Bowyer, 37, of Mannington, W. Va., died April 9 in Broadus Hospital in Philippi. She was born at Roanoke Rapids, N. C., July 8, 1931, a daughter of David Perry and Cuna Shoemaker Wike.

She was a member of the First United Methodist Church in Mannington, Church Women United of Mannington, and the Mannington Woman's Club. She received her bachelor's degree at Duke University, her master's degree in religious education from Northwestern University. Her husband is the Rev. John R. Bowyer, pastor of the First United Methodist Church in Mannington.

Survivors include her parents, her husband, three sons, David Thomas, Donald William, and Andrew Carlton, all at home; and a sister, Mrs. John Andrews, Littleton. Mrs. Andrews is the wife of the pastor of Littleton United Methodist Church.

Funeral services were held in the First United Methodist Church in Mannington April 12 with Dr. Melvin Risinger, superintendent of the Fairmont District of the United Methodist Church, officiating. Burial was in Floral Hills Gardens of Memories, Pocatello, near Charleston.

High Point College to Grant Honorary Degrees to Three

A Winston-Salem United Methodist minister, a High Point business executive, and a physical therapist teaching at the University of North Carolina at Chapel Hill will receive honorary degrees from High Point College at commencement on May 25.

Dr. Wendell M. Patton, college president, announced that trustees and a faculty committee have voted to bestow degrees on the following persons:

The Rev. Julian A. Lindsey of Winston-Salem, superintendent of the Winston-Salem Northeast District of The United Methodist Church, Doctor of Divinity.

Leo J. Heer of High Point, managing director of the Southern Furniture Exposition Building, Doctor of Laws.

Miss Enola Sue Flowers of Chapel Hill, assistant professor of physical therapy in the School of Medicine, UNC-CH, Doctor of Science.

A member of the Western North Carolina Conference, the Rev. Mr. Lindsey was associate minister of Wesley Memorial Church, High Point, from

1940-42. He entered service in 1942 as a chaplain with the Air Force and served in Europe.

Appointed to the district superintendency in 1966, he has held pastorates in Gibsonville, at Centenary Methodist Church in Greensboro, Broad Street Methodist Church in Statesville, First Methodist Church in Lexington, and Central Methodist Church in Shelby.

Heer, who came to High Point in 1953, at present is president of the High Point Chamber of Commerce. Other civic offices he has filled include campaign chairman of the United Appeal, president and district governor of Rotary International, and building fund chairman of the Maryfield Nursing Home in High Point.

Miss Flowers, a High Point College graduate, will be the first woman to whom the college has awarded an honorary degree. At the UNC-CH School of Medicine, she is associate director of the Division of Physical Therapy and assistant chief of the department.



LEO J. HEER



ENOLA FLOWERS



JULIAN LINDSEY

CAROLINA BRIEFS

¶ A Lay Witness Mission is planned at Trinity United Methodist Church, Charlotte, the weekend of May 16-18.

¶ The Rev. Larry D. Wilkinson, pastor of First United Methodist Church, Valdese, will be the guest minister for revival services at the Ebenezer United Church, Vale, next week. Services will begin at 7:30 each evening, Sunday through Friday.

¶ The Rev. Dewey A. Bailey, pastor of Cedar Falls and Central Falls United Methodist Churches near Asheboro, is preaching in revival services at Stony Hill United Methodist Church near Albemarle this week. Services will conclude tonight.

¶ Homecoming will be observed at Horne Memorial United Methodist Church, Clayton, on Sunday morning, May 18. Dr. Leo W. Jenkins, president of East Carolina University, will be the speaker. A picnic lunch will be served in the school cafeteria. Horne Memorial will be celebrating its 110th anniversary, and the town of Clayton its 100th anniversary. On the evening of May 18 Dr. A. Purnell Bailey of Richmond, Va., will preach at the community-wide Centennial Religious Heritage Day Service. The service will be held on the football field at Clayton High School.

The Annual Conference Committee of Fifty on the Quadrennial Emphasis will meet at First United Methodist Church, Charlotte, on Tuesday, May 27 at 10:30 a.m. This is a change from Wednesday, May 28, and was made by the Cabinet at Lake Junaluska on April 22.

Ministers' Wives Luncheon WNC Conference

The Ministers' Wives Luncheon for the Western North Carolina Conference will be held Saturday, June 7, 12:30 p.m. at Tuscola High School, Lake Junaluska. Ticket sales will begin Wednesday morning, June 4, in front of the auditorium and continue each day until noon on Friday, June 6. Price of the ticket, \$2.50.

¶ The Rev. Thomas E. Loftis, associate pastor of Jarvis Memorial United Methodist Church in Greenville, has been selected to serve on the Governor's Council on Mental Retardation as a member of the Church Committee. Mr. Loftis will be one of the five ministers representing eastern North Carolina.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

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WANTED—21 good used pews — 8' long. Contact: Mrs. D. Carpenter, Route 1, Box 37-A, Newport, N. C. 28570 or phone 726-4123 Morehead City, N. C.

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FOR SALE—Furniture from Duke Divinity School chapel: 1 pulpit, 3 pulpit arm chairs, 2 11' communion rails. Pews: 2 7½'; 2 8½'; 6 5½'; 35 10½'. Cost is \$2,500.00. Must be removed in May. Call Durham 684-3488.



THE CHILDREN'S PAGE

MRS. CATHARINE VICK

Dear Girls and Boys:

Most of us agree that we should always do our best in whatever we do, but it isn't good to be so intent on succeeding that we are afraid of failure. It is no disgrace to fail at something if we have done our best. It is what we do with our failure that really matters. Most of the big accomplishments in the world have grown out of a long series of failures. Each time the person has tried again and again to do his best. He has not let his failure get the best of him.

When we first tried to put a man into space, there were many, many mishaps. Even though there were failures, our scientists continued to try. Inventors know well that it is our God-given right to be wrong some of the time. Man was given the "right to be wrong" when God made mankind. If we had not been given the freedom to make decisions, God would have made us like puppets on a string—so that he could put us exactly where he wanted us.

Each of us learns by the mistakes he makes. It is as we accept our failures and mistakes and learn to use them as a means of growth that we can know they are opportunities and not condemnations. We should be thankful that we have the right to be wrong and not be afraid to try to do our best even

if it should mean that we might make a failure.

AUNT CAY



A PROPHET IN A DUNGEON

In a village of Anathoth a young man who came from a long line of priests mourned over the sins of his fellow countrymen. On every side he saw dishonesty, false swearing in courts, murder and injustice. He saw the people worshipping idols, and knew of the hostility of the many priests who did not want the religious reforms that the young king Josiah was making. Jeremiah thought much about these things, then one day he was certain that God was calling him to do something about them. It seemed to him that God said, "Before you were born I consecrated you; I appointed you a prophet to the nations."

Jeremiah was frightened at the idea of warning the people of their sins and he replied to God, "Ah, I do not know how to speak, for I am only a youth."

But God spoke again and said, "Do not say, 'I am only a youth;' for to all to whom I send you you shall go, and whatever I command you you shall speak. Be not afraid, for I am with you."

So Jeremiah became a prophet of the

Lord. One of the things he spoke out against was the idea many people had that there was some magical power in the Temple that would keep Jerusalem safe. People seemed to feel that how they lived did not matter, that they could go on lying, stealing murdering, and worshipping other gods, yet the Temple would protect them. Jeremiah knew that this was not so. One day he stood at the gate of the Temple and said to the people going in and out: "Hear the word of the Lord, all you men of Judah who enter these gates to worship the Lord. Thus says the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will let you dwell in this place.

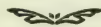
"For if you truly amend your ways and your doings, if you truly execute justice one with another, if you do not oppress the alien, the fatherless, or the widow, or shed innocent blood in this place, and if you do not go after other gods to your own hurt, then I will let you dwell in this place, in the land that I gave of old to your fathers for ever."

In the year 606 B.C. the enemies of Judah were defeated but this did not mean peace and security. Instead there arose a new power, Nebuchadnezzar, king of Babylon. He deported all the best people of Jerusalem to Babylon. Only the poorest people of the land were left along with the chief priest and Jeremiah. A puppet king was set up over the people. He had to take an oath of allegiance to Nebuchadnezzar. Some advisers urged the king to make a treaty with Egypt against Babylon even though they knew it might mean the destruction of Jerusalem.

Jeremiah warned against the treaty but his enemies had him imprisoned, first in a dungeon and then in a muddy cistern. He was rescued by a man who worked for the king.

Jeremiah's warnings were right. Jerusalem and the Temple were destroyed

and a large number of people were taken back to Babylon. Jeremiah was given a choice and he decided to stay in Jerusalem. He felt that the people who were left needed the message from God that he had to give them. He often became discouraged because the people would not listen to him. But he gained strength by remembering that he was doing what God wanted him to do.



SOME BIBLE MOTHERS

Next Sunday we will honor our mothers. Can you tell who the mother of each of the following people was?

- Obed - - - -
- Esau - - - - -
- John the Baptist - - - - -
- Cain - - -
- Isaac - - - - -
- Joseph - - - - -
- Timothy - - - - -
- Moses - - - - -
- Samuel - - - - -
- Mahlon - - - - -



JUST FOR FUN

"I'm afraid your little brother is timid," said the hostess at a birthday party. "He hasn't moved from that one place all afternoon."

"No, ma'am," explained the little girl, "he's not timid. It's just that he's never had a necktie on before and he thinks he's tied to something."



A crash from the kitchen startled the young mother who was entertaining friends in the living room. "Johnny," she cried, "what on earth are you doing?"

"Nothing now," came a weak reply. "It's done."

METHODIST NEWS ROUND-UP

'CHURCH AT TURNING POINT,' WORSHIP CONVOCATION TOLD

More than 2,000 laymen and clergymen began a four-day inspection April 21 of what United Methodist Bishop Lance Webb of Springfield, Ill., termed in the keynote address the "crisis of human history."

Theme of the Convocation on Worship at St. Louis, Mo., was the "Crisis in Worship" and Bishop Webb examined the issue in four dimensions—faith, theology, communication, and separation of prayer from daily life and of corporate worship from Christian action in the world. He said the crisis in worship is a "loss of faith in the loving presence and action of God in Christ; loss in vital theology that is something more than a succession of fads in abstract 'God-talk' or 'death-of-God-talk.'"

All in all, the keynote address concluded, "we have a sick church at a critical turning point, one way or another."

Bishop Eugene M. Frank of St. Louis, in an opening address, coupled the crisis in worship with the necessity for reconciliation as "the reality of Christian fellowship." "The cost of (personal) reconciliation," he said, "is slight compared to nations killing each other in useless wars or races embittered by irresponsible parenthood and an adult society of hypocrisy and emptiness. The cost of reconciliation is in cosmic terms."

The convocation was sponsored by the United Methodist Commission on Worship, headed by Bishop Webb, in cooperation with several other denominational agencies.

ARCHIVES LOCATION PLANNED

Choice of a permanent archives and history center for the United Methodist Church is expected to come during 1970. Criteria for selection of such a location were adopted by the Commission on Archives and History meeting in Little Rock, Ark., April 23-24.

All areas of the United States are being invited to nominate locations, including those at Lake Junaluska and Dayton, Ohio. Dayton is the depository for the former EUB Church.

The Commission heard about approaching anniversaries of Methodist history, which include the 1771 arrival of Francis Asbury in America and the 1771 founding of Old Otterbein Church in Baltimore, Md.

Recommendations were made to the General Conference that Whitaker's Chapel, near Rocky Mount, be declared a national historic United Methodist shrine. The Commission voted to recommend that three additional sites be granted this status.



COMMUNICATORS RECEIVE AWARDS

Two United Methodist communication workers received awards for their efforts in Washington, D. C., April 18 as the Religious Public Relations Council ended its 40th anniversary convention.

The Rev. Earl K. Wood of Evanston, Ill., editor of promotional materials for the Program Council's Division of Interpretation, received one award of merit for a photograph and another for his work on materials for the denomination's Quadrennial Emphasis. Steve C.

Tippens, Nashville, Tenn., public relations director for the Methodist Publishing House, received honorable mention in the Hinkhouse competition for the 20th anniversary edition of *The Circuit Rider*, employee magazine of the publishing house.

Addresses to the convention included those by Winston H. Taylor, director of the Washington, D. C. office of United Methodist Information, in his capacity as national president, the Rev. Dr. Charles L. Warren, executive director of the Council of Churches of Greater Washington, and the Rev. Woodie W. White, executive secretary of United Methodism's Commission on Religion and Race.



WINS HISTORY PRIZE

Richard Gist, a senior at United Theological Seminary in Dayton, Ohio, is the winner of this year's prize in history writing for United Methodist seminarians. The first prize of \$200 will go to Gist for "A Short History of the Church of the United Brethren in Minnesota."

The Jesse Lee prize, for a book-length manuscript, was not granted this year because none of the several entries was considered of sufficient quality.



NORTHWEST PROPERTY SETTLEMENT MADE

A group of 46 congregations of the new Evangelical Church of North America has paid \$690,266 to The United Methodist Church to redeem local property.

The 46 congregations are among 52 former Evangelical United Brethren Churches which opposed the 1968 union of that denomination and the Methodist Church. Under denominational law, the only way the non-uniting local churches could retain the property was to purchase it. The funds will be used in the

United Methodist Church for pensions and other obligations in the Pacific Northwest Conference of the former EUB church, and to assist the congregations remaining in the united church.



OPEN HEARING HELD ON STRUCTURE

About 50 ministers and laymen attended the first open hearing in the United Methodist general board structure study April 16 in Pittsburgh, Pa. Concerns voiced included the need for better training of local church leaders, the many demands—program and financial—placed on the local church, and the utilization of more laymen in board staff positions.



WHITE



DRIGGS

C. Lee Driggs has been appointed Southeastern Regional Manager for the Methodist Publishing House's Cokesbury (sales) Division. He succeeds A. R. White, who retired April 30 after nearly fifty years with the Publishing House. A veteran of 23 years with the Publishing House, Mr. Driggs will have general supervision of Cokesbury Southeastern Regional Center operations in Richmond, serving United Methodist churches and church members in West Virginia, Virginia, North Carolina, South Carolina, Delaware, Maryland, and the District of Columbia.

An Ode to Motherhood

by DENNY WISE

Listen revered mother.
Listen o'er the joyous shouts
and screams of carefree children,
playing in the summer sun
outside of memory's crystal window.

Listen honored mother.
Listen o'er the crackling sound
beneath our feet,
as, hand-in-hand,
We make our way
across the tear-filled grass
and laughter-laden fields
of yesterday,
and gaze upon a multi-colored dawn
of future hopes and joys.

Listen long remembered mother.
Listen o'er the roaring game
of patty-cake,
the ocean loves to play
upon the beach at sunset,
like echoes of my
childhood days of sea and sand,
and feel the water splash
again around your tiny feet
like liquid love,
and know that you shall never
be forgotten.

Listen lonely mother.
Listen to the singing doves that
fly around your prison cell of doubt,
and know that you are loved.

(The Rev. Mr. Wise, pastor of the Marshallberg Charge, wrote this poem in honor of his mother, Mrs. Wilford D. Wise of Broadway.)

NORTH CAROLINA christian advocate

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No. 20



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OUR COVER

With the mountains and lake in the background, a visiting professional man ponders the beauty of Lake Junaluska. Many professions are represented in the weekend retreats held in Lambuth Inn. Read about "The New Ministry at Lake Junaluska" on Page 16 of this issue.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

WANTED: Full-time D.C.E. or Educational Assistant. Contact R. P. Bunch, Forest Hill United Methodist Church, 41 Buffalo Avenue N.W., Concord, North Carolina 28025.

AT CAROLINA BEACH, Hotel Bame, located on the boardwalk, adjacent to the amusement park offers a special opportunity to ministers and their families to enjoy a beach vacation. To ministers only we offer a special mid-week rate for two adjoining air-conditioned double rooms with connecting bath from Monday noon through Friday noon for \$40.00. No gimmicks involved, but only ten such units offered each week on a first come basis. For information or to make reservations, write Box 8, Carolina Beach, North Carolina.

NORTH CAROLINA

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CALENDAR OF COMING EVENTS

NOTE: If any of the meeting dates or places are in error, please inform the **ADVOCATE** immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

LAKE JUNALUSKA ASSEMBLY

- June 16-20: Senior Citizens' Conference
- June 23-29: Glenn Draper Youth Choral Workshop
- July 3- 6: Southeastern Choir Festival
- July 4- 6: 8th Annual Ushers' Conference
- July 9-12: Southeastern Conference on Social Concerns
- July 10-16: Koinonia Prayer Service
- July 14-18: Ecumenical Theological Refresher Course
- July 17-20: Southeastern Conference on Family Ministry
- July 21-25: Regional Workshop in New Church Development
- July 21-27: Southeastern Missionary Conference
- July 21-27: Youth and Missions Conference
- July 25-27: Weekend Conference for Local Church Commissions on Missions
- July 27-31: Southeastern Ministers' Conference
- July 31-Aug 3: Southeastern Laymen's Conference
- Aug. 3-15: Leadership and Laboratory Schools

MEETINGS OF WIDER INTEREST

- May 27-30: N. C. Fellowship of Directors of Christian Education, Camp Chestnut Ridge, Efland

NORTH CAROLINA CONFERENCE

- May 25 : N. C. Wesleyan College, Baccalaureate, 11 a.m.; commencement, 4 p.m.
- May 25 : Methodist College Baccalaureate, 11 a.m.
- May 26 : Methodist College Graduating Exercises, 10:30 a.m.
- June 3- 6: North Carolina Annual Conference, Chapel Hill, University United Methodist Church

WESTERN NORTH CAROLINA CONFERENCE

- May 18 : District Workshop on Creative Teaching, High Point, Wesley Memorial, 2:00 p.m.
- May 21 : Board of Managers, The Methodist Home, Charlotte
- May 22 : Board of Managers, The Children's Home, Winston-Salem
- May 27 : Committee of Fifty on the Quadrennial Emphasis, First Church, Charlotte, 10:30 a.m.
- May 29 : North Wilkesboro District Pre-Conference Briefing Session, First Church, North Wilkesboro, 7:30 p. m.
- June 4- 8: Western North Carolina Annual Conference, Lake Junaluska
- June 10-12: Women's Society of Christian Service Annual Meeting, Lake Junaluska
- June 13-15: Wesleyan Service Guild Annual Meeting, Lake Junaluska
- June 13-15: Young Adult Assembly, Lake Junaluska
- June 16-21: Senior High Kaleidoscope
- June 23-28: Senior High Search
- July 7- 9: Quadrennial Bible Study Training Conference

THE ENEMY IS DESPAIR

by LEROY A. SCOTT

Scripture: Hebrews 11:32-12:4

Many people today are asking why is there so much lawlessness and unrest and immorality? They wonder why there are riots and looting and burning in the cities. They wonder why the black man wants to march and demonstrate; they wonder why young people will disrupt their colleges and demand almost complete freedom to do as they (outlandishly) please. How can we account for it?

As I see it, the main enemy is not "the communists" or "outside agitators" or even "black power". The real enemy is despair, a loss of hope, a desperation wherein we no longer find confidence in the promises of "Christian society".

I know and you know an appalling number of people who have given up on the church. Many who still attend and still pay do so only as a formality. They don't expect the church to deal creatively with the problems we face. They ignore any statement the church might make on current issues; and they can get very upset if the preacher happens to delve seriously into the problems of Viet Nam or poverty or racism.

And so the church majors in the same subjects the country club does. I don't know of any church that has a golf course; but we promote fellowship, like-mindedness, and a comfortable, if not luxurious, meeting place to include whatever recreational facilities we can afford. The members

The Rev. Mr. Scott is minister of Central United Methodist Church in Spencer.

no longer see the church as a saving element in the world, and outsiders do not expect leadership from the church. There was a time when the church was a power to be reckoned with even in politics, but they don't pay much attention to us anymore. It has been so long since we took an effective part in the affairs of the secular world. . . .

Let me illustrate my point: the other Sunday I asked a group of college age young people, "What good news would you most like to run out of the church shouting at twelve o'clock today?" They did not mention conversions or rededications or incarnation; they did not mention a new building or air-conditioning for the present one! One thoughtful girl said, "I'd like to be able to tell them that at last the church has got up off its . . . easy chair (that's what she said . . . and is getting involved with the people's real problems." And this answer seemed to me to go a long way toward the heart of the problems that disturb the folks I meet.

This girl was saying two things as I understood her, two things we need to hear and ponder. First of all she was saying that back down in there somewhere the church has a word of hope for people who are plagued by war, racism, injustice, violence. She was expressing, indirectly, a deep faith that the Christian message somewhere has a word of good news for people in despair. I don't know where she got the idea (I'm sure she didn't get it from the average Methodist); but she was saying that within the Christian message if we but expose it and espouse it

there is a cure for even the most modern and most aggravated situations of danger and suffering. Down deep in her heart she believed that the church had but to get involved seriously in the conditions that are troubling people, and something constructive could be done.

But secondly, it also came through loud and clear, and sadly, that she thought the church, by and large, was not at present making any witness in face of the world's problems. I detected in her voice and manner a desperation, if not yet despair, which could be a prelude to giving up on the church, and the older generation as well! And I see evidence every day that we have a generation of young people who have given up on the church. A lot of older people have given up too; and the church is in serious trouble, if it makes any difference to you.

Yes, the enemy we face is despair. We live in a generation which has been disappointed and let down by the failure of the noblest and best promises. Our young people hear us talk about a Prince of Peace, but they see no peace. We tell a generation raised more by Dr. Spock than by the Bible that now Dr. Spock himself is bad; but no one else is presenting any alternative to "kill or be killed". Is the church upholding any other choice? We sing at Christmastime about "peace on earth", but the kid faces the draft! They hear high-sounding words about justice, but they see very few of us doing anything about it. Usually we ridicule or persecute any who seriously propose to work for justice. They hear the slogan "Christ is the answer", but they are not getting any answer, only cold confusion.

A lot of lip-service is being paid to the Ten Commandments, but my generation has found excuse to break ev-

ery one of them, often in the name of some "higher" goal. I believe the movie "The Graduate" which a lot of kids took to their hearts and saw several times was, among other things, a protest against the wide gap that exists between the morality adults formally subscribe to and the way of life they pursue from day to day, the wide gap between their way of life and the way they try (half-heartedly) to impose on their children.

I think we are in trouble today because we are presenting no realistic hope to this generation, no real answer to the proposal "let us eat, drink and be merry, for tomorrow we die."

I believe the greatest gift we could give a whole generation is hope. But how? Possibly, as the student suggested, by getting up, as a church, and getting involved in the problems that plague us. By reaching out and serving someone besides ourselves.

Also, and maybe more fundamentally, we should say, by personal demonstration, that we do have a word that can guarantee Divine purpose and fulfillment in each life. Probably personal example is the only way this can be done.

Despair is the enemy, but by the grace of God it can be overcome. And that grace will become visible and obvious only if we allow it to transform our lives. A whole generation cries out in desperation for a hope that you and I could provide . . . quicker and better than anyone else, I believe.

As the writer of Hebrews suggests, we are surrounded by a great "cloud of witnesses", but we have not yet resisted evil to the point of shedding our own blood, or even our social standing, for our faith. The world is dying in agony and despair for the example of some who will accept God's grace and pay the perennial price for right and justice and peace.

A Plea to Moderate Blacks

The extremist tactics of black students on our campuses, and of other militant black organizations, represent a tragic development. The possibilities for hurt and damage tax the imagination. All the hard-earned civil rights gains of a decade and more could go down the drain.

Academic freedom could be crippled. Authentic education could be relegated to a secondary role on great and distinguished campuses. It is not out of possibility for the rightist backlash to reach ominous proportions. Violence could meet violence with explosive and bloody consequences.

In times like these, when public indignation is high and irritation is mounting, those people who have well balanced perspectives, who have reached a high degree of emotional maturity, have a special mission. They must seek to restrain the hot heads, both black and white.

The whites should look after their own extremists and seek to keep them from foolish reactions which can only help the bona fide communists in our midst, and give aid and comfort to advocates of disorder.

We believe that the vast majority of black citizens in North Carolina do not approve of the takeover of campus buildings by force; of tendencies toward violence on the part of small groups of militant blacks. Most blacks no doubt favor many of the

objectives of such black action groups. But we doubt if they approve of the tactics of lawlessness.

This solid and influential black community should rise up and stand against black extremist tactics. They can do this better than anybody else. Handling their own extremist elements should, therefore, demand their special concern.

If they gleefully stand at a distance and watch the flickering flames of violence devour common sense and good will, they stand to lose at least as much as anybody else. This fact should bring them into immediate action. Up to now this great body of responsible black citizens has remained relatively dormant. There are obvious reasons for their silence.

We believe, however, that these reasons should now be set aside. We believe that this solid bloc of blacks should begin to exercise the very considerable influence which they possess. They should put a restraining hand upon the shoulder of the black activists who demand instant and impossible solutions to unjust systems which have developed over many years.

This country belongs to blacks as well as to whites. All of us have a responsibility to make it the increasingly great nation which it can become. America has given to its people, both black and white, much more than it

has taken from them. Our ancestors mainly came to these shores in poverty—some in slavery. They brought little or nothing with them.

All of us have this in common: that we are infinitely better off than our ancestors who first came over; we all share a richer and better life than we could have known "back home", whether that country from which we came be somewhere in Europe, Asia or Africa. The possibility of "going

back home" doesn't occur to any of us. None of us would enjoy more freedom, a higher standard of living, a larger opportunity, back home than we have here.

This is not to say that all things are "right", all problems solved. Far from it. But we have come a long way, especially in recent years. Many things have been built well. Other things need changing. But we don't need the services of a wrecking crew.

The Man Is More Important Than the Method

Our bishops and their cabinets are now in the midst of the important business of making appointments for the coming year. It is a job that is full of complexities; that sometimes involves heartrending decisions.

There is no easy way to appoint annually some five to seven hundred ministers to a like number of charges. With so many persons involved some appointments are bound to be disappointments. Every pastor who has had two or three rounds of assignments knows what we are talking about; also members of pastoral relations committees know.

We doubt if the potential for unrest, disappointment, frustration, and even bitterness would be dissolved simply by changing the method. The problem goes too deep to be solved by simply changing procedures.

This is not to say that appointment-making should not be constantly improved upon. Bishops and cabinets should, of course, give much thought to developing better ways of placing the pastors in their annual assignments if these can be found.

However, the basic integrity of the men making the appointments remains

as the most important single factor. This is more meaningful than method. Where the men of the cabinet have shown themselves to be fair-minded, honest in their dealings with ministers and laymen alike, and humane in responding to the individual problems of pastors and churches, then a good set of appointments will come out of their deliberations.

The maintenance of an attitude of trust between appointers and appointees is of critical importance. This is why the assignment of ministers to serve as district superintendents remains the number one appointment-responsibility of the bishop. It is not enough for the district superintendent to be an able administrator or a dynamic preacher. He has got to be a man in whom his brethren have the utmost confidence, and whom the laymen trust explicitly.

Our bishops and district superintendents are carrying heavy burdens right now. Let us pray that they may be guided and sustained by the Holy Spirit as they carry out the solemn responsibility of assigning pastors to the several charges.



Sisters to Sing at West Market

The Medical Mission Sisters will present a "Happening," a concert of biblical folk songs on Sunday, May 18, at 7:30 p.m. in the sanctuary of West Market Street United Methodist Church, Greensboro. This is their first appearance in the South, and Roman Catholic congregations in the area have been invited to attend.

Sister Miriam Therese Winter writes the words and music based on biblical themes, and she calls it "the Bible with a beat." Her recording of "Joy Is Like the Rain" was a best-seller as an album. She also has recorded the LP albums

"I Know the Secret," "Knock, Knock" and "Mass of a Pilgrim People."

The Medical Mission Sisters are a group of nuns who serve as doctors, nurses, pharmacists, dietitians, secretaries, in hospitals and clinics in Asia, Africa, Latin America and the Near and Far East. From this larger group the sisters are chosen who sing, play guitars and other musical instruments.

The Arts Committee of West Market Street Church, under the chairmanship of Dr. James E. Hull, is sponsoring the concert. An invitation is extended to anyone interested in attending.

Hospital Seminar Planned for Pastors

John Umstead Hospital in Butner will conduct its ninth summer course in Clinical Pastoral Education from June 2 through July 11. The course is under the direction of Rev. W. F. Askins, Senior Chaplain.

The primary purpose of this training, according to Askins, is to extend to pastors and theological students the specialized environment of the hospital for the study of the "human document." Here, through supervised practice, seminars and group experience, the trainee is helped to gain a fuller

understanding of people, their deeper motivations, difficulties, strengths and weaknesses, and to increase his skill in the use of religious resources.

The course is accredited by the Association for Clinical Pastoral Education and a certificate is provided upon satisfactory completion. Many seminaries give academic credit for the course.

Persons interested in making application or in obtaining further information should contact Rev. W. F. Askins at John Umstead Hospital, Butner, North Carolina.

QUOTES:

From the Convocation on Worship

Over two thousand church leaders attended the first United Methodist Convocation on Worship in St. Louis, Mo., April 20-24. Following are excerpts from some of the addresses given on the Convocation theme, "The Crisis in Worship."

* * *

Bishop James Thomas of Des Moines, Iowa, said during a sermon at one of three simultaneous experimental Holy Communion services: "Modern Christians should insist less on being free to do one's thing and more on being free to do Christ's thing. Then any worship form you want will bear the freight."

* * *

Dr. John Deschner, professor of theology at Perkins School of Theology, Dallas, gave this picture of people suffering today in the crisis of worship:

"As for most of us Protestants, we are long since out on tortuous expeditions after meaning. The symbols, the language itself that the Vatican Fathers have used seem to lie in fragments around our tents. We are in exodus, a wandering people ready to receive our manna anew each day in whatever form it is given. Our baggage must be light. We must will to forget."

"One way or another, Christian common sense tells us that the crisis in worship asks of us both faithfulness to our tradition and readiness, even gladness, to welcome change."

The Rev. Dr. Joseph Yeakel of Nashville, general secretary of the

Board of Evangelism, told the conference "this is the first generation of preachers preaching in an age of affluence."

"It is not difficult to tell a man how to give a cup of cold water when that is all he has to give, but when he has two cars . . . and two homes in which he lives . . . it's a little more difficult to talk about the giving of a cup of cold water."

* * *

Bishop Roy C. Nichols of United Methodism's Pittsburgh Area, stressed the biblical ties between faith and action. He said, "The Old Testament prophets gave themselves to the task of holding the unity of the worship of God and doing the work of God together. Their major intent was to prevent the heresy of a fragmentation and to maintain the union of religious faith and social responsibility in the life of man . . . Jesus simplified the meaning of faith and meaning of worship. He broke down the middle wall of partition between parochial religion and public responsibility."

According to Bishop Nichols, "the crisis of worship and Christian action is a part of the culture of Western civilization." "We are victimized," he said, "by our own fragmented interpretation of personal and social and spiritual experience. Fundamentalists, creedalists, atheists, racists, liberals, conservatives, and a hundred others we could mention, are all victims of their peculiar brand of particularism that prevents an unreserved response to the totality of the meaning available to us in the universe."

METHODIST NEWS ROUND-UP

EDUCATION INSTITUTE SET

The 21st Institute of Higher Education, sponsored by the United Methodist Board of Education's Department of Educational Institutions, Vanderbilt University, and Scarritt College, will be held at the University Center, Nashville, June 16-18. Purpose of the two-day meeting is to provide United Methodist-related college and university administrators with a series of intensive seminars concerning the problems of academic leadership today. Each college and university has been asked to select three persons from its staff to attend.

GRANT MADE TO ACUIIS

A grant of \$100,000 has been made to the Association of Colleges and Universities for International-Intercultural Studies, Inc. (ACUIIS) by the U. S. Department of Health, Education and Welfare. ACUIIS is a consortium of 22 United Methodist-related colleges and universities organized in 1967 for cooperative planning and development of international education in the United States and abroad. Bennett College, Greensboro, is a member school.

ANTI-ABM CENTER SET UP

A new ABM Information Center, aimed at encouraging opposition to the proposed anti-ballistic missile system, has been opened in Washington, D.C., as a special project of the United Methodist World Peace Division.

The center is privately financed. Its staff, which will work to provide services and resources for groups op-

posing the ABM, is headed by Stuart Bloch, a lawyer. He served with International Volunteer Services in Vietnam and until recently was on the staff of the Vietnam Education Project sponsored by units of the church's Board of Missions and Christian Social Concerns.

Herman Will, Jr., associate general secretary heading the World Peace Division, stressed the center's purpose as helping to make "the debate on this vital issue as broad as possible; we feel that an informed public is essential." Establishment of the center is based on a statement by the 1968 General Conference: "Antiballistic missile systems threaten to accelerate arms spending and heighten tensions dangerously without adding to the security of the nations."

ASSISTANCE FOR INDIANS URGED

A call to meaningful involvement on behalf of the American Indians has been issued by Bishop Noah W. Moore, Jr., episcopal leader of the United Methodist Church in Nebraska.

Bishop Moore made the call after a fact-finding tour throughout the Indian communities of northwest Nebraska and Pine Ridge and Rosebud Sioux reservations in South Dakota. "We hear much about the disadvantaged, the blacks, and the Mexican Americans," he said, "but we hear too little about the depressed, economic, and social situations of our original inhabitants, our first citizens, the American Indian . . . "Much is being done to correct and improve the conditions

of the first two groups and the economically depressed whites, but it is a sad commentary upon our democracy that little has been done in comparison to enable an American Indian to come in possession of basic human rights that have been vouchsafed to every American."



KEY CHAPLAIN'S POST TO UNITED METHODIST

A United Methodist minister whose assignments have ranged across much of the world has been appointed deputy chief of chaplains for the U. S. Air Force.

Chaplain (Col.) Roy M. Terry, a member of New York Conference, has been in the military chaplaincy since 1942, except for three years as headmaster of Jesse Lee Academy in West Redding, Conn. His service included duty in Tunisia, Sicily and Italy during World War II and later in the Philippine Islands, Japan and several U.S. bases.



ADDITIONAL HEALTH/WELFARE SESSIONS SCHEDULED

Based on the success of its first workshop for United Methodist annual conference health and welfare chairmen, the denomination's General Board of Health and Welfare Ministries has scheduled a similar session for 1970 in Indianapolis, Ind.

Dr. Roger Burgess, general secretary of the board, said the meeting would be held January 13-15 with the theme of "New and Creative Ministries." Further sessions have been scheduled tentatively for 1971 in Ft. Worth, Texas, and 1972 in Atlanta, Ga. A total of 58 persons attended the first workshop in St. Louis, Mo. Leaders said a primary theme running through it was a concern for people and the necessity for

service at points of emerging needs and not confined to specific buildings and locations. Also discussed were questions of relationships between the annual conference and the agencies.



COMMUNICATIONS TRAINING PLANNED

A stronger emphasis on communications training has been announced by the United Methodist Division of Television, Radio and Film Communication (TRAFECO).

The need for a stronger emphasis on communications training for United Methodists is imperative, according to the Rev. Dr. Harry C. Spencer, associate general secretary of the Program Council for TRAFECO. "Our leaders as well as our laymen need to understand the impact that electronic media are making on our lives and learn to use competently the complex systems of communications which envelope our world," he stated. As a first step in this direction Dr. Spencer announced that a full-time staff member, the Rev. Sam S. Barefield, and an adequate budget is being assigned to this task.



BLACK METHODISTS NAME EXECUTIVE

The Reverend Cain Felder of New York will become executive director of Black Methodists for Church Renewal (BMCR), according to the Rev. James M. Lawson, president.

Mr. Felder, a United Methodist minister, will assume the post in June, but the headquarters city has not yet been determined. For the past year he has been working as a student intern in the office of planning and strategy for the National Division, United Methodist Board of Missions. Established in February, 1969, BMCR has not previously had a staff.

CONFERENCE CAMPS CRUSADE

North Carolina Annual Conference

Report of Goal-Pledges and Payments as of February 3, 1969

237.	Salem Chapel	.00	.00
238.	Saxapahaw	700.00	536.66
239.	Shiloh	50.00	.00
240.	Siler City: First	1,000.00	.00
240.5	West End	300.00	.00
242.	Silk Hope	799.00	.00
243.	Sweepsorville	1,000.00	319.00
244.	Walnut Grove	34.25	34.25
245.	Whitney Cross	56.00	47.00
246.	Yanceyville	112.25	86.75

Totals \$43,550.09 \$15,875.86

DISTRICT TOTALS

	Goal-Pledge	Paid 2-3-69
Burlington	\$43,550.09	\$15,875.86
Durham	32,921.41	6,639.04
Elizabeth City	10,375.70	3,336.96
Fayetteville	41,656.30	17,673.24
Goldsboro	15,088.50	4,039.98
Greenville	25,139.11	6,722.86
New Bern	31,991.89	14,164.53
Raleigh	49,850.66	11,009.40
Rocky Mount	23,763.84	8,680.50
Sanford	39,635.23	9,293.53
Wilmington	14,912.89	3,580.94
Grand Total	\$322,865.42	\$100,996.64

Burlington District

	Goal - Pledge	Paid
200. Burlington Misc.	\$ 134.38	\$ 109.38
201. Bellmont	350.00	266.00
202. Bethel	30.00	30.00
203. Bontee	150.00	.00
204. Burlington: Davis Street	3,300.00	200.00
205. Faith	190.00	105.00
206. Front Street	14,040.00	6,311.67
207. Grace	805.80	88.60
208. St. Paul	1,000.00	.00
209. Trinity	608.00	406.00
210. Webb Avenue	639.50	294.50
211. West Burlington	675.00	220.00
212. Burlington Circuit	250.00	168.00
213. Bynum	.00	.00
215. Cedar Grove	165.19	70.00
216. Chestnut Ridge	3,000.00	550.00
217. Cobb Circuit	225.00	50.00
218. Elford	.00	.00
219. Fairview	300.00	.00
220. Friendship	53.68	53.68
221. Graham: Christ Church-Cedar Cliff	110.00	70.00
222. First	998.00	542.68
222.5 Grove Chapel	60.00	20.00
223. Haw River	600.00	200.00
224. Hebron	.00	.00
225. Hightower	462.00	.00
226. Leasburg-Salem	1,139.80	1,139.80
226.3 Lebanon	220.00	.00
227. Mebane	6,690.00	2,885.00
228. Merritt's-Ebenezer	500.00	84.00
229. Milton	100.00	15.85
230. Moncure	.00	.00
231. Mt. Herman	260.00	78.40
231.3 Mt. Pleasant	.00	.00
232. New Hope-Purley	100.00	.00
232.7 Piney Grove-Hickory Grove-Zion	690.00	220.00
233. Pittsboro	1,111.44	665.44
234. Pittsboro Circuit	75.00	.00
235. Rock Creek	345.00	10.00
236. Saint Luke's	250.00	.00

Durham District:

	Goal - Pledge	Paid
300. Durham Miscellaneous	\$ 575.00	\$ 275.00
301. Allensville-Trinity	.00	.00
302. Andrews-Soapstone	30.00	5.00
303. Bahama	953.00	562.00
304. Banks-Grove Hill	112.41	112.41
305. Bethesda	.00	.00
306. Brookdale-Brookland	900.00	50.00
307. Butner	75.00	75.00
308. Camboro	1,050.00	.00
309. Chapel Hill: Aldersgate	450.00	25.00
310. Amity	230.00	66.66
311. Orange	190.00	140.00
312. University	2,141.00	757.00
313. Concord-Oak Grove	700.00	236.00
314. Creedmoor	250.00	115.00
315. Durham: Aldersgate	235.00	235.00
316. Asbury	3,000.00	312.00
316.5 Asbury-Temple	.00	.00
317. Bethany	1,115.00	205.67
318. Branson	.00	.00
319. Calvary	887.00	409.00
320. Carr	1,500.00	300.00
321. Duke's Chapel	284.00	60.80
322. Duke Memorial	6,000.00	155.00
323. Epworth	1,200.00	430.00
324. Glendale Heights	.00	.00
325. Lakewood	738.00	100.00
326. Maybrook-Massey	160.00	34.00
327. McKennas	1,000.00	15.00
328. St. John	125.00	.00
329. St. Paul	204.00	204.00
330. Trinity	1,550.00	658.34
331. Wellons Village	45.00	.00
332. Ellis Chapel	30.00	30.00
333. Eno	.00	.00
334. Fletcher's Chapel	40.00	10.00
335. Granville Circuit	.00	.00
335.5 Granville-Vance	.00	.00
336. Hillsborough	780.00	416.66
337. Lea's Chapel-Warren's Grove	106.00	6.00
338. Mt. Sylvan	728.00	216.00
339. Mt. Taber	60.00	60.00
340. Mt. Tinzah-Helena	.00	.00
340.5 Mt. Zion	.00	.00
341. New Sharon	.00	.00
342. Oxford	.00	.00
343. Oxford Circuit	130.00	.00
344. Palmers Grove	219.00	.00
345. Parkwood	.00	.00
346. Pleasant Green	500.00	200.00
347. Rougemont	.00	.00
348. Roxboro: Ca-Vel	.00	.00
349. Grace	.00	.00
349.7 Longhurst	.00	.00
350. Long Memorial	2,400.00	150.00
351. Stern-Bullock	110.00	.00
352. Union Grove	226.00	12.50

Totals \$32,921.41 \$6,639.04

Elizabeth City District

	Goal-Pledge	Paid
400. Elizabeth City Misc.	\$ 30.00	\$ 30.00
401. Alston	55.00	55.00
402. Aulander	202.00	.00
403. Chowan	.00	.00
404. Columbia: Wesley Memorial	225.00	75.00
405. Columbia Circuit	135.00	19.13
406. Creswell	176.00	176.00

07.	Cornthuck	.00	.00
08.	Edenton	.00	.00
10.	Elizabeth City: City Road	11.65	11.65
11.	First	3,000.00	1,527.00
12.	Riverside	235.00	21.00
113.	Catsville	306.00	121.00
114.	Hannellsville	150.00	.00
115.	Hatteras	.00	.00
115.	Hertford	1,292.00	352.97
117.	Kinnakeet	.00	.00
118.	Kitty Hawk	101.00	101.00
119.	Mackey's-Pleasant Grove	207.00	25.16
120.	Manteo	890.00	412.00
121.	Mayock	.00	.00
122.	Murfreesboro	184.05	184.05
123.	New Hope-Woodland	.00	.00
124.	Newland-Grace	506.00	.00
125.	North Gates	5.00	5.00
126.	Ocracoke	.00	.00
127.	Pasquotank	.00	.00
127.5	Perkins	.00	.00
128.	Penguinmans	.00	.00
129.	Plimoor Memorial	214.00	106.00
130.	Plymouth	1,200.00	.00
131.	Roper	253.00	84.00
132.	South Camden	458.00	.00
133.	South Mills	510.00	20.00
134.	Stumpy Point-Mann's Harbor-East Lake	30.00	10.00
135.	Union-Newbegun	.00	.00
136.	Wanchese	.00	.00
137.	Windsor	.00	.00
Total		\$10,375.70	\$3,336.96

FAYETTEVILLE DISTRICT		Pledge	Paid on Pledge
500.	Fayetteville Miscellaneous	550.00	550.00
501.	Angier	315.00	70.00
502.	Bethesda	300.00	50.00
504.	Coat's-Pleasant Plains		
504.3	Collins		
504.5	Cotton	275.00	55.00
505.	Cumberland		
506.	Dunn: Divine Street	80.00	80.00
507.	Erwin	300.00	37.00
508.	Fairmont	84.00	520.00
508.5	Fayetteville: Arran Lake	36.00	24.00
509.	Asbury	60.00	20.00
510.	Calvary	72.00	18.00
510.5	Camp Ground	2,259.50	927.50
511.	Christ	72.00	48.00
512.	Culbreth Memorial	612.00	36.00
513.	Gardners		
514.	Haymont	10,227.00	5,886.00
515.	Hay Street	3,968.00	2,320.00
515.5	John Wesley	100.00	
516.	Johnson Memorial		
517.	Lyon Memorial	300.00	
518.	Person Street	1,000.00	
518.5	St. Andrews	180.00	53.00
519.	St. John		
520.	St. Matthews	175.00	134.00
521.	Salem	6,000.00	2,700.00
521.5	Trinity	10.00	
522.	Victory	300.00	
523.	Wesley Heights	480.00	
524.	Hops Mills	2,000.00	48.00
525.	Kipling-Cokesbury	87.00	63.00
525.5	Leslie	210.00	90.00
526.	Lillingston	760.00	55.00
527.	Linden: Parker's Grove	116.05	68.05
528.	Lumberton: Asbury-Pineview		
530.	Chastnut Street	4,100.00	1,198.94
531.	Lumberton Circuit	66.00	34.00
531.5	New Zion		
532.	Hamers	216.00	
533.	Harvin		
533.5	Haxton: St. George		
534.	St. Paul		
535.	Olivet	25.00	25.00
537.	Parkton	504.00	192.00
539.	Pembroke: First		
540.	Pembroke Circuit	150.00	50.00
540.5	Philadelphus		
541.	Pleasant Grove		
542.	Prospect		
543.	Raeford: First	563.00	331.00
543.5	Hoke		
544.	Red Springs: Trinity	862.00	272.00
544.5	Red Springs Circuit	79.00	79.00
544.7	Red Springs: Pembroke		
545.	Rowland	1,270.75	1,270.75
546.	Rowland-Bolton		
547.	Sandy Plains	348.00	48.00
549.	St. Pauls		
550.	Spring Hope	300.00	
551.	Spring Lake	490.00	220.00
552.	Stedman		
553.	Tabor		
553.5	Union Parrish	1,010.00	55.00
554.	Walls Chapel-Mt. Zion		
TOTAL		\$ 41,656.30	17,673.24

Goldsboro District		Goal-Pledges & Payments to 2-3-69	
		Goal-Pledge	Paid
600.	Goldsboro Misc.	\$ 150.00	\$ 100.00
601.	Benson	435.00	.00
602.	Beaton-Bethel	280.00	288.00
603.	Bethel-Rones	.00	.00
604.	Brogden	122.00	.00
605.	Browning-Smith	75.00	.00
606.	Clayton	80.00	56.00
607.	Clinton: First	475.00	475.00
608.	Grace	.00	.00
609.	Clinton Circuit	25.16	.00
610.	Cherie Mission	.00	.00
611.	Eureka-Yelverton	85.00	80.00
614.	Faison	.00	.00
615.	Four Oaks	502.00	253.00
616.	Fremont	474.00	140.00
619.	Goldsboro: Albemarle-Garrits	.00	.00
620.	Daniels Memorial	134.00	134.00
621.	Elm Street-Falling Creek	95.00	95.00
622.	Jefferson	75.00	20.00
623.	New Hope	166.00	50.00
624.	Pine Forest	366.00	.00
625.	Providence	440.00	385.00
625.5	St. John	208.00	.00
626.	St. Luke	832.00	460.00
627.	St. Paul	2,582.00	56.00
628.	Salem	322.00	.00
629.	Goshen-Keener	358.00	.00
630.	Hopewell-Mt. Moriah	278.00	113.00
631.5	Kenansville-Woodland	208.00	115.00
632.	Kently-Buchhorn	148.00	135.15
634.	Minor-Fellowship	.00	.00
635.	Mt. Carmel-Saulston	222.00	87.00
636.	Mt. Olive	852.00	311.00
637.	Newton Grove	21.50	21.50
638.	Pikeville	360.00	170.33
639.	Pine Level	232.00	.00
640.	Princeton	188.00	178.00
641.	Roseboro	490.00	190.00
642.	Salemburg	36.00	36.00
642.5	Sanecta	.00	.00
642.7	Selma: Breitz	.00	.00
643.	Edgerton Memorial	.00	.00
644.	Seven Springs	.00	.00
644.5	Smithfield: Asbury	76.00	.00
645.	Centenary	2,000.00	125.00
645.7	Whitley Memorial	90.00	.00
646.	South River	400.00	.00
647.	Turkey	.00	.00
648.	Warsaw	494.00	.00
648.5	Wayne Circuit	192.00	.00
649.	Wesley-Black's Chapel	198.00	46.00
Totals		\$15,068.50	\$4,039.98

Greenville District		Goal-Pledges & Payments to 2-3-69	
		Goal-Pledge	Paid
700.	Greenville Misc.	\$.00	\$.00
701.	Asbury	400.00	.00
702.	Aurora	.00	.00
703.	Ayden	1,000.00	300.00
704.	Bath	10.00	10.00
705.	Bethaven	371.00	.00
706.	Bethel	45.00	45.00
707.	Farmville	2,038.00	625.00
707.5	Greenville: Holy Trinity	170.00	50.00
708.	Jarvis Memorial	825.00	775.00
709.	Saint James	1,500.00	.00
710.	Grifton	1,252.00	1,020.00
711.	Grimesland	86.00	86.00
712.	Hobgood	.00	.00
713.	Hookerton-Rainbow	.00	.00
714.	Institute	163.26	163.26
715.	Jamestown	.00	.00
717.	Kinston: Queen Street	5,592.00	538.00
719.	Saint Mark	.00	.00
720.	Westminster	1,220.00	425.00
721.	Kinston Circuit	.00	.00
722.	LaGrange	900.00	625.00
722.5	Lane's Chapel-Bethany	10.00	10.00
723.	Mattamuskeet	225.00	125.00
724.	Mauzy-Mt. Hermon	176.50	176.50
725.	Noble's Chapel	.00	.00
726.	Pink Hill	540.00	.00
727.	Robersonville	39.10	39.10
728.	Salem	2,000.00	10.00
729.	Snow Hill: Calvary	957.00	265.00
730.	Stantonsburg	1,250.00	334.00
731.	Stokes	16.00	16.00
732.	Swan Quarter	120.00	40.00
733.	Walstonburg Circuit	276.00	46.00
734.	Washington: First	15.00	.00
735.	Washington Circuit	416.00	.00
736.	Wesley Memorial	.00	.00

737.	Williamston	1,456.25	964.00
738.	Woodington-Webb	270.00	.00

Totals	\$25,139.11	\$6,722.86
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New Bern District

		Goal-Pledges & Payments to 2-3-69	
		Goal-Pledge	Paid
800.	New Bern Misc.	\$ 1,250.00	\$ 1,250.00
801.	Asbury	.00	.00
802.	Atlantic	.00	.00
803.	Beaufort: Ann Street	2,748.90	270.01
804.	Beech Grove	229.00	.00
805.	Batlgade-Tabernacle	.00	.00
806.	Bridgeton	211.00	6.75
807.	Core Creek	10.00	10.00
808.	Dover	280.00	130.00
809.	Harker's Island	300.00	35.00
810.	Harlowe-Oak Grove	.00	.00
811.	Havelock: Cherry Point	240.78	85.78
812.	First	1,500.00	229.00
813.	Hubert	550.65	283.65
814.	Jacksonville: Northwoods	396.15	16.15
814.5	St. Paul	200.00	170.00
815.	Trinity	2,035.00	1,183.66
817.	Marshallberg	267.15	267.15
818.	Maysville	.00	.00
819.	Midway-Bethlehem	24.00	16.00
820.	Morehead City: First	3,795.50	2,581.50
821.	Franklin Memorial	.00	.00
822.	St. Peters	144.00	36.00
823.	New Bern: Centenary	4,648.46	2,128.46
824.	Garber	375.00	140.00
825.	Riverside	1,287.00	904.00
826.	Trinity	1,026.00	100.00
827.	Newport: St. James	1,200.00	400.00
828.	Oriental	325.00	90.42
829.	Pollocksville	15.00	.00
830.	Richlands	2,400.00	1,400.00
831.	Richlands Circuit	223.00	137.00
831.5	Riverside	520.00	223.00
832.	Salter Path	.00	.00
833.	Sea Level	300.00	.00
834.	Shady Grove	210.00	80.00
835.	Sneads Ferry: Carroll Chapel	520.00	175.00
836.	Stonewall	1,929.00	844.00
837.	Straits-North River	145.00	45.00
838.	Swainsboro	600.00	.00
839.	Trenton	200.00	105.00
840.	Vanceboro	600.00	103.00
841.	Vanceboro Circuit	433.00	192.00
842.	Verona	250.00	235.00
843.	Williston-Smyrna	650.00	290.00
Totals		\$31,991.69	\$14,164.53

Raleigh District

		Goal-Pledges & Payments to 2-3-69	
		Goal-Pledge	Paid
900.	Raleigh Misc.	\$ 200.00	\$ 200.00
901.	Apex	556.00	.00
902.	Bethlehem-Shady Grove	600.00	.00
903.	Cary: First	3,000.00	1,505.00
904.	White Plains	291.99	3.00
905.	Ebenezer	645.00	.00
906.	Franklin	150.00	.00
907.	Franklinton	600.00	.00
908.	Furquy-Varina	1,387.00	160.25
909.	Gardner: First	1,075.00	435.00
910.	St. Andrews	260.00	160.00
911.	Gillburg	360.00	.00
913.	Henderson: City Road	594.00	.00
914.	First	4,103.00	.00
915.	White Memorial	600.00	200.00
916.	Hollands	500.00	.00
917.	Holly Springs	100.00	30.67
918.	Jerusalem-Zion	400.00	150.00
919.	Kittrell-Plank Chapel	521.00	157.00
920.	Knightdale	390.00	130.00
921.	Louisburg	1,500.00	398.00
922.	Louisburg Circuit	100.00	100.00
923.	Macon	650.00	210.25
924.	Middleburg	90.00	90.00
924.5	Mt. Zion	125.00	125.00
925.	Norlina	600.00	75.33
926.	Raleigh: Benson Memorial	520.00	145.00
927.	Cokesbury	270.00	20.00
928.	Edison Street	9,000.00	1,546.20
929.	Farmont	4,000.00	547.00
930.	Hayes Barton	3,227.00	1,482.00
931.	Highland	600.00	.00
932.	Jenkins Memorial	750.00	80.00
933.	Layden Memorial	475.00	157.00

934.	Longview	533.00	132.00
935.	Macedonia	960.00	.00
936.	Millbrook	727.00	72.00
937.	Pleasant Grove	150.00	30.00
938.	St. James	495.00	155.00
939.	St. Mark's	900.00	.00
940.	Trinity	1,696.00	694.16
941.	Wesley Memorial	543.00	20.00
942.	Westover	165.00	41.00
942.5	Wilson Temple	450.00	.00
943.	Wynnewood Park	300.00	150.00
944.	Rehoboth-Harris Chapel	275.00	110.00
945.	Tabernacle	300.00	100.00
946.	Trinity (Franklin County)	600.00	600.00
947.	Union Chapel	701.67	195.34
948.	Vance	300.00	.00
949.	Wake Forest-Youngsville	150.00	50.00
950.	Warren	.00	.00
951.	Warrenton: Wesley Memorial	1,011.00	553.00
952.	Wendell	750.00	.00
953.	Zebulon	600.00	.00

Totals	\$49,850.66	\$11,009.40
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Rocky Mount District

		Goal-Pledges & Payments to 2-3-69	
		Goal-Pledges	Paid
1000.	Rocky Mount Misc.	\$ 15.00	\$ 15.00
1001.	Bailev	100.00	33.33
1002.	Battaboro	181.50	181.50
1003.	Bethesda	66.00	26.00
1004.	Calvary	68.00	48.00
1005.	Conetoe	30.00	30.00
1006.	Conway	851.00	651.00
1007.	Elm City	750.00	250.00
1008.	Enfield	.00	.00
1009.	Evansdale-Black Creek	.00	.00
1010.	Gaston	188.35	188.35
1011.	Halifax	5.00	5.00
1012.	Hawkins-Tabor	.00	.00
1013.	Hornes	120.00	30.00
1014.	Littleton	35.00	35.00
1014.5	Lucama-Sims	99.00	99.00
1015.	Middlesex	.00	.00
1016.	Milwaukee	.00	.00
1017.	Mt. Pleasant	76.00	76.00
1017.5	Mt. Zion	500.00	400.00
1018.	Nash	.00	.00
1019.	Nashville	1,200.00	200.00
1020.	Northampton	.00	.00
1021.	Pinetops	600.00	200.00
1022.	Red Oak - Yorks	.00	.00
1023.	Rich Square	.00	.00
1024.	Roanoke Circuit	16.94	16.94
1025.	Roanoke Rapids: First	525.00	325.00
1026.	Rosemary	.00	.00
1027.	Rocky Mount: Clark Street	153.00	153.00
1028.	Englewood	8,000.00	33.00
1029.	First	5,005.00	2,065.33
1030.	Marvin	.00	.00
1031.	St. Paul	.00	.00
1032.	Sandy Cross	.00	.00
1033.	Scotland Neck	55.00	35.00
1034.	Seaboard	.00	.00
1036.	Smith	.00	.00
1037.	Spring Church-Garysburg	880.00	570.00
1038.	Spring Hope	150.00	50.00
1040.	Tarboro: St. James	1,094.00	448.00
1041.	Temperance Hall	.00	.00
1042.	Weldon	105.00	105.00
1043.	West Halifax	.00	.00
1044.	Whitakers	385.30	220.30
1045.	Wilson: First	1,748.00	1,738.00
1046.	West Nash	541.00	227.00
1047.	Winstead	10.25	10.25
1048.	Woodland	410.50	195.50
Totals		\$23,763.84	\$8,660.50

Sanford District

		Goal-Pledges and Payments to 2-3-69	
		Goal-Pledge	Paid
1100.	Sanford District Misc.	\$.00	\$.00
1101.	Aberdeen	1,004.00	504.00
1102.	Blenne	10.00	10.00
1103.	Broadway	540.00	175.00
1104.	Caledonia	330.00	107.00
1105.	Candor	400.00	400.00
1106.	Carthage	1,675.00	448.00
1107.	Center-Cameron	95.00	25.00
1107.5	Cool Springs	.00	.00

Student Activity at

Pfeiffer Provides \$33,000 Tour

Broad grins have replaced looks of grim determination on the faces of the 43 members of Pfeiffer College Concert Choir who, just a few weeks ago, were uncertain about their European concert tour.

They now have their \$33,000 goal to finance a European concert tour and will fly out of New York City on May 23.

The money was secured from a great variety of sources by the students. Included was income from concerts, personal contributions, alumni, friends and from the choir members. Funds were also obtained by choir members, selling themselves as "slaves" to members of the campus community to do yard work, wait on tables, wash cars and mow lawns.

Dr. Richard H. Brewer, head of the college's Department of Music and Director of the Concert Choir, is perhaps wearing the broadest grin of all. He will direct and manage the European tour.

Twelve major European concerts have been booked for the Pfeiffer Choir by the Institute of European Countries.

The first concert is scheduled for London with other concerts in Belgium, Berlin, Austria, Italy, Switzerland, and France.

A special tour highlight for choir members will be a visit to Misenheim in West Germany. Local tradition around the college holds that the early colonial settlers around Pfeiffer College and Misenheimer came from this area of Germany.

Wilmington District

Goal-Pledges & Payments to 2-3-69

	Goal-Pledges	Paid
	\$	\$
1200. Wilmington Misc.	.00	.00
1201. Bethel-Lebanon	35.00	35.00
1202. Bladen	368.00	46.00
1204. Bolivia	.00	.00
1205. Bolton	.00	.00
1206. Bungalow	528.00	.00
1207. Carolina Beach	325.00	60.00
1208. Carver's Creek	375.00	.00
1209. Carlo Gordo-Evangreen	10.00	10.00
1210. Chadburn	70.00	2.25
1211. Clarkston	153.00	.00
1213. Dublin	309.00	30.00
1214. Elizabethtown	500.00	500.00
1216. Fair Bluff	300.00	250.00
1216.5 Garland	.00	.00
1217. Hallabone	.00	.00
1218. Hannells	500.00	.00
1218.5 Kelly	.00	.00
1219. Lake Waccamaw	375.00	25.00
1219.5 Magnolia	.00	.00
1220. Ocean View	114.00	.00
1221. Old Dock	50.00	5.00
1221.5 Pineway-Bethesda	.00	.00
1222. Riegelwood	.00	.00
1223. Rocky Point	360.00	.00
1224. Rose Hill	812.00	.00
1226. Scott's Hill	360.00	66.66
1227. Shallotte Camp	.00	.00
1228. Shallotte Circuit	435.69	155.89
1229. Southport	.00	.00
1230. Tabor City	647.10	231.16
1231. Town Creek	540.00	110.00
1232. Wallace	880.00	477.08
1233. Wesley's Chapel	300.00	.00
1234. Whiteville	1,300.00	50.00
1235. Whitetie Circuit	315.00	35.00
1238. Wilmington: Devon Park	225.00	25.00
1237. Epworth	90.00	.00
1238. Fifth Avenue	281.00	281.00
1239. Grace	1,200.00	.00
1240. Oleander-Pine Valley	399.00	15.00
1240.5 St. John	.00	.00
1241. Sunset Park	16.00	16.00
1242. Trinity	1,331.00	664.00
1243. Wesley Memorial	900.00	225.00
1244. Wrightsboro	260.00	13.00
1245. Wrightsville Beach	251.10	251.10
Totals	\$14,912.89	\$3,580.94

THE NEW MINISTRY AT LAKE JUNALUSKA

by BARRY L. ROGERS

Dreams are still valuable assets. For too long a time the most cherished dream of the Junaluska Assembly was a Lambuth Inn open throughout the year. Then two years ago this dream materialized largely through the efforts of Dr. J. Manning Potts, executive director of the Assembly. Men with vision listened to this dreamer, and a retreat center of a different kind came about almost overnight.

It was hoped initially of course that the hotel would appeal to conference groups in need of winter facilities. After all Lambuth Inn had long been attached to such modifiers as beautiful location, fine food, pleasant rooms—nearness to the Junaluska Cross.

Well, the conference groups came and are still coming. But soon Lambuth Inn was discovered to be more than a tower of countless windows with a view. In fact, this was no longer a *hotel*. This was a way-station. And this way-station, in opening its

front doors, in turn began to loosen some aged and rusty back doors.

Suddenly the embryo of a new ministry was developing. A new day had dawned at Lake Junaluska.

Why? Because

"God will not have Christianity as it is!"

or

"Institution is the *modus operandi* of our species"

or

"You must strike out boldly for new ground that will support an altar"

or

"We shall not easily learn to live without those consolations called Religious"

Right away two great and far reaching ecumenical affiliates of the Assembly found their place at Lambuth Inn. One of these was Interpreters House under the direction of Dr. Carlyle Marney; the other was

The International Prayer Room in Lambuth Inn, named in honor of Dr. Harry Denman, has become a major attraction for persons of all denominations attending conferences at Lake Junaluska. Here Dr. J. Manning Potts, executive director of the Junaluska Assembly, shows one of the Prayer Room's interesting objects to Mrs. John McLaughlin of Washington, D. C.





Dr. and Mrs. J. Manning Potts entertain a group of chaplains and their wives in the Lambuth Inn lobby. The United Methodist chaplains held their annual meeting in the Inn, presided over by Dr. John McLaughlin, executive secretary of the Commission on Chaplains.

the International Prayer Fellowship headed up by Dr. Harry Denman.

Primarily from these and other small group movements have come a ministry that is an evangelistic ministry—for renewal, for reaching people of all nations.

Pilgrim said "We make no objections against any . . ." What is evangelistic must in some way, though, be directed to the social conscience. Three weeks ago some youngsters in their mid-teens stopped at the Inn who had never been more than 20 miles from home. Things happened in a short weekend with those young citizens that could well be worth all the achievements of the Assembly's 56-year history.

So the new ministry here is one that involves small groups. But small groups involve the world, and the small group movement is going on throughout the countries of the world. Literally dozens of retreat groups have come to Lambuth Inn. Cells of worship groups, prayer groups, discussion and dialogue groups—group dynamics are the order of the day.

This is a ministry to the underprivileged, yet also a ministry to the privileged. It constantly strives to direct a relevant and understandable dialogue between these two camps—dialogue that covers a lot of mileage but always returns to a home base called Man.

Dr. Marney's Interpreters House is now in its second year. Its purpose is to promote personal recovery and social action to meet the needs of a region. Its interracial seminars are extremely probing experiences which regard Christian man in this kind of world.

In addition to Interpreters House's relationship with clergymen, it is now concentrating a great deal on weekend retreats with lay interpreters' conversations. To these retreats have traveled leading industrialists, lawyers, educators, businessmen, all under the direction of Dr. James W. Fowler III, the staff's Director of Research.

Probably the most *real involvement* has been with the poverty programs of large cities. Representatives of the ghetto areas have gathered around



Ministers who enroll at Interpreters House in hopes of re-charging inspirational batteries break the academic routine with manual labor in an "outdoor seminar."

the conference table, examining and dissecting the major urban issues. These groups usually number about 20 to 40 individuals, eager to present their views, eager to listen. Resource personnel often accompany the groups.

Dr. Merle N. Young, Director of the Ecumenical Relations for the Assembly, has stated that participants return to their homes as better interpreters with better interpretations, for they have gained a much clearer understanding between races and groups and the knowledge of how community structures work as well as how poverty programs can be conducted with effectiveness.

Maud M. Turpin once wrote that one of the thrilling stories of all time is the story of the Junaluska Assembly. Probably this statement is more fitting now than ever before, if for no other reason than the new ministry of Junaluska is a retreat ministry with heavy emphasis on young people. To borrow from a famed quote, this is a ministry to youth, for youth, by youth. Young Life groups have been to the

Inn; Campus Crusade groups have come; and in March some 500 to 600 college students were here attending the Middle South Model United Nations Assembly, with universities represented from Maine to Miami.

The value of this kind of group participation by youth with their group dialogue and group confrontation cannot be accurately measured today nor perhaps even tomorrow. What is evident, though, is that strong efforts are being put forth to emphasize a spiritual life with meaning and that life really has no sense to it without Christ.

The International Prayer Fellowship has likewise played a vital role in the new ministry. Born in The Upper Room Building on the campus of Ewha Woman's University in Seoul, Korea, years ago, its genius was Dr. Helen Kim. Dr. Kim is president-emeritus of Ewha and presently Ambassador-at-large for the Republic of South Korea. In its inception the Fellowship lifted up as its purpose prayers for world peace, for healing of the divisions between nations and between races, and for world brotherhood

where divisions have been caused by economic conditions.

Lake Junaluska, being the established headquarters of the organization, continues to marvel at the very lovely International Prayer Room built in Lambuth Inn in honor of Dr. Denman. The room has an oriental decor and contains many interesting objects from foreign lands. It is being used daily by visitors and is another

"... excellent thing such as would help on my journey."

The story of the new ministry would not be complete without mentioning some of the secular groups that use the Inn. Among these are civic clubs; business and professional organizations; government agencies; family reunions; banquets and receptions; ski parties; national convocations; and a host of others.

Many of these groups take time out to attend communion services frequently conducted in the Inn's International Room. These services, traditionally held in Memorial Chapel during the summer months, are led by ministers of different faiths.

Memorial Chapel itself is now being utilized more often during the winter season. It has just recently been newly decorated and is available for worship services, weddings, and communion services. It has also been used for funeral services.

Future plans for the new ministry of Junaluska call for expansion of the present programs and further diversification with new programs.

This new ministry then is many things. It really has no structured design, but it is ecumenical in scope. It is a setting. It has some tools. It provides a climate where any man in any calling may come and ask and answer.

Without it pilgrims once passed by Junaluska. With it they find help on a journey.

Committee Appointed to Seek New Duke President

Sixteen of the 18 members who will make up the committee to seek a new president for Duke University have been appointed. The other two — students — will be named shortly.

Charles B. Wade Jr. of Winston-Salem, chairman of the University's Board of Trustees, will serve as chairman also of the President's Search Committee. He is vice president of R. J. Reynolds Tobacco Co.

Among the nine trustees appointed to the group were Dr. Wilson O. Weldon, editor of The Upper Room, Nashville, Tenn., and Thomas L. Perkins, chairman of the trustees, The Duke Endowment, New York, N.Y.

J. Alex McMahon of Chapel Hill, president of North Carolina Blue Cross and Blue Shield, Inc., will represent the alumni on the committee. He is the current president of Duke's General Alumni Association.

Faculty appointed to the committee include Dr. Thomas A. Langford, professor and chairman of the Department of Religion.

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WOMEN'S NEWS

North Carolina Conference

MRS. IVAN E. WELBORN

RALEIGH DISTRICT

"Unless you change the hearts of people everywhere through an expression of Christian *love*, the form of government or the type of society in which you live isn't going to mean much," declared Rev. Clyde Tucker, former missionary to Chile, to the Raleigh District WSCS meeting on April 9 at St. Mark's United Methodist Church in Raleigh.

"Every human being needs to be loved, and Christians, giving of themselves to the world, showing that 'God is *love*' everywhere there are people in need, is the only answer to the problems the world is facing." Giving examples from his ten years of service in Chile, Rev. Mr. Tucker said that people would generally respond to God's love when they could see it in the lives of others.

One young leftist student in relating to Rev. Mr. Tucker the struggle her family had experienced just to exist in South America, said, "If we could only believe that you people (in the United States) really care about us—but we just don't believe it. I don't believe in any particular ideology. I'm fighting for life." These people are placing their hope in a revolution which will bring about a socialistic order. They haven't realized that you cannot build a strong nation on a rotten moral society.

The Latin American people are gen-

erally proud people even when they are hungry. They resent the fact that they need help—all they want is the opportunity to help themselves.

Living next to the church, the Tucker home had more than its share of beggars. But never once did a Protestant Christian ask for help. This could be attributed to the fact that they could obtain and hold jobs because they were known to be honest and sober. Even though the standard of living and pay scale is meager by U. S. standards, the Protestant Christian in South America apparently uses wisely the money he makes.

Rev. Mr. Tucker, whose Chilean ministry was supported by Edenton Street Methodist Church, is now serving the Hope Mills United Methodist Church near Fayetteville.

Mrs. W. M. Bryan, Raleigh District president, who is retiring after a four-year term, gave her farewell report on work of the Raleigh District, reminding ladies that reports were due before long. Mrs. D. S. Chamblee, retiring treasurer, reported that the Raleigh District had sent \$18,845.48 to the Conference as of March 1.

Rev. N. W. Grant, Raleigh District superintendent, held installation services for incoming officers. Mrs. J. O. Watson was installed as president, Mrs. E. G. Craig as vice-president, Mrs. D. S. Chamblee as secretary, and Mrs. Fred Newsom as treasurer.

Mrs. Ann Davie
Chm. Public Relations
Raleigh District

WOMEN'S NEWS

Western North Carolina Conference

MRS. JOHN C. WRIGHT

DISTRICT MEETINGS ARE HELD

WINSTON-SALEM NORTHEAST —

Mrs. W. Frank Redding, Jr., of Asheville, president of the Conference Women's Society, spoke on, "Why Do You Need to Expand Your Potential?" at a meeting of the Winston-Salem NE Women's Society held at Stokesburg United Methodist Church on April 22. Mrs. Frank L. Smith, Mt. Airy, president, presided.

Mrs. Redding stressed the importance of women getting involved in church and community action to help solve the world crisis. She urged the women to reach beyond the interests of their homes, to be a friend to the unlovely, to be concerned for those in underprivileged areas, to exercise their privilege of voting and to always be effective witnesses for Christ.

The district officers conducted a period of developing the thought, "You and Your Expanding Potential," through skits, role-playing, discussion and music. Those taking part included Mrs. Julian Lindsey, Winston-Salem; Mrs. Orell Lineberger, Stoneville; Mrs. A. O. Funderburk, Eden; Mrs. Edward Leake, Pilot Mountain, Mrs. Kenneth Jones, Reidsville, and Mrs. Wayne Jones, Eden.

GREENSBORO—"Journey Inward — Journey Outward" was the theme of the annual meeting of the Greensboro District Women's Society held at Muir's

Chapel United Methodist Church on April 24.

The Rev. Mrs. C. G. Norton, pastor of two Methodist churches in the Hendersonville area, spoke on the necessity for Christian women to take a "journey inward" before they can go out as witnesses of Christ. She related her experience of becoming a minister.

A panel of church leaders discussed "The Journey Outward," with Mrs. C. A. Hines as leader. The Rev. Ray Moss spoke on hunger and poverty; Miss Hetty Roberson, on meeting the crises, and Mrs. E. B. Spangler on drug education.

Others on the program were Mrs. John Bumgarner, Mrs. Harold Moag, Rev. I. A. Stephens, Mrs. David Rabin, Mrs. Herman Ogburn, Mrs. Earl Bollick, Mrs. Ruth Ann Milliken and Mrs. Lucas Abels.

Mrs. S. S. Clark, Jr., district president, was leader for the group of 240 women representing 49 churches.

HIGH POINT — Some 172 women attended the annual meeting of the High Point District Women's Society at Jordan Memorial United Methodist Church, Ramseur, on April 26. Forty-eight churches were represented in the group.

Mrs. Bow Stafford, Jamestown, district president, gave the day's theme, "You and the World," in her opening message.

The program was presented as an answer to four thoughtful questions on the printed program, "What does

the world need most? What world issue do I want to give more time to this year? On what issue in the church have I changed my opinion this year? In my society how can I be a part of the answer?"

Speakers for "Who in the World?" were Mrs. Roy Gladden, Mrs. Guy Lane, Mrs. J. J. Patterson and Miss Lucy Gist. Those for "Where in the World?" were Mrs. Glenn Lambert, Mrs. Inez Hussey, Mrs. Tom Latimer and Mrs. Clara Harrison. Those for "What in the World?" were Mrs. R. W. Johnson, Mrs. Ray Belo, Mrs. Jeff Miller, Mrs. Clarence C. Cranford, Mrs. Kelly Bullard and Mrs. J. W. Pickard.

Others taking part included Mrs. J. H. Marley, Rev. R. E. Early and Miss Jeanne Noble.

GASTONIA DISTRICT RETREAT

Mrs. Wilson O. Weldon of Nashville, Tenn. was leader for a Spiritual Grow-

th Retreat for the women of the Gastonia District at Camp Loy White on April 26-27.

On Friday evening ten district officers of the Women's Society went with Mrs. Weldon to the camp for an overnight retreat to prepare the program for the larger group the next day. Mrs. Weldon's evening meditation centered on the thought that Christian women must look within themselves and pray for themselves so that they may be adequately prepared for service.

On Saturday eighty women gathered at 9 A.M. for a day apart. Mrs. Weldon used as her theme a portion of the Lord's prayer, "Thy kingdom come, Thy will be done," leading the group in a worshipful meditation on God's love and concern for each of us, His desire that each should love (accept) herself in order to be a woman of service in the troubled world. She said, "We must seek God's will for daily living in order to be instruments of His kingdom."

It was said by many who were there, "There was a feeling of God's presence as we meditated."

—Mrs. Pat McSwain
Dist. Chmn. Public Relations

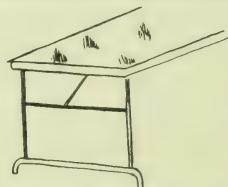
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Grants Made for Home Mission Programs

The United Methodist Board of Missions, through its National Division, gave approval for several grants for home mission programs May 1. Grants approved at the Division's executive committee meeting in New York included:

- \$200,000 for Alaska Methodist University in Anchorage.

- \$15,000 for the National Welfare Rights Organization, a 35,000-member group - mostly women - who are organizing to achieve more justice and more adequate benefits from the welfare system.

- \$50,000 for parish and community, which includes training of teams to work with black churches, and funding of eumenical groups such as the Commission on Religion in Appalachia (CORA) and the Joint Strategy and Action Committee (JSAC).

- \$20,000 to the Interreligious Foundation for Community Organization (IFCO), created by Protestant, Roman Catholic and Jewish agencies, for annual membership and services.

The National Division also approved funds for ongoing ministries in inner-cities; town and country; education, health and welfare institutions; church extension; eumenical work, and urban and regional training processes.

In another action, the National Division authorized an advisory committee on ethnic and language ministries. Request for such a committee came from a Consultation on Japanese Work in San Francisco in February. Together with the Western Jurisdiction of the United Methodist Church, the Division will provide budget for a staff member, who will work with Japanese and other ethnic and language minority groups on the West Coast.

Missions Board Pledges Support for Rural Work

Asserting that the urban crisis is in part a product of rural poverty, the United Methodist Board of Missions has pledged major support for rural community development.

At its executive committee session in New York May 1, the Board through its National Division adopted proposals for involvement in rural economic development and for the deployment of a corps of parish developers for town and country ministries.

The National Division committed itself to what it termed a "sustained and substantial effort" to assist "indigenous economic enterprises," particularly the rural cooperatives springing up in many poverty areas. The Division said assistance may take the form of 1) investment and loan funds through the Board's low-yield investment program; 2) grants or "seed money"; 3) personnel; 4) marketing channels for cooperatives' handicrafts and other products; 5) supporting requests to governments, foundations and other sources of funds; and 6) the encouragement of a "hospitable social environment" for economic self-help efforts of the rural poor.

The proposal marks an initial venture into rural economic development in the U. S. for the Board and the National Division.

The National Division also approved the creation of a corps of trained field staff workers, or parish developers. They will be assigned by the Department of Town and Country Ministries to assist annual conferences in planning and developing "issue-related and need-related cooperative parish life in selected town and country situations."

FOR MAY 25

Geographical and Cultural Backgrounds of the Bible

Background Scripture: Gen. 13:14-17; Joshua 11; John 4:1-30

For the best understanding of this lesson one should have before him a good map of the Biblical world. We are interested in where the Hebrews lived, how they lived, who were their friends and who were their enemies, how they achieved victories and accepted defeats and, of course, above all, what they believed about their time and place in history and how they thought of God.

If one looks at a map of the world he will see three great continents meet in the Near East. Armies going to Africa from either Europe or Asia (unless they went by sea) were forced to go through Palestine, which had come to be called the land-bridge connecting the continents of Europe and Asia with Africa. No wonder the Israelites were successively dominated by the great civilizations of Assyria, Egypt, Babylonia, Persia, Greece and Rome. One will find in the Biblical records references to all these nations—their rise and fall, their religions and their customs.

The Hebrew people had a particularly strong feeling for their land which they believed had been given them by God himself. There are many references to their love of country. As a matter of fact, land was never a commodity to be easily bought and sold, or speculated upon. It was a sacred trust, both to nation and to each family (see 1 Kings 21).

One of the greatest crises ever faced

by the Hebrew people was their entrance into the land of Canaan. This event involved them in radical changes in their way of life. They had been shepherds; now they were farmers. They had lived in tents; now they lived in houses. True, it was a "land of milk and honey" when compared with their home in the wilderness. But it had its dangers. Not only did they have to face the wrath of the people into whose country they had come, but here they found a very different religion from the one they had been used to. The Canaanites worshiped the "Baals and Ashtarts", that is, the male and female powers of nature that gave it fertility and productivity. To the Hebrews, and especially to their religious leaders, these forms of worship were grossly immoral. This conflict of faiths is seen in Joshua, Judges, Deuteronomy and also in the messages of their greatest prophets. It is seen in the periodic "covenant renewals" which were made necessary by the tendency of the people to drift into the practices of the Canaanites. One of these assemblies for renewing the covenant is seen in Joshua, chapter 24. There we read (see verse 14): "Now therefore fear the Lord, and serve him in sincerity and in faithfulness; put away the gods which your fathers served beyond the River, and in Egypt, and serve the Lord."

Looking now at our background Scripture references, we notice that

the first is from Genesis 13:14-17 which gives the geographical background of the call of Abraham, "the father of the faithful." Joshua 11 is an account of the conquest of Northern Palestine by Joshua. War has never been one of the nicer activities of the human race, but in the books of Joshua and Judges we see it waged with a degree of zeal and ferocity that has seldom been equalled. The inhabitants of the towns taken by the Hebrews were put to the sword without mercy. These accounts, of which Joshua 11 is but a sample, show a "holy war" can be very unholy. When modern states have wars they almost invariably try to make them "holy wars" by finding some pretense of nobility in them, thus being able to evoke from the citizens a degree of support that would not be otherwise possible.

Our space is rapidly running out, but we will consider briefly one other of our Scripture references, John 4: 1-30. Here Jesus is conversing with a woman of Samaria. The mutual hatred of Jews and Samaritans had its roots in history. Owing to the policy of ancient kings of bringing new populations into conquered areas and taking out the original inhabitants (or most of them) the Samaritans had come to be known as "half-breeds" by the Hebrews. In reaction to this attitude the Samaritans had their own place of worship, Mount Gerizim, which to them was more sacred than Jerusalem. They also had their own Scriptures which were limited to the first five books of the Bible. The essence of Jesus' teaching revealed in this incident is this: "It is not *where* you worship that is important, but *how* you worship." Is it not strange that, after all the intervening centuries, many of us have not really learned that lesson?

Mrs. John W. Shackford Dies

Mrs. John W. Shackford of Waynesville died recently in Newport News, Va., following an extended illness. She was 88.

Services were held in the First United Methodist Church, Waynesville, of which she was a member. The Rev. Robert Ralls, minister of the church, and the Rev. Joseph Shackford, son of Mrs. Shackford, officiated. A former member of the Western North Carolina Conference, the Rev. Mr. Shackford is now associate minister at St. Luke's United Methodist Church, Oklahoma City, Okla. Interment was in Hillcrest Memorial Gardens.

Mrs. Shackford, the former Love Branner Atkins, was a daughter of the late Bishop James Atkins and Love Branner Atkins. She was born in Asheville and was educated at the old Asheville Female College and Vanderbilt University.

Her husband, who survives, is a former executive secretary of the Sunday School board of the Methodist Episcopal Church, South. A retired Methodist minister, he has held pastorates in many churches in Virginia and the Carolinas. Mrs. Shackford also is survived by several children.

Something to Think About

"This is what I found out about religion: it gives you courage to make the decisions you must make in a crisis and the confidence to leave the results to a higher Power. Only by trust in God can a man carrying responsibility find repose."

Dwight D. Eisenhower.

Brevard College Building to Be Named in Memory of Coltrane

Brevard College trustees honored the memory of the college's first president by naming the campus art center the Eugene J. Coltrane Building during the annual spring meeting held May 1-2 at the College. Dr. Coltrane was president of Brevard from its inaugural year of 1934 through 1950.

The Coltrane Building will be ready for use by the fall of 1969.

In other actions the board approved a tentative budget of \$1,398,505 for the 1969-70 academic year, up 8.8% from the present budget. Final action will be taken on the budget at the fall trustees meeting, scheduled for October.

In addition, students rates were rais-

ed \$105 for resident students and \$75 for day students for the 1970-71 academic year. College officials explained that the increase was due to the necessity for providing better means of support for faculty salaries through tuition costs, and due to a rise in the cost of the college's food services.

It was pointed out, however, that laboratory fees, charged for separately in the past, will be incorporated into the new tuition charges, making the net increase in tuition costs an average of only \$50 per student.

The board also adopted a new statement on faculty tenure, which was presented by Dean Grady H. Whicker. The policy calls for a committee to confer tenure on faculty members, rather than having tenure become automatic after a specified period of time.



ON COLLEGE HONOR ROLL

Three churches on the Bladen Charge in the Wilmington District are now on the college honor roll. Above, the Rev. Clyde McCarver (center) congratulates the Charge treasurer, Charles C. Council (left), for his faithful work in adding Bethlehem, Deems, and Live Oak Churches to the honor roll. The happy man on the right is the Bladen Charge pastor, the Rev. Bruce Taylor.

Rev. R. M. Varner Succumbs

The Rev. Robert M. Varner, pastor of Steeleberry United Methodist Church in Charlotte, died May 6 in a Waynesville hospital. He was 68.

Dr. Harlan Creech, Jr., Charlotte District superintendent, officiated at funeral services Friday at Steeleberry Church. Burial was in the Harrison United Methodist Church cemetery.

The Rev. Mr. Varner, who lived in Fort Mill, S. C., had been a minister in the Western North Carolina Conference since 1929. He was granted retired status in 1966 but accepted an appointment as a retired supply pastor to Steeleberry that same year. He had served four years at Highland United Methodist Church in High Point immediately before going to Steeleberry.

At the time of his death, Mr. Varner was N. C. Chaplain of the



TRINITY HAS NEW BUILDING

Donald Tallman, left, president of the trustees and chairman of the Expansion Committee, and the Rev. Dr. John T. Maides, pastor, look over last minute details of the consecration service for the new educational building of Trinity United Methodist Church in Jacksonville. The service was held on May 4, followed by a picnic lunch in the new fellowship hall. The building and furnishings will cost approximately \$140,000. It has 11 new classrooms, a fellowship hall seating 300 at tables, boy scout room, choir rehearsal room and a large kitchen.

VFW. A World War II Army chaplain, he was a past national VFW chaplain and a member of the Mint Hill VFW Post.

He is survived by his wife; a daughter, Mrs. Richard L. Walker of Lexington; sons, Robert M. Varner, Jr., of Vienna, Va., David H. Varner of Brevard; sisters, Mrs. Frances Cranford, Mrs. J. Frank Scott, Mrs. W. B. Ward, Jr., all of Concord, Mrs. Robert Faircloth of Reidsville, Mrs. Lillian Houck of Morganton; brother, Dr. John W. Varner of Lexington, and four grandchildren.

Rockingham Girl Wins Scholarship

Deborah Elaine Coan, a Rockingham High School senior, has been awarded a \$4,000 Jefferson Standard scholarship for four years of undergraduate study at Greensboro College.

Miss Coan is daughter of Mr. and Mrs. Roger Phifer Coan of Rockingham. Her mother, the former Janice Covington, is a 1949 graduate of Greensboro College. At GC, Miss Coan plans to major in chemistry or mathematics. She had an outstanding academic record in high school.



THE CHILDREN'S PAGE

MRS. CATHARINE VICK

Dear Girls and Boys:

Do you know the difference in a route and a rut? Back in the days before paved streets and roads, people often drove their automobiles or horse-drawn wagons and buggies on paths through mud. The mud, of course, often became rutted. There were deep tracks made in the mud just like you see sometimes today in unpaved streets in brand-new housing developments where supply trucks have become stuck in the mud.

Have you ever seen a car or truck stuck in snow or mud? The wheels turn, faster and faster—but the car does not move—except to go down deeper into the rut. Sometimes people's lives work that way. They go really quite fast, but they make very little progress. They do a lot of things but none are really important. They do the same things over and over. They always talk about what they have done.

We must learn not to dwell on what is past, but rather to seek and to do new things. The boy or girl who spends too much time dwelling upon past achievements is often missing the road to new ones. We need to be finding ways to do new things and growing in all areas of life. The trouble with a rut is that it often is deceiving. We

think we are getting somewhere, but really we are just spinning our wheels.

Be sure to use the time and talents God has given you. Remember that a route is a way to get someplace but a rut just holds you back.

Aunt Cay



PROPHETS TO THE EXILES

The Jews who were carried off to Babylon were allowed much liberty and were not badly treated. Some of them prospered and were quite content in the new land. But there was a group of them who could not be happy away from their homeland. They felt they could not worship God away from their own country. While Jeremiah was speaking to the people who were left in Jerusalem, another prophet spoke to the people in Babylon.

A young priest, Ezekiel, had been carried off to Babylon the first time the armies of Nebuchadnezzar had invaded Judah. His name meant "God strengthens." He listened to the complaints of some, and saw the prosperity of others. At last he became sure that God had a message for him to speak to the people. He reminded the people that God was still the God of the Hebrew people and someday would lead them back to their home-

land. He told them God had a message for them. "You do not need the Temple in which to worship God—you can worship him right here in Babylon."

This is probably when the first synagogues were started. They were places of meeting to hear the Law of the Hebrews read and to worship God. Ezekiel kept alive in the minds of the people the hope that someday the Jews would become a nation again and the Temple in Jerusalem would be restored.

But Ezekiel was not the only prophet who comforted the people in exile and kept alive the idea that God would never desert them. There was another prophet whose name we do not know. He is often called the poet-prophet because he wrote some of the most beautiful poetry of the Hebrew people. He spoke to the people when they had been in exile about forty years. To many it seemed that God had failed and they would never see Jerusalem again. But the poet-prophet sang songs of joy. He felt that the exile would soon be over. He watched as a new conquerer, Cyrus the Persian, came closer to Babylon. He was sure that as soon as Babylon had been captured by Cyrus, Cyrus would send the Hebrew people back to their homeland. When the people were discouraged he said to them:

"Have you not known? Have you not heard?

The Lord is the everlasting God,
the Creator of the ends of the
earth . . .

He gives power to the faint,
and to him who has no might he
increases strength . . .

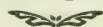
they shall mount up with wings
like eagles,

they shall run and not be weary,
they shall walk and not faint."

Just as the poet-prophet was certain

that God would lead the people back to their homeland, he was also sure that God has a great purpose for the Hebrews. That purpose he said, was to teach other nations of God's greatness and goodness. He said God's message to them was: "I will give you as a light to the nations, that my salvation may reach to the end of the earth."

The exile was soon over as the poet-prophet thought it would be. Cyrus conquered Babylon and one of the first things he was to issue an order allowing the Jews to return to their land, and he restored all the things taken from the Temple.



BIBLE NAMES

In March we discovered some people in the Old Testament whose names began with M. This month we have the names of some people in the New Testament whose names begin with M. Can you unscramble the letters to find out who they are?

Elected to replace Judas	Mtihasat
Peter cut off his ear	Mchulsa
A book in the New Testament	Mkra
Lazarus' sister	Mratah
A disciple of Jesus	Mwehtat
The mother of Jesus	Myra
The promised one	Mahiess
An archangel	Maicehl



RIDDLES

What is the hardest thing about learning to ride a bicycle?

The ground

What is the coldest row in a theater?

Z row (zero)

What is the best thing to put into cakes?

Your teeth



ANSWERS FOR LAST WEEK:

Ruth, Rebekah; Elizabeth; Eve;
Sarah; Rachel; Eunice; Jacobed;
Hannah; Naomi.

CAROLINA BRIEFS

¶ Dr. C. E. Rozelle of Winston-Salem will preach at Christ United Methodist Church, Greensboro, on May 18 at the 11 a.m. worship service.

¶ James H. Locke, dean of students at Greensboro College, has been named chairman of the student personnel committee of the Piedmont University Center.

¶ Mrs. Fred Savage of Bonita Springs, Fla., the mother of Mrs. Alton Perkins, died April 22. Mrs. Perkins is the wife of the pastor of the Groometown-St. Andrews Charge, Greensboro.

¶ On May 18, beginning at 10 a.m., the congregation of Burke's Chapel United Methodist Church, Hickory, will observe the 100th anniversary of its church. The church school hour will be at 10 a.m., worship service at 11, and dinner on the grounds at 12:30 p.m. An afternoon service, with remarks by former pastors present and special music, will begin at 2 p.m. An invitation is extended to all interested persons.

Ministers' Wives Luncheon WNC Conference

The Ministers' Wives Luncheon for the Western North Carolina Conference will be held Saturday, June 7, 12:30 p.m. at Tuscola High School, Lake Junaluska. Ticket sales will begin Wednesday morning, June 4, in front of the auditorium and continue each day until noon on Friday, June 6. Price of the ticket, \$2.50.

¶ The Rev. and Mrs. James Donald Phillips of Bahama announce the birth of a daughter, Mary-Beth, May 3 at Watts Hospital in Durham. Rev. Mr. Phillips is minister of Mount Bethel United Methodist Church in Bahama, N. C.

¶ The Elementary Choir of First United Methodist Church, Charlotte, will sing at Grace United Methodist Church, Atlanta, for the morning worship service on May 18. Last Sunday morning the Children's Choir from Grace sang in First Church.

¶ Tom Hammond, assistant professor of art at Greensboro College, has had an etching and engraving, titled "Animated Movement," accepted in the second national print and drawing competition at Northern Illinois University in DeKalb, Ill. The exhibit dates are April 27—May 26.

¶ Sunday evening, May 18, "Dust and Ashes", a folk singing duo from Nashville, Tenn., will present a special concert-folk worship service at First United Methodist Church, Charlotte. The youth of the Charlotte District have been invited to the service. Tom Page and Jim Moore, who compose the team, are recent graduates of Wesley Theological Seminary in Washington, D.C.

¶ Gary Holtom, a Pfeiffer College chemistry major from Salisbury, has been awarded a graduate fellowship for doctoral study at the University of California, valued at more than \$14,000. The son of Mr. and Mrs. Harold H. Holtom, he was recently recognized with a special award at the college as the "Outstanding Science Student" in the Class of 1969.

¶ Mrs. Peter E. A. Addo, a Bennett College faculty member, was the speaker for the annual observance of Women's Day at Browning Chapel United Methodist Church, Greensboro, on May 11 at the morning worship service.

¶ Pleasant Green United Methodist Church, Durham, will observe Homecoming Sunday, May 18. The Rev. Morris L. Barber, the present pastor, will preach at the morning worship service. After the service, a picnic dinner will be served on the church grounds. All former pastors, members and friends are invited.

¶ An ecumenical ordination service was held at Dilworth United Methodist Church, Charlotte, on Sunday evening, May 4. The Rev. John Hesley was ordained into the Presbyterian ministry by ministers of five denominations and two laymen. The Rev. John Boles, associate minister at Dilworth UM Church, preached the ordination sermon. Ministers from Baptist, Presbyterian, Episcopal, Christian and United Methodist churches took part in the "Laying on of Hands" in ordaining Mr. Hesley. He and his wife have been working with the Dilworth Community Ministries since January.

Notice is hereby given that The Methodist Foundation of the Western North Carolina Conference, Inc., will hold its annual meeting at Stuart Auditorium, Lake Junaluska, on June 6, 1969, at 2:30 p.m. Those who constitute its membership, and who are expected to attend, are the lay and clerical members of the annual conference.

Robert M. Smith
Secretary

N. C. CONFERENCE MINISTERS' WIVES' LUNCHEON

The North Carolina Conference Annual Ministers' Wives' Luncheon will be held at the Carolina Inn, Chapel Hill, on Thursday, June 5, at 12:30 p.m. The cost of the meal will be \$2.50, and you are asked to send a check in this amount, made payable to Mrs. H. L. Watson, P. O. Box 728, Chapel Hill, N. C. 27514. Your check will be your reservation and must reach her by Thursday, May 30.

Mrs. Sidney G. Boone
Secretary

¶ Circle No. 2 of the Women's Society of Christian Service, Rehobeth United Methodist Church, Greensboro, has sent a resolution with fifty signatures attached, to the Guilford County delegation at the General Assembly opposing the bill on liquor by the drink.

¶ Larry Lugar of Wilson will serve as a freshman class marshal at the 1969 Methodist College Commencement exercises May 25-26. A 1968 graduate of New Bern High School, Lugar holds a Methodist College Merit Scholarship and has achieved a 3.68 academic average. He is the son of the Rev. and Mrs. Lawrence E. Lugar of Wilson.

¶ Charles Litaker, Mt. Pleasant, a Pfeiffer College senior majoring in church music and organ, has been named winner of the annual organ playing competition of the Charlotte Chapter of the American Guild of Organists. He will enter the regional competition in Chattanooga, Tenn. on June 16. He is the son of Mr. and Mrs. F. B. Litaker.

FOR SALE CHEAP

By D. B. ALDERMAN

Several months ago I was listening to a radio program entitled "Swap Shop." Anyone had the privilege of calling and describing over the air what they would like to sell or swap.

Seemingly the voice was that of a very young woman as she described her item for sale, "I have a diamond and wedding band for sale cheap; it was used less than a year."

As I listened I tried to find a speck of humor in it, but my thoughts ran in several directions—all sadness. The voice seemed not to convey any seriousness about what had happened and the damage done. The sacredness of those solemn vows was gone, and I wondered if they had ever been consciously embedded in the deep parts of the human soul. Had love ever been present? Was dedication ever a part of life's pursuit? What were the aims and ambitions—did they have any Godly ideals?

In searching, I began to think about church members. It seems so often I hear similar voices advertising their church membership "for sale cheap; only used less than a year." Sadness immediately broke in and searching made rampant roads through my mind. Where is the seriousness of life? Where are the sacred vows? Surely such a church member must ask himself at times, "Where are the answers to life? Might they have come from spiritual pursuit? What have I loved and lost, if ever I had? What am I searching for? Am I wanting a promise on God's part and no responsibility on my part? What about eternity? Does it begin here? Can I not have happiness and peace of mind, like I want it? Are deams and ideals part of the means of the real conquest of life?"

Our lives are like dwelling houses. If we do not keep them in repair, they soon rot out from under us, and we wonder what happened. We forget the trash cans along the road of life where we put this virtue and that dream; this ideal and that aim or ambition; only to find that we have put our total life on the "Swap Shop." For sale cheap.

Do we not hear another voice within us, saying with David, "O Lord, restore unto me the joy of thy salvation?"

From the newsletter of Central United Methodist Church, Kings Mountain. The Rev. Mr. Alderman is pastor of Central Church.



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OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

SUMMER DCE WORK WANTED—UNC-G graduate available. Experienced leading U.M.Y.F.s and working with disadvantaged persons. Contact Fred Macon, 509 Ttate Street, Greensboro, North Carolina.

FOR SALE—Furniture from Duke Divinity School chapel: 1 pulpit, 3 pulpit arm chairs, 2 11' communion rails. Pews: 2 7'; 2 8'; 6 5'; 35 10'. Cost is \$2,500.00. Must be removed in May. Call Durham 684-3488.

GRACE UNITED METHODIST CHURCH in Wilmington, N. C. desires a qualified young adult to work with youth. Please send application to Chairman Pastor-Parish Relations Committee, Box 1621, Wilmington, N. C. 28401.

FOR RENT—Summer house, 8 Whitfield Way, Lake Junaluska. Available Western North Carolina Annual Conference, \$50. Sleeps eight comfortably. Two full baths, central oil heat. Rev. E. W. Rogers, Box 204 Clinton, South Carolina 29325.

AT CAROLINA BEACH, Hotel Bame, located on the boardwalk, adjacent to the amusement park offers a special opportunity to ministers and their families to enjoy a beach vacation. To ministers only we offer a special mid-week rate for two adjoining air-conditioned double rooms with connecting bath from Monday noon through Friday noon for \$40.00. No gimmicks involved, but only ten such units offered each week on a first come basis. For information or to make reservations, write Box 8, Carolina Beach, North Carolina.

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CALENDAR OF COMING EVENTS

NOTE: If any of the meeting dates or places are in error, please inform the **ADVOCATE** immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

LAKE JUNALUSKA ASSEMBLY

- June 16-20: Senior Citizens' Conference
- June 23-29: Glenn Draper Youth Choral Workshop
- July 3- 6: Southeastern Choir Festival
- July 4- 6: 8th Annual Ushers' Conference
- July 9-12: Southeastern Conference on Social Concerns
- July 10-16: Koinonia Prayer Service
- July 14-18: Ecumenical Theological Refresher Course
- July 17-20: Southeastern Conference on Family Ministry
- July 21-25: Regional Workshop in New Church Development
- July 21-27: Southeastern Missionary Conference
- July 21-27: Youth and Missions Conference
- July 25-27: Weekend Conference for Local Church Commissions on Missions
- July 27-31: Southeastern Ministers' Conference
- July 31-Aug 3: Southeastern Laymen's Conference
- Aug. 3-15: Leadership and Laboratory Schools
- Aug. 7- 9: Conference of Annual Conf. Boards of Health and Welfare Ministries
- Aug. 7-10: Southwide Lawyers' and Doctors' Conference
- Aug. 8- 9: Junaluska Assembly of Trustees Meeting
- Aug. 9-10: Junaluska Associates Weekend

NORTH CAROLINA CONFERENCE

- May 25 : N. C. Wesleyan College, Baccalaureate, 11 a.m.; commencement, 4 p.m.
- May 25 : Methodist College Baccalaureate, 11 a.m.
- May 26 : Methodist College Graduating Exercises, 10:30 a.m.
- June 3- 6: North Carolina Annual Conference, Chapel Hill, University United Methodist Church

WESTERN NORTH CAROLINA CONFERENCE

- May 22 : Board of Managers, The Children's Home, Winston-Salem
- May 27 : Committee of Fifty on the Quadrennial Emphasis, First Church, Charlotte, 10:30 a.m.
- May 29 : North Wilkesboro District Pre-Conference Briefing Session, First Church, North Wilkesboro, 7:30 p. m.
- June 4- 8: Western North Carolina Annual Conference, Lake Junaluska
- June 10-12: Women's Society of Christian Service Annual Meeting, Lake Junaluska
- June 13-15: Wesleyan Service Guild Annual Meeting, Lake Junaluska
- June 13-15: Young Adult Assembly, Lake Junaluska
- June 16-21: Senior High Kaleidoscope
- June 23-28: Senior High Search
- July 7- 9: Quadrennial Bible Study Training Conference

N. C. CHAPLAIN WOUNDED IN VIETNAM

by WINSTON H. TAYLOR

Our Cover Picture

Injured in a mine explosion, Chaplain (Capt.) Corbin L. Cherry was visited in the hospital at Da Nang Air Base in Vietnam March 30 by Bishop Paul V. Galloway, vice chairman of the United Methodist Commission on Chaplains and Related Ministries. Chaplain Cherry, a member of North Carolina Conference and a chaplain since June, 1967, lost his left foot while aiding a wounded fellow member of the 101st Airborne Division. He is now at Walter Reed Army Medical Center in Washington. Bishop Galloway was in Vietnam to visit and speak to American forces during Holy Week. (USAF photo).

CHAPLAIN Corbin L. Cherry is eager to get back to work, but at the same time he's "looking forward to a ministry here." "Here", is the hospital at Walter Reed Army Medical Center in Washington, where Cherry came after a mine in Vietnam blew off his left foot.

While treatment continues and fitting of a substitute leg gets under way, Cherry plans to propel his wheelchair around the wards to continue his chaplaincy with other Vietnam casualties. There are at least two reasons—he knows that many combat veterans "don't always listen to a chaplain," but a paratrooper who is a fellow amputee is a different matter, and then "the men give me more than I can give them."

Chaplain (Capt.) Cherry, a United Methodist, was in Vietnam's Ashau Valley on March 25, on the 12th day of a projected 65-day mission, with a unit of the 101st Airborne Division. Suddenly three soldiers were hit by enemy fire, one seriously. The chaplain moved up with the medics to help the wounded, one of his primary duties on such a combat mission. At one point he realized he had sat down on a mine, but moved away without detonating it.

After the wounded had been moved away, Cherry returned to the area and stepped on another land mine which blew him 40 feet away but did not knock him unconscious. In order to be placed on a helicopter for the hospital trip, he had to be lifted by cables on a "jungle penetrator" through the dense foliage.

There followed two operations and brief stays in hospitals at Cam Ranh Bay and in Japan before the flight to Washington in mid-April. That 15-hour

flight he recalls as one of the roughest periods, nothing but lying in his bunk.

In the huge hospital complex here, Cherry has kept himself busy with treatments, with weight-lifting and leg exercises to keep in shape, as well as his ward visits. The word got back from Vietnam that his jeep there bore the slogan, "God Squad," so someone "ambushed" his wheelchair and affixed the same sign to it.

He has taken part in what he calls an "eight-wheel wedding," with a fellow patient who is bed-ridden. The chaplain has praise for the high morale, especially in the enlisted men's wards, where their serious injuries "don't get them down."

One extra is that he's learning to play the guitar, so he can put to music some of the poems and songs he's written.

Also able to get up on crutches and to leave the hospital for social visits, Cherry was looking forward to a convalescent leave in May. He was to go to Statesville, where his wife and seven-year-old daughter, Donna, are living, and also visit his mother, Mrs. Elizabeth Cherry, in Hertford. He's planning to attend the session of his annual conference, North Carolina, in June, and hopefully a try at his favorite sport, golf.

When he returns to Walter Reed, work will start on prosthesis, the fitting and getting used to an artificial lower leg. He expects several more months at the hospital, but is "anxious to get back to work" and expressed hope he will be able to stay in the chaplaincy—"it's a great ministry."

Cherry graduated from High Point College in 1960 and Candler School of Theology in 1963, then served pastorates at Bath and Goldsboro, before entering active duty with the Army in

June, 1967. He attended chaplain school at Ft. Hamilton, N. Y., jump school at Ft. Benning, Ga., then he was at Ft. Bragg, N. C., before going to Vietnam in late 1968. During that time he made his last previous visit to Washington—when the 82nd Airborne Division was called up for duty during the April, 1968, riots.

The chaplain has made 30 recorded parachute jumps, enough to qualify him for "senior jump" status once he has had 12 months on jump status. All of these were made in the U. S., and Cherry noted that little jumping is done in Vietnam due to the extensive jungle cover. He was wounded twice before the mine blast, by shell fragments, but not enough to take him off duty.

"It was a fantastic four months for me," Cherry says of his Vietnam experience, "much more valuable than a year in the States." He feels that the chaplains are doing a "real good job" and points out that the biggest thing about the military is that "the chaplain is able to be what he stands for without having to proclaim it."

He thinks "much higher of the foot soldier than I did before," after seeing what a "miserable life" they have in Vietnam.

At the same time, Cherry is disturbed by so many of the college student protests, especially "because so many men who are in Vietnam should themselves be in college but are enduring their hardships without complaint."

He recalls that one youth came to him and said, point blank, "Chaplain, I don't believe in God." After five or six weeks, the soldier started coming to every chapel service. Later, he was killed in action, but not before he had had a chance to whisper, "Thank you, chaplain."

OUR NEED FOR PENTECOST

This is an action-conscious age. Everywhere the stress is laid upon doing. The Church has been sharply criticized for not always being where the action is.

The criticism is well taken, and the Church freely admits it. In fact, the Christian Church is one of the very few institutions or movements today which is willing to accept criticism from outside, and which takes a penitent attitude regarding its shortcomings.

But the Church's failures in the area of action are only one side of the coin. The other side is its serious neglect of worship and prayer. With the anniversary of John Wesley's Aldersgate experience coming on May 24 and Pentecost Sunday being observed on May 25, it should not be inappropriate for us to point up the importance of our seeking a deeper religious experience.

Perhaps one reason why the Church is not doing more is because it is worshipping less. Perhaps one reason why the actions in which the Church is engaged are not more effective is because little or no prayer has preceded these actions.

The earliest disciples had their attention focussed upon the central message of the Gospel and then were solemnly urged to wait for power

from on high. As recorded by Luke, here is what He said after interpreting the scriptures to them: "Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be preached in his name to all nations, beginning from Jerusalem. You are witnesses of these things. And behold, I send the promise of my Father unto you; but stay in the city, until you are clothed with power from on high." Luke 24:46-49.

What was the sequel to this scene? The disciples faithfully followed out Jesus' instructions. What then happened is recorded in Acts: "When the day of Pentecost had come, they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance." (Acts 2:1-4).

That was the beginning of the Christian Church. It had its birth in a setting of prayer and worship. If its Founder was Christ, its organizer was the Holy Spirit. This is why we say

"the Church is of God". Christ is its head, and the Holy Spirit is its action-stimulator.

The early disciples went out from the room of prayer into a world of action. It was Holy Spirit-directed action. Each man did not merely "do his thing", but what he did was motivated by the Holy Spirit. There was a oneness of spirit among them, a commonality of purpose. Their life and ministry was ecumenical in the truest sense because they were bound together by the Holy Spirit.

Pentecost Sunday should find us all

seeking anew the experience which came to those earliest disciples. If they needed the presence and power of the Holy Spirit, do we need Him any less? Our tangled affairs, our conflicting ideas and actions today, should lead us to realize that the Church, even the United Methodist Church, needs a fresh baptism with the Holy Spirit.

If that kind of experience could precede our going out to witness and fulfill mission, would it make a difference? We believe it would. We would like to see the United Methodist Church give it a real try.

REPORT BOOKLETS COMING

Pastors and lay delegates will be receiving early next week copies of the annual conference booklet of reports. It will not be easy reading, but it will be important reading. We hope every pastor and every layman who will represent his church at annual conference will take the time to examine this material carefully.

In the case of the North Carolina Conference, the booklet will mainly contain the recommendations which various boards and agencies are bringing forward. The total makes up a sizeable brochure. The Western North Carolina booklet contains the program outline as well as the full reports of conference agencies.

Both booklets are being mailed out to lay and clerical delegates early in order that they may know ahead of time what is being proposed; and may be able to give considered thought to statements and recommendations to come before the conference.

The conference secretaries have

urged that delegates take these report booklets with them to annual conference.

Notice to Pastors

The booklet of reports for your use before and during annual conference is being mailed to you. If you are the pastor of a charge, the report booklet for your lay delegate is also being mailed to you under the same cover.

It is important that the layman who will actually attend conference gets the information booklet. You, as pastor, will know better than anyone else who this person is. Therefore, it is being mailed to you, with the request that you pass it on to the right person.

In cases where a church is entitled to more than one lay delegate, all additional booklets for laymen will be mailed to the senior minister of the church.

District Briefings to Air Questions About Conference

Twelve districts of the Western North Carolina United Methodist Conference will hold Caucus Briefings on the business of the approaching Annual Conference during May 27-29. Two districts, Charlotte and High Point, held briefings earlier in May. Here is the remaining schedule:

Albemarle — May 28 — 8:00, Albemarle: Central Church
Asheville — May 27 — 7:30, Asheville: Haywood Street Church
Gastonia — May 27 — 7:30, Cherryville: First Church
Greensboro — May 29 — 8:00, Greensboro: Centenary Church
Marion — May 29 — 7:30, Rutherfordton: First Church
North Wilkesboro: — May 29 — 7:30, North Wilkesboro: First Church
Salisbury May 29 — 7:30, Kannapolis: Trinity
Statesville — May 29 — 7:30, Hickory, First Church
Thomasville — May 29 — 7:30, Thomasville: Memorial Church
Waynesville — May 29 — 7:30, Sylva: First Church
Winston-Salem Forsyth — May 29, 8:00 — Winston-Salem: Trinity
Winston-Salem Northeast — May 29 — 7:30, Stokesdale Church



ALL PULL TOGETHER AT OAK FOREST

An unusual groundbreaking service was held May 4 at Oak Forest United Methodist Church in the Thomasville District. The pastor, Rev. J. P. Greene, led the service, and the entire congregation participated in breaking the ground by the use of a plow with a long rope attached, symbolizing that through pulling together a difficult task could be accomplished. The plow was guided by the architect, contractor, and officials of the Davidson County Board of Missions. At the lead end of the rope was the Kindergarten Class. The first unit constructed will be an educational building, which will cost approximately \$70,000, and will have a seating capacity of 175 for worship and 210 for church school. Rev. Mr. Greene was appointed to Oak Forest in June, 1968, to organize the new church and be its first pastor.



Sarah Graham Kenan Hall

Louisburg College Names New Dormitory

On Friday, May 9, the Louisburg College Board of Trustees officially named the new residence for women for the late Sarah Graham Kenan. E. Hoover Taft, Jr., of Greenville, president of the Board, presided at the ceremonies. Frank H. Kenan, of Durham, president of the Sarah Graham Kenan Foundation, delivered the words of appreciation for the Foundation.

The building was officially accepted in behalf of the North Carolina Conference of the United Methodist Church by Bishop William R. Cannon of Raleigh.

Mr. Kenan stated the Foundation's gratitude for the excellent use the college has made of the \$240,000 grant from the Sarah Graham Kenan Foundation. Louisburg College President C. W. Robbins, pointing out the financial crisis facing private colleges today, thanked the foundation officials for their wisdom in helping the small college to remain in the forefront

of junior college education. Mr. Kenan was joined at the ceremony by his wife and other foundation officials and their wives.

The new Sarah Graham Kenan Hall, which was constructed at a cost of \$560,000, is the latest addition to the Louisburg campus. It houses 104 women and contains a 24-bed infirmary with adequate facilities to serve the student body.

Preceding the naming ceremony, the Board of Trustees adopted the 1969-70 college budget of \$1,535,000, a record for the 182-year old institution. The board also nominated the following persons to serve as trustees, subject to election by the Annual Conference of the United Methodist Church: Miss Lucy Perry Burt of Louisburg to replace Superior Court Judge Hamilton H. Hobgood; Judge Henry A. McKinnon of Lumberton; Mrs. Walter R. Davis, of Elizabeth City and Midland, Texas; The Rev. Mr. Kermit Wheeler of Laurinburg; and Dr. James H. Semans of Durham.

N. C. CONFERENCE TO MEET IN CHAPEL HILL

By Bill Quick

University Methodist Church in Chapel Hill will be the site of the North Carolina Conference of the United Methodist Church, June 3-6. The Conference will open with a new bishop presiding, a completely new format and in a church and community which has never served as host before.

Bishop William R. Cannon, elected to the episcopacy last July and successor to Bishop Paul Garber, will rap the gavel at 10 a.m. June 3 and will preach the Memorial Sermon following organization of the conference. Delegates will share in a service of Holy Communion following the Memorial Hour. The afternoon session will feature "The Ministry" and will include reports of superintendents, the Board of the Ministry, the theological semi-

naries and support of ministerial education. Brief reports from related agencies will also be heard.

New ministers will be admitted into conference membership on Tuesday night, and Bishop Earl G. Hunt, Jr. of Charlotte will address the 1,100 delegates. It will be his first appearance as speaker at an eastern Methodist conference session.

"The Laity" will have their turn on Wednesday when James Patrick, conference lay leader, will report. D. W. Brooks, chairman of the board of the Cotton Producers Association and widely known Methodist lay leader, will address the conference. The Wednesday afternoon session centers on the theme, "The Church in Worship and Work."

Dr. Gerald O. McCulloh, head of the



Bishop H. B. Shaw



Tracey K. Jones, Jr.



Bishop Arthur J. Moore



D. W. Brooks

Department of the Ministry of the Board of Education from Nashville, Tenn., will be featured speaker on Wednesday night. A number of young men will be admitted on trial in associate membership prior to McCulloh's sermon and the deacons will be ordained.

The Conference will seek to look inward and outward on Thursday with sessions revolving around the "Mission of the Church". Reports will include Christian Social Concerns, Missions, the Commission on Religion and Race and the Board of Education.

Featured speaker Thursday morning is Bishop Herbert Bell Shaw of Wilmington. Bishop Shaw serves the second Episcopal district of the AME Zion Church.

On Thursday afternoon, a consecration service for lay people in Christian Vocations is planned for directors of music, directors and ministers of Christian Education and lay preachers. D. D. Traynham, conference statistician, will also report on stewardship, evangelism, educational and mission gains during the year. Climaxing the Thurs-

day sessions, Dr. Tracey K. Jones, Jr., general secretary of the Board of Missions of the United Methodist Church, will deliver one of the key addresses of the conference at the 7:30 p.m. session.

Bishop Arthur J. Moore, retired, of Atlanta will preach the closing sermon on Friday morning. The Friday sessions open with the traditional Love Feast and a service of recognition for ministers who are retiring from the active, itinerant ministry. The report of the Board of Evangelism will be given prior to the Bishop's sermon. At 12 noon, Bishop Cannon will read the appointments for 1969-70.

The Rev. H. Langill Watson, pastor of University Church, is completing his third year in Chapel Hill. Dr. Chancie D. Barclift is host district superintendent.

Other Methodist churches and ministers in Chapel Hill are Aldersgate, the Rev. J. C. Alexander, Jr; Amity, the Rev. H. L. Tenney; Orange, the Rev. John S. Paschal; and the Rev. W. Stanley Smith, Jr., who is associate at University Church.

Methodist Men to Meet at Purdue

A Canadian journalist, an urban specialist, bishops from New Mexico and Sweden, a noted vocalist, drama and documentary presentations will call on 5,000 United Methodist men July 11-13 to be "United in Christ, Obedient in Service."

Purdue University in W. Lafayette, Ind., will be the setting for the conference, the successor to similar quadrennial gatherings in both former denominations now joined in the United Methodist Church.

"The men will explore together the implications of being 'Obedient in Service' in the next decade," said Sidney R. Nichols, associate general secretary of the General Board of the Laity for the Division of Lay Life and Work, and director of the conference. "They also will seek some new directions and relevant witness."

The conference will open at 3:30 p.m. on July 11 with the keynote address by Arnold Edenborough, editor of *Saturday Night Magazine*, Toronto, Ontario, on the theme "Christ Calls

Us To Be Relevant in a Rapidly Changing Society."

"Issues of the 70s," a "documentary of the church's agenda for the future," will be presented the evening of July 11. The presentation has been prepared by the Program Council's Division of Television, Radio and Film Communication (TRAFICO).

The July 12 schedule will center on "the mission of the people of God in the 70s."

Included will be Bible study led by Bishop Alsie H. Carleton of Albuquerque, N. M., an address by Dr. George W. Webber, formerly head of Metropolitan Urban Service Training and recently-named president of New York Theological Seminary, and a dramatic depiction of unusual forms of ministry written and directed by C. B. Anderson of Nashville, Tenn., and presented by the Nashville Circle Players.

Also scheduled on July 12 are discussion groups utilizing closed-circuit television presentations prepared by TRAFICO, the Board of Missions and the Board of Education. Representatives of various general agencies will be among the discussion leaders.

An evening of witnessing through vocation will feature Mrs. Marion Downs of Los Angeles, Calif., Mathias Uchiyama, Portland, Ore., Mrs. Burleigh Law, Nashville, Tenn., and Mr.



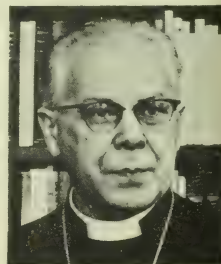
Mr. Edenborough



Dr. Webber



Mrs. Downs



Bishop Hagen

Bishop Hunt to Receive Honorary Degree

Bishop Earl G. Hunt, Jr., of Charlotte will receive an honorary degree from Duke University during commencement exercises on Monday, June 2. The presiding bishop of the Western North Carolina Conference of the United Methodist Church, the Rev. Dr. Hunt will be one of seven men to be so honored.

Included in the group will be the first Negro to be awarded an honorary degree by Duke. He is Asa T. Spaulding of Durham, retired president of North Carolina Mutual Life Insurance Company, who has served as a member of the Visiting Committee of Duke Divinity School since the committee was established in 1964.

Other honorary degree recipients will include the commencement speak-

and Mrs. George Goodrich, Almont, Mich.

The final session on July 13 will include a second Bible study session led by Bishop Carleton, an address by Bishop Odd Hagen of Stockholm, Sweden, president of the World Methodist Council, a living dramatization of the "Last Supper" directed by the Rev. Ernest K. Emurian of Arlington, Va., and Holy Communion.

Bill Mann of Dallas, Texas, will direct group singing by the men, and Dust and Ashes, a folk-singing duo from the Board of Evangelism, will be featured several times. Accompanists will be Oris Baldwin of Hurst, Texas, and Don Larson of Atlanta, Ga.



Bishop Earl G. Hunt, Jr.

er, Angier Biddle Duke, U. S. Ambassador to Denmark; Dr. Jerome S. Bruner, Harvard psychologist; Dr. William M. Fairbank, Stanford physicist; Dr. Maynard Mack, Sterling Professor of English at Yale; and Dr. Rudolf Wittkower, professor of art history at Columbia.

Bishop Hunt is a trustee of Emory University, High Point College, Pfeiffer College, Brevard College, Greensboro College, and Bennett College, and has previously served as trustee of three other colleges and the Virginia Foundation of Independent Colleges.

A native of Johnson City, Tenn., his career has ranged from Methodist pastorates to the presidency of Emory and Henry College, a post which he held until he was consecrated a bishop in 1964. He serves the United Methodist Church at the national level on four committees.

WNC CONFERENCE CONVENES JUNE 4

Two United Methodist bishops and a New York minister will be among the featured speakers at the Western North Carolina Annual Conference, which convenes at Lake Junaluska early next month.

The Rev. Dr. Ernest T. Campbell, minister for The Riverside Church in New York City, will be the "Conference Preacher" for the June 4-8 meeting. The Presbyterian clergyman, who came to The Riverside Church just last year, is scheduled to preach three times during the five-day meeting — at the noon worship period June 5 and again at noon on June 6 as well as at 4 p.m. that afternoon.

Bishop Prince A. Taylor, Jr., who presides over the New Jersey Area of The United Methodist Church, will be devotions leader for the Conference. He will lead this worship the afternoon of June 4 and the mornings of June 5 and 6. Bishop Kenneth W. Copeland, resident bishop of the Houston (Tex.) Area of the United Methodist Church, will preach the memorial sermon the morning of June 7 and deliver the ordination sermon that night.

Bishop Taylor has been in the Methodist ministry since 1931, and has been pastor of Methodist congregations in Kernersville, Greensboro and Thomasville. He was elected a Methodist



Dr. John R. Church



Bishop Kenneth W. Copeland



Bishop Prince A. Taylor, Jr.



Dr. Ernest T. Campbell

bishop in 1956 and has presided over the Monrovia, Liberia Area as well as the New Jersey Area. From 1948-56 he was editor of **The Central Christian Advocate**.

Bishop Copeland has had pastorates in Texas and Oklahoma. He was elected a bishop in 1960 and assigned to the Nebraska Area. In 1968 he became presiding bishop for the Houston Area. The 57-year-old bishop is active as a speaker on college and university campuses, and as a preacher for annual meetings of United Methodist Conferences.

The annual meeting of the WNC Conference will draw 1,600 delegates representing 1,230 congregations. Bishop Earl G. Hunt, Jr., presiding bishop of the Charlotte Area, will be the presiding officer for all sessions of the Annual Conference. In addition to

hearing reports from various commissions and committees, the delegates will be concerned with legislative matters, including approval of the structure of the new Program Council.

Dr. John R. Church of Winston-Salem, conference evangelist for many years, will preach on Thursday afternoon, June 5. On Friday night, June 6, "Windows," an original drama of the missions and ministries of the Church, will be presented. Written by the Rev. Ron Hall of Gastonia, it is a sequel to the drama, "The Young Crew," which was given at conference last year.

The Conference will close June 8 with the annual "Conference Sunday" worship service, during which Bishop Hunt will preach. Afterward he will read the appointments of clergymen to pulpits and various other assignments.

Harlowe Church Has Dedication

On May 11 Bishop William R. Cannon, resident bishop of the North Carolina Conference, dedicated the new additions to Harlowe United Methodist Church.

These additions included a fellowship hall, church school rooms, a kitchen and a chapel. The exterior of the building was bricked, and sanctuary extensively renovated.

Participating in the service of dedication with Bishop Cannon were Rev. L. G. Royall, pastor of Calvary United

Methodist Church of Fayetteville, a former pastor at Harlowe; Rev. R. Grady Dawson, former New Bern District superintendent; Rev. Charles H. Mercer, present New Bern District superintendent, and Rev. Edgar F. Seymour, present pastor.

George W. Ball, chairman of the Board of Trustees, presented the additions for dedication. He had supervised the work of construction during the four year period. Raymond Ball, chairman of the Finance Committee, headed the \$34,000 building campaign.

The Harlowe United Methodist Church constructed its first building in Carteret County in 1834. The second built in 1874 is the basic building on which the present structure was completed.

Over three hundred persons were present for the dedication service and the luncheon which followed.



Following the dedication service Mrs. Sudie V. Whitley stops to speak to Bishop W. R. Cannon. Mrs. Whitley, 86, is the oldest member of the church. Left to right are Rev. Charles Mercer, Bishop Cannon and Rev. E. F. Seymour.

Mission Training by SEJ Readied for Youth, Adults

The Youth and Missions Conference for the Southeastern Jurisdiction will held at the Lake Junaluska Assembly July 21-27.

Dr. Horace McSwain, Statesville, executive secretary, Board of Missions, Western North Carolina Conference, said work area chairmen should attend the weekend studies, and rising seniors should attend the youth section of the meeting. He said a quota of one youth per district must be observed until June 15, when vacancies will be filled with youth from any district.

Dr. McSwain said applications for the July event can be obtained from district superintendents, local church pastors, district missions secretaries and district directors of youth ministries.

MORE important than procedures and of greater significance than monetary grants are the reasons back of projects. The qualitative factors far outweigh the quantitative.

This is basically the reason for selecting the title "Money Talks But Does Not Have the Last Word." The direction of such thinking was triggered by a recent emphasis on the theme that all we need to cure our ills is "more money." To deny that we need more money in a day of inflation is utter foolishness. But to succumb to the notion that this is the cure—all without a proper diagnosis and the correct prescription, one ingredient of which is money—will be fatal.

For example, congregations, like individuals, do not always build on the basis of program needs but rather to boost their ego, to maintain status, or as a substitute for their true mission. Today we face problems of overbuilding, overspending, failure to plan on basis of potential membership, poor location and little concept of the church's mission or program. Because grants are available, congregations seek returns without investments, results without a planned offensive, and rewards without struggles. In such cases money has spoken, buildings have been erected, but the last word is that we have buildings improperly located with wasted and little-used space, standing not so much as symbols of our faith as monuments of fruitless efforts. Money may provide buildings,

Excerpts from a report by Mr. Nesbitt presented at the annual joint meeting of the Conference Committees on Church Architecture and leaders of the rural church from the N. C. Conference, the Western N. C. Conference, the Duke Divinity School and The Duke Endowment.

Money Talks but Does Not Have the Last Word

By M. Wilson Nesbitt

but it doesn't provide the reason for building.

Another area in which money has spoken most effectively and has been most appreciated is that of support for ministers serving rural pastorates. In the midst of this good, we find ourselves facing a salary crisis unequalled in seriousness. In facing this issue, there are two challenges: (1) The emphasis must be on an adequate salary schedule and not on a minimum schedule. Minimum salary was never designed to provide an adequate income for the minister. The basis of ministerial support rests on a complete understanding of the task of the minister and a realistic evaluation of the cost involved in performing the task assigned to him by the church. (2) More than money is necessary. There must be challenging goals, adequate work loads, moral support, satisfactory pastor-parish working patterns and relationships, and a sense of brotherhood. Money can provide salary, but it doesn't have the last word in providing the other elements.

We, namely the North Carolina Conference, the Western North Carolina Conference, the Duke Divinity School and The Duke Endowment Rural Church Committee, face a challenge.

The areas of our tasks may be under four general headings:

1. LEADERSHIP

The most obvious and pressing need

in rural Methodism is that of qualified and dedicated ministerial leadership. There are plans for enhancing as well as expanding the Field Education Program of the Divinity School with the local church, district superintendents, and Annual Conference leaders being involved in the development and execution of the program.

More pressing at the moment are plans for Continuing Education of Ministers. The widespread efforts of Annual Conference Board and Agencies, ecumenical endeavors, seminary programs, and programs sponsored by other agencies must be co-ordinated. Among the first questions to be answered will be whether or not the educational effort is for the continued development of the minister or for the advancement of the special interest of the sponsoring group.

No less must be our concern for the training of laymen. Churchmen who belong to congregations of small membership are all too often forgotten, by-passed and excluded in contemporary plans. Often these churchmen are participating more fully on a per member basis than those in larger churches, and their training cannot be overlooked.

II. PARISH PLANNING AND DEVELOPMENT

The day has passed in which churches on a circuit can operate as separate entities. Neither is this the day when churches of small membership can expect to operate as independent stations. No congregation, regardless of size or location, can survive as an island unto itself. Its relationship to other churches, if it is truly Christian, is more than perfunctory. Parish, therefore, denotes more than a geographical area; it includes the corporate mission of the church

and its participation in a cosmic community as well as its service in the immediate neighborhood.

Parish planning and development is a task in which there must be professional services available as well as skilled leaders at the Annual Conference level and well-trained ministers at the local church level. The arrangement and re-alignment of pastoral charges is most important in order to insure proper deployment as well as employment of ministers. If local pastoral charges are to witness effectively, the people must know the **what** and **why** of all that is happening in order to plan creatively.

III. FACILITIES

It is easy to measure our gain by the gigantic investments in buildings. However, when properly conceived and undeniably justified, they become symbols of a faith that speaks to our age, instruments of service ministering to human need and centers of a living and dynamic fellowship which undergirds daily life. A building project is perhaps the most tangible expression of a congregation's faith, and to tamper with it often becomes an insult to both its intelligence and its devotion. Nevertheless, we will fail in our stewardship unless congregations can see the wisdom of preliminary planning which calls for a clarification of the church's purpose and goals, the development of the church's program of activities, a realistic look at its relationship to other congregations, a survey of the community potential and need, a concept of facilities needed and a knowledge of how to use the facilities.

Before the general church demands that a local church design its building to meet certain standards, local church leaders must be trained in the leadership of people and in the skills of using space and tools.



ARCHITECTS HONORED

Honored at a luncheon at Duke University on March 3 were three North Carolina architects for their work on rural church buildings in the two United Methodist conferences in the state. Receiving Randolph E. Dumont Awards for 1968-69 from Duke architect James A. Ward during the annual meeting of the conferences' Joint Committee on Church Architecture were, left to right: Rev. Joseph M. Reeves, pastor of St. Timothy's United Methodist Church, Brevard, and architect Robert L. Daniels, Brevard, for a new sanctuary design; J. H. Christy, treasurer of Andrews First United Methodist Church, whose pastor is Rev. R. B. Bullard, Jr., and architect for that church's new education building, James L. Padgett of Asheville; Ward; and Theodore L. Peters, Jacksonville architect, with Rev. W. S. Hopkins, Jr., of the Swansboro United Methodist Church for which Peters designed a complete new worship, education, and fellowship facility.

(Duke Photo by T. Sparks)

IV. FINANCES

The task of providing financial assistance in the forms of loans and grants can be at one and the same time most devastating and most rewarding. As money is used wisely to provide the demonstrated needs of congregations it becomes an instrument that points beyond itself. Thus, the local congregation maintains its integrity and identity as a member of the team planning and executing a common investment.

That good stewardship practices must be increased is evident, both in con-

tributions and expenditures. Methodists are notoriously low in their per capita contributions to the church. In many instances they are more notorious for ill proportioned budgeting and spending, the correction of which is often painful but healthy. A proper perspective with reference to investments in leadership, parish development and facilities engenders good stewardship in use of money, whether it be in the form of individual contributions or loans and grants from agencies. Money speaks but it is not alone in what it says.

WOMEN'S NEWS

Western North Carolina Conference

MRS. JOHN C. WRIGHT

METHODIST WOMEN STUDY LEADERSHIP DEVELOPMENT AT DISTRICT MEETINGS

North Wilkesboro—A program on, "You and Your Expanding Potential" was presented at the annual meeting of the Women's Society of Christian Service of the North Wilkesboro District held at Millers Creek United Methodist Church on May 1.

Mrs. Van Dillon, Jr., district president, set the stage for discussion in her presentation. Mrs. Charles Neaves, vice-president, spoke on "Your Expanding Potential," and Miss Fannie Lee Pruitt discussed "A Journey Inward." Mrs. Pearl Stanley told of opportunities for service and Mrs. Lee Reynolds spoke on service "In the World."

Mrs. Walter Zachary, Yadkinville, was elected district treasurer to succeed Mrs. J. C. Pierce, who resigned.

The Hiddenite Women's Society invited the group to hold its 1970 meeting in their church. Mrs. Dillon announced that two workshops will be held in the fall in different areas of the district, the date and time to be announced later.

One hundred twenty-five women attended the meeting.

Waynesville — Mrs. S. L. Rogers, district vice-president, conducted a program on the importance of woman

power in today's world at a meeting of the Waynesville District Women's Society on May 2 at Central United Methodist Church, Canton.

The Rev. Ralph Reed, pastor of the host church, spoke on, "In Search of Identity — a Journey Inward," and the Rev. Donald Haynes of the Franklin Church discussed "Creating a Climate for Viewing Contemporary Crises."

Mrs. Charles Gidney led the assemblage in small group discussions of three questions: "What the world needs most is . . . What world issue I want to give more time . . . I've changed my opinion on the following world issue."

Miss Louise Ballard, district treasurer, conducted a pledge service and Mrs. Dee B. Martin the memorial service. A love offering was taken for the children of a Methodist minister accidentally killed last year.

Mrs. Raymond K. Butler, Lake Junaluska, presented the schedule of activities for the coming months.

Charlotte — Three new district officers were elected at the annual meeting of the Women's Society of the Charlotte District held at Dilworth United Methodist Church on May 7. They are Mrs. Howard Phillips, chairman of Spiritual Growth; Mrs. Howard Campbell, chairman of Committee on Nominations; and Mrs. W. H. Edmonson, chairman of Public Relations.

Mrs. Fred N. Hall, Jr., district Guild leader, conducted the installation.

The three outgoing officers, Mrs.

P. H. Gillespie, Mrs. J. A. Sorrells and Mrs. W. F. Miller, were presented special memberships.

Mrs. Carl King of the Board of Missions, and Mrs. Jettie Morrison conducted a dialogue on the meaning of reconciliation. The theme of the meeting was, "Confrontation — World in Crisis; Mandate — Reconciliation." Mrs. Leslie Barnhardt, Charlotte, introduced the speakers.

A musical program was presented by a group of singers from Bethlehem Center. Mr. Joseph Belton, president of the Board, spoke on the work at the Center.

Mrs. John Ramsey, district president, was in charge of the meeting, and 182 women attended the day's session. Miss Ethel Bost, missionary to Japan, was a guest for the meeting.

Gastonia — Dr. Charles D. White, district superintendent, told the Gastonia women that "In the new set-up of the Council of Ministries women occupy more than half of the places of responsibility." Dr. White was speaking at the annual meeting of the District Women's Society at St. John's United Methodist Church, Gastonia.

He continued, "In the new church we are too prone to follow the old patterns. In the midst of a new world and a new church there has got to be some new people. We're not going to meet any crises until we do some changing. We have got to have people in the church who **care**."

Mrs. Arnold Black, district vice-president, led the group in a period of self-analysis through drawing. Miss Carol Bush spoke on "The Female Ghetto" while Mrs. Richard Penegar drew match-stick illustrations. Mrs. Ted Hosick, district president, gave a meditation on "A Journey Inward," then Miss Lucy Gist, Charlotte, and Mrs. John Wright,

Weaverville, conducted a dialogue on "Where In the World to Serve."

Others on the program were the Rev. Paul R. Berrier, host pastor, Mrs. B. B. Banner, hostess president, Mrs. F. H. Cunningham, Mrs. Lester Carpenter and Mrs. George Winecoff.

One hundred thirty women representing 32 societies attended the meeting.

Asheville—The Brevard College Choir presented a program at the meeting of the Asheville District Women's Society held at First United Methodist Church, Brevard, on May 8. Dr. Nelson Adams, minister of music, conducted the choral numbers.

Mrs. L. P. Dixon, district vice-president, presented a program on "Fruits of the Spirit." As she discussed love, joy, peace, patience, etc. a banner illustrating this fruit of the Spirit was shown.

Mrs. Harold Rhodarmer, Candler, showed color slides of the work of a Methodist Building Team in Puerto Rica.

A panel discussion, "Show Me Your Women, World," was conducted by Mrs. Dixon, Mrs. Hal Wells, Mrs. W. G. Liphthrott and Mrs. John McFall.

Mrs. Leo Bagwell, district president, presided and others on the program included Mrs. Paschal Waugh, Rev. Brunson Wallace, Mrs. W. D. Krisher and Mrs. E. D. Chandler. One hundred sixty women attended.

A tour of the Brevard College campus was conducted after the luncheon hour.

BIBLES REBOUND

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WOMEN'S NEWS

North Carolina Conference

Mrs. Ivan E. Welborn

ROCKY MOUNT DISTRICT MEETING

The annual meeting of the Rocky Mount District Women's Society of Christian Service was held at St. James United Methodist Church in Tarboro, on April 10. The theme was "Send Out Thy Light".

Mrs. J. C. Reynolds, district president, called the meeting to order asking members to still their minds and be aware of God's presence.

Mrs. Vernon Conyers was organist, and Miss Catherine Cooper, soloist, with guitar.

Mrs. J. Wallace Cooper, president of the Tarboro Women's Society, warmly welcomed members.

Mr. E. A. Stallings, Jr. of Spring Hope used John, chapter 1, verses four and five for an inspiring meditation.

Mrs. Reynolds introduced district officers and guests.

Mrs. L. G. Hooks, chairman of Spiritual Growth, urged members to attend the Spiritual Life Retreat at Louisburg College, June 11 and 12.

Mrs. Reynolds reminded the women that Jesus said "I am the light of the world" but also said "You are the light of the world". She said much had been accomplished through the cooperation of all in carrying on the work of the Women's Division in support of mis-

sionaries, deaconesses, schools, hospitals and other projects in the world program.

Mrs. Paul Darden, Jr. of Wilson gave highlights of the annual conference meeting held at First United Methodist Church in Rocky Mount March 25 and 26.

Mrs. Sam Dunn, past conference president, presented honorary memberships from the district to Mrs. William Adler of Tarboro, Mrs. L. G. Hooks of Rocky Mount and Mrs. Russell Johnson of Conway. She also presented an Honorary Patron membership to Mrs. J. W. Benson of Wilson and Mrs. J. C. Reynolds of Rocky Mount.

Mrs. Tom Collins, vice president of the district, introduced Rev. Clyde Tucker, speaker of the day. Rev. Mr. Tucker has served for ten years as a missionary to Chile and is presently serving Hope Mills United Methodist Church. He spoke committedly, telling of the need in Chile and other Latin American countries and how people there and everywhere respond to love.

Mrs. Russell Johnson, president of the Conway Women's Society of Christian Service, invited the district to meet in Conway for the 1970 annual meeting.

Mrs. L. G. Hooks conducted a loving service of remembrance for members deceased in the past year.

Rev. Robert L. Bame conducted the

installation service for the officers for 1969-70.

The members of the Tarboro society served a delicious luncheon.

Mrs. William Adler
Public Relations Chm.

DURHAM DISTRICT MEETING

The First Annual Meeting of the Durham District Women's Society of Christian Service was held April 16 at Trinity United Methodist Church in Durham.

The morning meditation was led by Dr. William M. Howard, Jr. host pastor. Special Memberships were presented to Mrs. J. J. Gergen and Mrs. W. A. Kale, both of Durham, for their outstanding work.

Rev. Clyde Tucker, missionary from Chile, gave the main address. He chose for his topic "Reconciling the World Unto Himself". Rev. Mr. Tucker is presently pastor in Hope Mills. Mrs. John Blanks gave a report on the National Board of Missions Seminar.

Mrs. Bert Cunningham and Mrs. Julian L. Long provided special music, and Mrs. Donald E. Skakle led the memorial service, in memory of Mrs. Blanch L. Smith, Durham District officer, and all deceased members.

Rev. C. D. Barclift, district superintendent, installed the new officers, and they were introduced.

Mrs. C. D. Scott, president, called attention to the change of dates of the School of Christian Missions to Aug. 9-10, 11-14. The Spiritual Life Retreat for Women's Society of Christian Service is June 11-12; for Wesleyan Service Guild May 17-18.

The meeting was closed with a luncheon served by the women of the church.

Mrs. Robert D. Hunt
Chairman,
Public Relations

Boone Church Has Dedication Service

Bishop Earl G. Hunt, Jr., resident bishop of the Charlotte Area, was a special guest during the dedication service and homecoming activities of Boone United Methodist Church on May 18.

Bishop Hunt preached for both morning worship services and then led in the service of dedication for the educational building. Following the dedication, a picnic lunch was held on the church lawn.

Assisting in the various services of the day were the Rev. John R. Hamilton, North Wilkesboro District Superintendent, and the pastor of the Boone Church, the Rev. Robert T. Young.

The construction of the educational building, which was begun in 1957, was part of a renovating and building program costing more than \$90,000. In addition to the new building, work was done to renovate and refurbish parts of the sanctuary building.

The educational building has fourteen classrooms, two offices, a parlor, a library, four kitchenettes and other usable space.

Members of the building committee were H. Grady Farthing, Everette Lowman, Lee Reynolds, Wiley Hartzog, Frank Payne, John Kirk, J. B. Winkler, J. R. Melton and A. E. South.

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FOR JUNE 1

Literary Forms in the Bible

Background Scripture: Exodus 14 and 15; Leviticus 19:11-18; Ruth; Proverbs 10:1-5; Amos 7:7-9; Luke 15:3-10; 24:44; Acts 2:1-4; Philemon.

Not everyone is conscious of literary forms. When a character in one of Moliere's plays heard the word "prose" defined for the first time he exclaimed: "Good heavens! for more than forty years I have been speaking prose without knowing it." When we remember that the King James version did not print poetry in poetic form, and then examine the Revised Standard Version which does so print it, one could easily say: "I have been reading poetry from the Bible all my life and didn't know it!"

Our first Scripture reference, Exodus 15:1-2, quotes one of the oldest passages in the Bible. It is a song, or poem, in celebration of the defeat of the Egyptians when the children of Israel escaped from bondage. In Hebrew poetry it is the **ideas** that rhyme not the words. This form is technically known as parallelism. The second line repeats the first line, but in different words.

There are other aspects of the poetry of the Bible which we have no space to discuss. The reader is referred to any good Bible Dictionary. The Interpreter's, for example, has an excellent article by Norman Gottwold on the subject (see p. 829, v. 3). Gottwold states that "poetry comprises one third of the Hebrew Bible."

In our second Scripture reference

we have a parable of Jesus from the gospel of St. Luke (see 15:3-10). We sometimes think of parables occurring only in the New Testament, but they can be found also in the Old. For example, see 2 Samuel 12 where David the king is reproved by Nathan the prophet through a very interesting story, the "punch-line" of which is: "Thou art the man." Nathan was not telling the story for entertainment. He had a serious purpose. Likewise, Jesus, in the parables cited in our Scriptures references is saying God welcomes the penitent sinner. To put it in terms of modern theology: "You are accepted; believe this and rejoice in the forgiveness of God."

We have cited poetry and parable as literary forms found in the Bible. But this is a mere beginning. We can think of a great number of other forms. There is, for example, much space given to laws. The Hebrews made no distinction between religious and civil law. It all dealt with man's duty to God and to his fellowmen. The books of Exodus, Leviticus and Deuteronomy are, of course, the ones we think of as being mostly concerned with law; but they have other materials in them, and there are laws mentioned in other books than these.

Much of the Bible deals with history. Among the books in this category one could cite Genesis, Exodus, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, and in the New Testament the Book of Acts. Much of this history consists of the "mighty acts of

God" in behalf of his people; sometimes in mercy and often in judgment. To the Hebrews God was, in fact, "the Lord of History" whose concern for the world reached sometimes into the affairs of the nations that did not profess faith in him.

Another type of writing found in the Bible is letters. They make up a good portion of the New Testament, but there are some letters also in the Old. An example of this is Jeremiah 29 which is his "letter to the exiles in Babylon." The little book of Philemon is the example cited in our lesson Scripture from the New Testament. It follows the form customary in those times, using a formal salutation: "From Paul, a prisoner for Christ Jesus, to Philemon our beloved fellow-worker and Aphia, our sister, and Archippus our fellow-soldier, and the church in your house." That last phrase reminds us that long before the Christians built particular places for worship they worshiped in the homes of the members.

We have not mentioned prophecy, a kind of writing without which our Bible would be much the poorer. Can you imagine the Bible without such heroic figures as Isaiah, Jeremiah, Hosea, or Amos? These men were not primarily "fore-tellers" but rather "forth-tellers", that is, spokesmen for God. In the Bible, too, we find some of the world's best stories, such as Ruth, Esther and Jonah. The purpose of these is not to entertain but each of them is told with a definite purpose in mind. As for Job, which has been called a "drama of the inner life", it remains important for all men everywhere. It has even appeared on Broadway in recent years! The gospels are not really "lives of Jesus" since most of them give major space to only the last few months of Jesus' life.

They are the "good news" of salvation. Finally, apocalypses, such as Revelation and Daniel, show us an evil world, but one which is not without the hope and promise of redemption.

IN MEMORIAM

MRS. A. M. (MINA) HUBBARD

Whereas, it has been the good fortune of the members of the Woman's Bible Class of Steele Street United Methodist Church to have had Mina Hubbard as an active member of this class since it was organized about 1925, and

Whereas, she made great and lasting contributions to it and to this church through her love, loyalty, and service and by living a life which always exemplified a true Christian character, thus giving inspiration to all who knew her; and

Whereas, because of her great love for this class she left it one of her most prized possessions, her Hammond Organ, so that the members may have with them not only a loving memory of her, but the joy of the use of this beautiful instrument; now, therefore

Be it Resolved, that as a final tribute to the memory of this great and good woman, this class give formal expression of its appreciation of her devotion and remembrance of it;

Resolved further that a copy of this memorial be spread upon the minutes of this class, and a copy transmitted to each of her sons, the Rev. Charles S. Hubbard of Wilson and Edwin A. Hubbard of Sanford, and that this class extend to them the sincere sympathy and sorrow of each member at the loss that they, along with the members of this class, have suffered through her death on April 14, 1969.

MRS. H. F. MAKEPEACE, *President*

Resolution adopted by the class May 4, 1969.

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WHAT IS THE "BLACK MANIFESTO?"

The so-called "Black Manifesto" is a five-page document which was drafted by the National Black Economic Development Conference during its meeting in Detroit late in April. It states that white America has exploited black people and that the church has had a large hand in what has taken place.

As a consequence the NBEDC is asking for reparations from the churches of America in the amount of \$500 million. In taking this step it is purporting to speak for all of the blacks in the United States.

Here is the way it proposes to use the half a billion dollars if it should ever get it.

1. A \$200 million Southern land bank to establish collective farms for poor Negroes.

2. Four printing concerns to offer full coverage of the black point of view.

3. Four television stations to serve the same purpose.

4. A \$30 million research center for black problems.

5. A \$10 million electronics training center for blacks.

6. A like sum to fund a program to organize welfare recipients so they can demand more money.

7. A national black labor strike and defense fund in the amount of \$20 million.

8. A \$20 million International Black Appeal to finance black business in the United States and Africa.

9. A \$120 million Black University in the South.

10. All unused funds to go into planning.

In order to secure the above reparations the NBEDC proposes to take these steps:

- Conduct an education program to make all blacks aware of the manifesto.

- Carry out press conferences and seek publicity for the movement wherever possible.

- Conduct sit-ins in black and white churches.

- Vow to "declare war" and use "whatever means necessary" if the demands are not met.

The manifesto further asserts that the only way for white America to subjugate the Negro further would be to kill him and that blacks must not merely rely on self-defense. "We must boldly go out and attack the white Western world at its power centers." The church is named as one such power center.

Declaring that the half a billion dollar figure is fair, the Manifesto says that it intends to ask for much more from the U. S. Government. In connection with both demands—that from the churches and that from the government—the paper says that "it will ultimately be by force and power that we will win."

"Our demands are negotiable", says the manifesto, "but they cannot be minimized. They can only be increased and the church is asked to come



FRIENDSHIP HAS GROUNDBREAKING

A groundbreaking service for the proposed \$40,000 education building of the Friendship United Methodist Church on the Haw River Charge, Greensboro District, was held May 4. Bishop Earl G. Hunt, Jr., conducted the service. Assisting Bishop Hunt were Dr. J. Garland Winkler, district superintendent, The Rev. Joseph C. McMurry, pastor, and the Rev. George S. Maxwell. After the service the W.S.C.S. of the church served refreshments. Pictured, left to right, are: Austin Brande, Ralph Smithey, Albert Brande, Richard Apple, Amon Apple, members of the building committee; Rev. Mr. McMurry, Dr. Winkler and Bishop Hunt. Construction on the building will begin immediately. Tom Hutchins of Statesville is the architect.

up with larger sums of money than we are asking."

The document concludes by listing the following slogans:

"All roads must lead to revolution."

"Unite with whomever you can unite."

"Neutralize wherever possible."

"Fight our enemies relentlessly."

"Victory to the people."

"Life and good health to mankind."

"Resistance to domination by the

white Christian churches, and the Jewish synagogues."

"Revolutionary black power."

"We shall win without a doubt."

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THE CHILDREN'S PAGE

MRS. CATHARINE VICK

Dear Girls and Boys:

When you start out on a trip with your family, you decide on the route you will take to get where you are going. There may be several ways to go. Each one may be a good way and will get you to the same destination. You will choose the one that you think is best for you to take.

The same thing is true in life. Each of us must choose a path he will follow. It is important that we choose the path that we feel is right and best for us. Just because we feel that our path is best for us does not mean that other people have to choose to do things exactly the same way.

Perhaps you have discovered that some people go to church on Friday or Saturday, not on Sunday as you do. You may know that some people observe different holy days than we do. What is right for some people may not necessarily be right for everyone.

Have you ever looked at a wheel with spokes? Many spokes go from a big rim on the outside to a smaller rim on the inside. Each spoke follows its own way but they all get to the same destination. God's road map for us to follow in getting to him is much like the spokes in the wheel. There are many ways to go, but all of them arrive at the same place. God has

planned for people to decide what way they will take to come to him.

In choosing your own path it is good to think it is right for you. It is not good for us to decide the path others must take. We must learn to respect the ways of all people and remember that there is **one** God and we are **ALL** his children.

Aunt Cay



A PROPHET WHO READ THE LAW

Nehemiah, the cupbearer for the king, looked very sad. He was not sick of body but he was sick of heart. Sixty years had passed since Cyrus has given the order allowing the Jews to go back to their homeland. Many had remained in Babylon but many had gone back to Jerusalem. Ezra, a priest living in Babylon, had gone back to Jerusalem with a group of Jews and had found the city still in ruins. He had tried to rebuild the walls but he was stopped by the hostile people round about the city. King Artaxeres asked Nehemiah what was troubling him, for he was concerned about his cupbearer.

When Nehemiah told the king his troubles, the king asked him what he wanted to do. "I would like to return to Jerusalem and try to rebuild the walls," Nehemiah replied.

The king gladly gave Nehemiah permission to return to Jerusalem. He

also gave him the right to get timber for his task from the royal forests. He made him governor of the province in which Jerusalem lay.

When Nehemiah saw the condition of the people in Jerusalem, he did two things: He refused to tax the people for his own benefit which as governor he was allowed to do. Instead, each day he invited people into his own home to share meals with them. Then, at night, he went out secretly and made a survey of the walls. When the survey had been made, he called the Jews together to talk to them.

"You see the trouble we are in," he said to them. "Jerusalem lies in ruins with its gates burned. Come, let us build the wall of Jerusalem."

The people saw that Nehemiah was right and they answered enthusiastically, "Let us rise up and build."

There was great danger in building the walls. The enemies of the Jews did not want the wall rebuilt and night after night they made raids on the wall to hinder the work. Nehemiah had a plan to outwit them. He divided the workers into two groups. One group kept watch while the others worked, then the watchmen worked and the others kept watch. The people worked so well that the wall was completed in fifty-two days.

When the work was finished the people came together for a great celebration of thanksgiving. A wooden platform was built and Ezra stood on it. It was high above all the people so they could all see him. Then he unrolled the scroll of the Book of the Law and read it to the people. The people were conscience-stricken. They realized they had not been keeping the Law and they began to weep and cry aloud. Ezra told them not to be sorrowful but to rejoice instead on that day they had come to know God's will for them and could follow it.

The people made a solemn vow to observe the Law. They agreed not to marry pagans who lived about them, not to conduct their business on the Sabbath day, to pay a tax for the upkeep of the Temple, to give the first fruit of the fields and one-tenth of all their income to the Temple, and to allow the land to rest every seven years to regain its fertility.

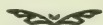
This was a happy day in the life of the returned exiles. The walls of Jerusalem had been rebuilt and they had learned again of their duty to God.



NOW YOU'RE "ON"

		1			O	N
	2				O	N
	3			O	N	
4			O	N		

1. A time of day
2. A light in the sky
3. In a little while
4. A bird.



JUST FOR FUN

Two sheep were in a meadow. "Baa-a-a," said one. "Moo-o-o," said the other. "Moo-o-o?" asked the first sheep in surprise. "Why do you say 'Moo-o-o'?"

"I'm learning a foreign language," explained the second sheep.

Peg: My but you have a small cat!
Susan: That's because I feed it condensed milk.



ANSWERS FOR LAST WEEK:

Matthias; Malchus; Mark; Martha;
Matthew; Mary; Messiah; Michael.

CAROLINA BRIEFS

¶ Homecoming was observed at Mt. Zion United Methodist Church in Cornelius on Sunday morning, May 18. Rev. J. Sam Gibbs bought the morning message. A picnic lunch was served following the service.

¶ Dr. Joyce V. Early, pastor of Jarvis Memorial United Methodist Church, Greenville, will deliver the baccalaureate sermon to the graduating class of 225 members at Junius H. Rose High School, Greenville, on Sunday, May 25.

¶ On Sunday, June 8, at 3:30 p.m. all former members of Missions Building Teams from Western North Carolina will meet in the Harrell Center at Lake Junaluska. This meeting will be a time of reunion for laymen and ministers who have been members of building teams since 1963. The meeting will also be a time of announcement and kick-off for the Building Teams Missions during the ensuing conference year.

N. C. CONFERENCE MINISTERS' WIVES' LUNCHEON

The North Carolina Conference Annual Ministers' Wives' Luncheon will be held at the Carolina Inn, Chapel Hill, on Thursday, June 5, at 12:30 p.m. The cost of the meal will be \$2.50, and you are asked to send a check in this amount, made payable to Mrs. H. L. Watson, P. O. Box 728, Chapel Hill, N. C. 27514. Your check will be your reservation and must reach her by Thursday, May 30.

Mrs. Sidney G. Boone
Secretary

Ministers' Wives Luncheon WNC Conference

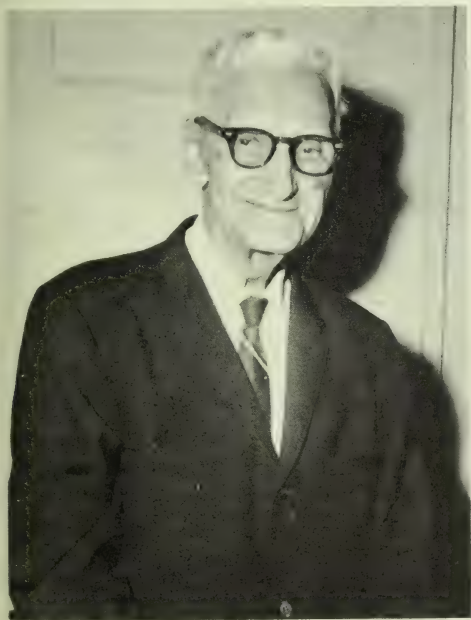
The Ministers' Wives Luncheon for the Western North Carolina Conference will be held Saturday, June 7, 12:30 p.m. at Tuscola High School, Lake Junaluska. Ticket sales will begin Wednesday morning, June 4, in front of the auditorium and continue each day until noon on Friday, June 6. Price of the ticket, \$2.50.

¶ The Rev. H. C. Freeman, retired member of the Western North Carolina Conference, will be speaker at homecoming services at Union Chapel United Methodist Church, Albemarle, on May 25. He was pastor of this congregation from 1948-1951.

¶ Dr. Edwin Auman of High Point, immediate past president of the High Point College Alumni Association, has been named "Alumnus of the Year" by the Association. Now in private practice of internal medicine in High Point, he received his bachelor of science degree at High Point College in 1951.

¶ Pfeiffer College Board of Trustees paid tribute Sunday to two college leaders who have given fifteen years of service to the college. Scrolls of appreciation were presented to retiring vice president Walter I. Gibson, Sr., and to Dr. Hoyt E. Bowen, academic dean, who has resigned to accept the deanship of Huntington College in Alabama. Paul R. Ervin, chairman of the Board of Trustees, made the presentations.

¶ The United Methodist Rural Fellowship Banquet for the Western North Carolina Annual Conference will be held Wednesday, June 4, at 5:30 p.m. at Long's Chapel United Methodist Church. This year the event is jointly sponsored and planned by the Commission on Town and Country Ministries of the conference and the UMRF. The banquet is open to all clerical and lay delegates and visitors to the Annual Conference. Tickets are \$2.00 each and should be reserved immediately through Rev. Garland Stafford, Box 749, Statesville, N.C.



CENTENARIAN HONORED

More than a hundred relatives and friends were present to sing "Happy Birthday" when Rev. F. R. Lowry celebrated his 100th birthday on April 11. He was honored by his family at a dinner in the Hopewell Community Center near Pembroke. A retired member of the North Carolina Conference, the Rev. Mr. Lowry is now a resident of the Methodist Retirement Home in Durham.

YOUTH CARAVAN TO VISIT SCANDINAVIA

Eight high school and college students will leave June 2 to represent western North Carolina United Methodism in Scandinavia.

This is the 15th year of the exchange which sends western Tar Heel students into Sweden, Norway, Denmark and Finland in odd years, and brings a group of young Scandinavians to North Carolina in even years.

The Rev. and Mrs. Earle R. Haire of Shelby will be counselors for the two month tour, sponsored by the Board of Christian Education of the Western North Carolina Conference. The group will return to North Carolina July 30. Here are the students making the trip:

Robert Jackson Arey, Jr., Shelby, a member of Aldersgate United Methodist Church; Fred Butner, Winston-Salem, a member of Burkhead United Methodist Church; David William Griffith, Jr., Kernersville, a member of Main Street United Methodist Church; Maria Guillet, Charlotte, a member of First United Methodist Church.

Margaret McCloy, Hickory, a member of First United Methodist Church; Teresa Ann Phillips, McLeansville, a member of Mount Pleasant United Methodist Church in Greensboro; Brenda K. Thomas, Charlotte, a member of First United Methodist Church; and Janese Trivette, Hickory, a member of First United Methodist Church.

The college students are David Griffith of North Carolina State, Maria Guillet of UNC at Chapel Hill, Teresa Ann Phillips of Pfeiffer College, and Brenda Thomas of Greensboro College.

Following the June schedule in Scandinavia, the students will go into Europe for a sightseeing tour, extending from the Netherlands to Italy.

SUGGESTED FOR MATURE AUDIENCES

by David M. Cowart

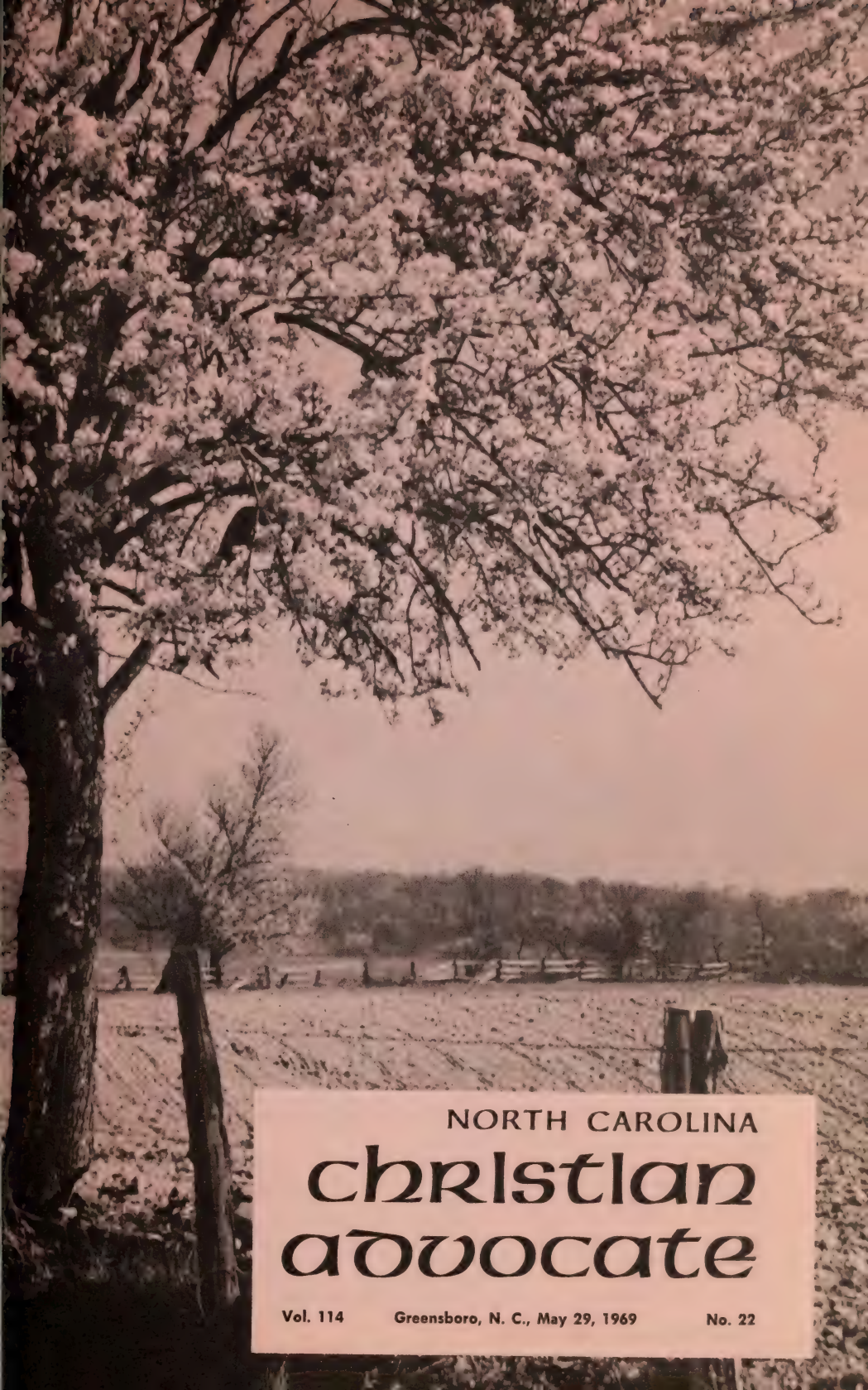
IT'S getting to be a habit—and a bad one at that — this bit of advertisement which says, "For Mature Only". You see it often, in newspapers, on the movie screen, on billboards, and other places where attention is sought.

It's a seller, too. The very word—mature—draws the curious crowds to see. And many not-so-mature individuals file through the doors to gaze on material which is a cross between the gaudy and the spectacular. A little good, some not-so-good, and much bad is devoured by the hungry and thirsty peoples looking for some new thrill and excitement.

What the country needs today is the real meaning of the word—mature. The New Testament is the proper dictionary. "You must be perfect" (Matt. 5:48). "So we preach Christ to all men . . . in order to bring each one into God's presence as a mature individual in union with Christ" (Col. 1:28). In Ephesians we are told that "mature manhood" is a goal toward which we are to strive; that "speaking the truth in love, we are to grow up in every way into him who is the head, into Christ" (4:15).

The world scoffs at Christian maturity. But the Church is faced with the task of living out its meaning for the whole world to see and believe. There is no substitute for honesty in business, for purity in mind and body, for a forgiving spirit in our relationships with all individuals, and for love toward all peoples regardless of race, creed, or nationality. Time is short for Christians to get the attention of the world and prove by their attitudes and deeds the meaning of real maturity!

The Rev. Mr. Cowart is pastor of Gibsonville United Methodist Church.



NORTH CAROLINA
*christian
advocate*

Vol. 114

Greensboro, N. C., May 29, 1969

No. 22

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NORTH CAROLINA

christian advocate

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CALENDAR OF COMING EVENTS

NOTE: If any of the meeting dates or places are in error, please inform the **ADVOCATE** immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

LAKE JUNALUSKA ASSEMBLY

- June 16-20: Senior Citizens' Conference
- June 23-29: Glenn Draper Youth Choral Workshop
- July 3- 6: Southeastern Choir Festival
- July 4- 6: 8th Annual Ushers' Conference
- July 9-12: Southeastern Conference on Social Concerns
- July 10-16: Koinonia Prayer Service
- July 14-18: Ecumenical Theological Refresher Course
- July 17-20: Southeastern Conference on Family Ministry
- July 21-25: Regional Workshop in New Church Development
- July 21-27: Southeastern Missionary Conference
- July 21-27: Youth and Missions Conference
- July 25-27: Weekend Conference for Local Church Commissions on Missions
- July 27-31: Southeastern Ministers' Conference
- July 31-Aug 3: Southeastern Laymen's Conference
- Aug. 3-15: Leadership and Laboratory Schools
- Aug. 7- 9: Conference of Annual Conf. Boards of Health and Welfare Ministries
- Aug. 7-10: Southwide Lawyers' and Doctors' Conference
- Aug. 8- 9: Junaluska Assembly of Trustees Meeting
- Aug. 9-10: Junaluska Associates Weekend
- Aug. 11-15: Town and Country Conference
- Aug. 15-17: Church School Administrators' Conference
- Aug. 15-17: Conference for Professional Workers in Christian Education
- Aug. 15-17: Conference for Chairmen of Local Commissions on Membership and Evangelism
- Aug. 17-22: Candler Camp Meeting
- Aug. 17-22: Conference on Evangelism
- Aug. 18-22: Church Business Managers' Conference
- Aug. 27-31: Junaluska Prayer and Bible Study Conference

NORTH CAROLINA CONFERENCE

- June 3- 6: North Carolina Annual Conference, Chapel Hill, University United Methodist Church

WESTERN NORTH CAROLINA CONFERENCE

- June 4- 8: Western North Carolina Annual Conference, Lake Junaluska
- June 10-12: Women's Society of Christian Service Annual Meeting, Lake Junaluska
- June 13-15: Wesleyan Service Guild Annual Meeting, Lake Junaluska
- June 13-15: Young Adult Assembly, Lake Junaluska
- June 16-21: Senior High Kaleidoscope
- June 23-28: Senior High Search
- July 7- 9: Quadrennial Bible Study Training Conference

THEY LIVE FOREVER

By S. J. STARNES

This article is based on a sermon preached June 5, 1968, by the Rev. Mr. Starnes at the Memorial Service of the North Carolina Annual Conference.

The desire to live on persists from age to age, knitting up the centuries into a mighty trust that humanity will not go down in final defeat before the physical experience which men call death. As the Poet has said: "It is not death to die, To leave this weary road, And midst the brotherhood on high, To be at home with God." That's life.

John tells us something about it in the Book of Revelation when he implies there will be freedom from earthly shackles. He says: "The redeemed shall go out no more;" there is permanency—we can unpack our bags and stay awhile. He goes on to say:

"And there shall be no more curse"—that means perfect sinlessness.

"And they shall see his face"—that means perfect communion.

"And there shall be no night there"—that means perfect bliss.

"And the throne of God and of the Lamb shall be there"—that means perfect government.

"And His servants shall serve Him"—that means perfect service.

"And they shall reign forever and ever"—that means perfect glory.

No wonder, in the light of such statements, the poet could sing;

"My heavenly home is bright and fair,

No pain nor death can enter there;
Its heavenly towers the sun out-shine,

That heavenly mansion shall be mine."

The promise and prospect of our heavenly home takes on new meaning

for those who have passed through the shadows and carried broken hearts because of the passing of loved ones. On Memorial Day we come to honor the memories of those whom we have loved, but lost awhile. And may I say that I know something of the feelings passing through the hearts and minds of many who have lost loved ones. Two years ago that was my experience.

Some of us know what it is to go down into the valley of the shadow of death, and to shed bitter tears of sorrow because of separation from our loved ones; but, thank God, we also know what it is to emerge from such an experience with a triumphant faith and a renewed assurance that death is not the end, but only the beginning of better things. These our loved ones have lived long and wrought well. Let us believe that they have not lived nor labored in vain.

Let us consider some reasons why hope lives on and will not die. First, the combined testimony of the saints in all the ages verifies the truth of the resurrection hope. Read I Peter 1:3-9—"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

The writer of Revelation verifies the promise (Rev. 3:21) when he says

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne."

We read in the Book of Revelation: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them."

In the second place, we believe in immortality because we believe in God. Life simply cannot take on its highest meaning without this faith. Jesus never argued about it—he affirmed it. He never seemed to be feeling his way—he spoke as if he knew. He did not say, "I think, or I suppose, or I hope it may be true." He affirmed his unwavering confidence in a life to come when he said, "I go to prepare a place for you, and I will come again and receive you unto myself."

He stood before his associates saying with an accent which carried to their hearts final conviction, "I am the first and the last, the living One: I was dead, and behold I am alive forevermore; and I have the keys of death and the grave."

When we ministers conduct a funeral we usually refer to Paul's statement (1 Cor. 15):

"If in this life only we have hope in Christ we are of all men most miserable. . . . But now is Christ risen from the dead and become the first fruits of them that slept. . . . Behold I show you a mystery: We shall not all sleep, but we shall be changed. In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on

incorruption, and this mortal must put on immortality. So when this corruptible shall put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written 'death is swallowed up in victory'. 'O death, where is thy sting; O grave where is thy victory?' The sting of death is sin, and the strength of sin is the law; but thanks be to God, who giveth us the victory through our Lord Jesus Christ. Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Men once wondered and asked, like Job, what lies beyond the setting sun of life? Is there anything other than black night and dark despair, and uncertainty? But Jesus traveled beyond the sunset all the way, and came back to announce in the language of the Poet, that beyond the grave and the gates of death,

There is a land of pure delight

Where saints immortal reign;

Infinite day excludes the night,

And pleasures banish pain.

There everlasting spring abides,

And never-withering flowers;

Death like a narrow sea divides

That heavenly land from ours.

So the immortality demanded by the nature of man and the character of God is confirmed and made absolutely certain by the resurrection of Jesus from the dead. This is the central fact and the crowning message of the Christian Gospel. It is the good news that our dear departed ones have not died in vain. For across the pathway of those who acknowledge His kingship is the light of the broken sepulchre in Joseph's garden, and we journey toward the light "that shineth more and more unto the perfect day."

On the Black Manifesto

In our issue of last week (page 26) we presented a condensed summary of the widely discussed "Black Manifesto," a five-page document growing out of a conference held in Detroit late in April. This conference, called the National Black Economic Development Conference, seemingly brought together the militant wing of the black civil rights movement.

It not only formulated the above mentioned Manifesto, but devised strategy for expediting its provisions. This strategy apparently is focussed on using unusual means to see that the Manifesto gets the attention of the white "establishment." These unusual means have included intrusion into worship services, the invasion of offices and headquarters buildings of the major denominations, and rather insistent demands that conferences and conventions in progress give them a hearing.

The demand includes "reparations" from the churches and synagogues of the United States of not less than half a billion dollars. The invasion of our Board of Missions facilities in New York City, as described in a Methodist Information news release (see page 22 of this issue), is typical of the approach which is being made to various churches and religious agencies.

Recent years have seen the churches in America giving increasing attention to and spending more and more money on projects calculated to help disadvantaged and minority groups. There is no reason to suppose that these efforts do not represent the genuine concern of the churches for the plight of

blacks and others who have suffered indignities and injustices. The United Methodist Church's \$20 million Fund for Reconciliation program is illustrative of this movement.

The reaction to the Manifesto among supporters of these programs seems to range from mild approval on through vague non-commitment to indignant dissent. The Rev. James M. Lawson of Memphis, Tenn. who heads the Black Methodists for Church Renewal, called the "Black Manifesto" a "serious proposal for constructive work among black people in this country." Our impression however, is that his endorsement of it was less than total. Other black leaders, including Roy Wilkins, who have been in the civil rights fight for many years, have expressed disapproval.

The recently held National Conference on Extremism at Norman, Oklahoma, with many of United Methodism's social concerns leaders among the less than 200 persons present could only catch its breath and mumble "we have heard the Black Manifesto. We do not know how to respond to the specific demands, but we do accept the concept of reparations."

The top Jewish organizations in the country have issued a statement accepting the principle that much more needs to be done for disadvantaged and minority groups, but rejecting the concept of "reparations" and objecting strenuously to the spirit and philosophy of the Manifesto.

The Interreligious Foundation for Community Organization (IFCO), founded two years ago as an ecumenical channel and clearing house for

churches working in the ghettos, is sharply divided over the Manifesto. The United Methodist Board of Missions and the Board of Social Concerns are both cooperating in the work of this foundation. The executive secretary of IFCO, the Rev. Lucius Walker, Jr., a black American Baptist clergyman, is all for the Manifesto. But the president of IFCO, Rabbi Marc Tanenbaum, who is director of interreligious affairs for the American Jewish Committee, has been quite critical of it. He stated recently: "That manifesto calls for the use of force and the power of a gun to bring down the government, for armed confrontation and long years of sustained guerrilla warfare inside this country, and for black domination of America."

In a "Proposed Statement to be issued by Member Groups of IFCO" which was presented to the white caucus of IFCO on May 6 the group reaffirmed IFCO's commitment to "the building of a coalition of black and white leaders dedicated to overcoming racial injustices" through cooperative efforts and self-determination for the poor and deprived. It expressed its receptivity to all proposals.

The paper then went on to say the following: "A careful reading of the full text of the 'Manifesto to the White Christian Churches and Jewish Synagogues' reveals that these proposals are set in an ideological framework that creates serious problems of conscience for all who are committed to social reform through the democratic process. The ideological preamble of the Manifesto calls for 'the use of force and the power of the gun' to 'bring this government down', for 'armed confrontation and long years of sustained guerilla warfare inside this country,' for 'black domination' of America, for state socialism through revolutionary seizure of state power. Both the ideology and the

rhetoric of this document read like a page out of Marxist-Leninist doctrine and the handbooks of Mao and Che Guevara for revolution by terror and violence. To accept this Manifesto as the ideological framework for progress in economic development in the United States is to accept an invitation to national suicide. Lenin declared: 'It is the height of stupidity and absurdly utopian to suppose that the passage from capitalism to socialism is possible without compulsion and dictatorship.'

In conclusion the IFCO paper states "We . . . reject firmly and decisively the effort to impose on IFCO's program from the outside revolutionary ideologies, racist theories and submission to blackmail."

"We also urge that appropriate steps be taken to assure that the rights of freedom of assembly and of worship are not compromised by those who are embarked on a program of seizure or intimidation of churches and synagogues. That tactic of disrupting churches and synagogues does not have the sanction or the support of IFCO's board or its member agencies and denominations."

We have seen no official statement from the United Methodist Church on the Manifesto as yet. The wording of the IFCO white caucus response may be a bit strong, but we cannot deny the validity of its position. At a time when blacks and whites should be working closer together for the common good of all, the Manifesto renders a disservice. It introduces a philosophy and techniques which are at variance with the mainline of Christian theology and contrary to the democratic concepts of our nation. We call upon United Methodists, both black and white, to reject these alien and dangerous ideas, but to continue working with persevering zeal and compassionate concern, for understanding, peace, and justice in our midst.

WNC Women's Society Plans Annual Meet

by Mrs. John C. Wright

**"Confrontation — The World in
Crisis**

Mandate — Reconciliation"

This is the theme of the Annual meeting of the Women's Society of Christian Service of the Western North Carolina Conference at Lake Junaluska on June 10 -12. This is predicted to be one of the most challenging meetings

ever to be planned in the history of women's work in the Methodist Church.

More than a thousand women are expected at this first annual meeting of the new Women's Society. Five outstanding speakers will present thought-provoking messages. They include Dr. Eugene L. Stockwell, New York; Mrs. Thomas P. Green, Louisville, Ky.; Dr. Dorothy McConnell, New York; Miss



Mrs. W. Frank Redding, Jr., Asheboro, president of the Women's Society of the WNC Conference, will preside at the annual meeting. She is an outstanding speaker and lay leader throughout the Conference. A distinguished alumna of Winthrop College, Rock Hill, S. C., her friendly spirit and dedicated service have made her a welcome person wherever she goes.



Dr. Eugene L. Stockwell will address the opening session on, "The World in Crisis." He is assistant general secretary for program administration in the World Division of the Board of Missions, coordinating Methodist mission work in 53 countries overseas. He is the author of the 1966 mission study book, "Claimed by God for Mission."



Miss Diane Esau, educational associate at First United Methodist Church, High Point, is one of the most dynamic speakers in the Conference. In her message, "Telling It Like It Is," she will give the women a vivid confrontation with critical issues of today. Miss Esau worked six summers in an Inner City Ministry in the New York City area. She is a graduate of Pfeiffer College.

Diane Esau, High Point, and Mrs. J. Boyd Tyrrell, New York.

Mrs. W. Frank Redding, Jr., Ashboro, president of the WNC Women's Society, will conduct all business sessions.

Mrs. Fletcher Nelson, Morganton, Conference vice-president, has announced that the first three sessions will be confrontations of problems in today's world, one session will present the nine mission projects of the Board of Missions located in the WNC Conference, and the last two sessions will give the mandate for reconciliation.

The final session will feature a drama,



Mrs. Thomas P. Green, Louisville, Ky. is the vice-president of the Society-Guild of the SE Jurisdiction of the United Methodist Church. She is to present a meditation on the fruits of the spirit at each session. A competent organist and speaker, she is involved in many responsible positions in the United Methodist Church and its related projects.

"Construction," and a communion service will close the meeting.

A Love Offering in honor of Miss Lorena Kelly, veteran missionary to the Congo, and Miss Ricki Lewallen, young missionary to Japan, will be placed on the altar at the conclusion of the Wednesday evening service.

One of the highlights of the conference will be a luncheon on Wednesday honoring all missionaries and workers in the Conference, those who are retired and those who are active.

The women of the two Winston-Salem Districts are serving as hostesses for the meeting. A hospitality hour has been planed for Wednesday afternoon. Mrs. James Ringley, president of Winston-Salem Forsyth District Women's



Miss Lorena Kelly, a Methodist missionary to the Congo since 1936, will terminate her mission career in July. Methodist women of Western Carolina pay tribute to her as they designate their 1969 love offering in her honor. In addition to her teaching positions in the Congo, Miss Kelly has written textbooks in the Otetela language for use in the schools.



Miss Ricki Lewallen, the daughter of Mr. and Mrs. Herbert L. Lewallen, Route 3, Parrish Road, Winston-Salem is a teacher in the Seibi Gakuin, a girls' junior and senior high school located in Yokohama, Japan. She, too, will be honored by Methodist women as the love offering is placed on the altar in honor of her dedication and mission service. She is a 1967 graduate of Pfeiffer College.

Society, and Mrs. Frank L. Smith, president of the Winston-Salem North-east Society, are the official hostesses.

Music for the Conference will be

provided by the North Buncombe Folk Singers of Weaverville, Mrs. Charles Gidney, Clyde, and the Junaluska Singers.

Four From N. C. to Attend Oxford Institute

Four North Carolinians will be among a group of 35 participants from the United States in the Fourth Oxford Institute on Methodist Theological Studies, scheduled July 21-31 in Eng-

land. Theme of the institute this year is "The Living God."

Members of the U. S. delegation from North Carolina are: Dr. Charles A. Rogers of Duke University, Bishop William R. Cannon of Raleigh, Dr. James E. Hull of Greensboro and Rev. Dr. Robert G. Tuttle of Charlotte. Dr. Rogers will present a paper at the Institute.

Pearsall New Wesleyan Board Chairman

Thomas J. Pearsall was elected new chairman of the Board of Trustees of North Carolina Wesleyan College and Guy E. Barnes vice chairman at the board's Annual Meeting in Rocky Mount, May 16. E. E. Adkins was re-elected secretary. All are Rocky Mount residents who have long been prominent in civic and Wesleyan affairs.

A \$5 million seven-year development program, an immediate \$2 million capital campaign, and a record budget for the academic year 1969-70 were approved, and four new trustees were nominated.

Judge J. Phil Carlton of Pinetops; the Hon. Allen Barbee, state representative from Nash County; A. LeRoy Jameson, vice president of Virginia Electric and Power Company of Williamston; and the Rev. Dermont J. Reid, minister of the First United Methodist Church, Henderson, are the nominees. Their election is subject to confirmation by the North Carolina Annual Conference of the United Methodist Church.

Long-range goals for the \$5 million development program within the next seven years were adopted prior to the board's approval of a capital development campaign of \$2 million from Eastern North Carolina during the fall and winter of 1969-70. The development counsel, Ketchum, Inc., which directed Wesleyan's first successful campaign for \$2 million in 1956, has been selected to proceed with this second campaign.

Construction of a new residence hall, to provide space for an additional 120 students by the fall of 1970, was approved at an estimated cost of \$600,000.

The Building Committee was authorized to proceed with plans for the Auditorium and Fine Arts Center at an estimated cost of \$1,750,000.

A record budget of \$1,706,197 was adopted for the academic year 1969-70, up from the previous high of \$1,586,003 for the current year. The board also approved faculty appointments for 44 full-time members for the coming academic year. Promotion or tenure was granted to 10 members of Wesleyan's faculty.

Mission Society Organized in Albemarle District

The Albemarle District Mission Society was organized last week as ministers and lay representatives of the United Methodist churches within the district met at Memorial United Church in Monroe. Since its creation in 1960, the Albemarle District has had two separate societies, one for Stanly County and one for Union and Anson counties.

The following officers were elected for the new society; Leslie Starnes, Monroe, chairman; vice-chairmen, Charles L. Little for Anson County, Rev. W. T. Medlin, Jr., for Stanly County, W. H. Rooker for Union County; Carl Dean of Marshville, secretary-treasurer; trustees, Robert Huntley, Ralph Sikes, James V. Robertson for Anson County; David Grigg, T. Carl Mabry, William Reasonover for Stanly County; Johnnie Hill, Tom Walters, Wade H. Broome for Union County.

Speakers included Dr. Wilson Nesbitt of the Duke Endowment, Dr. J. Elwood Carroll, district superintendent, and Leslie Starnes of Monroe. The meeting was closed with a prayer by James V. Robertson, district lay leader.

METHODIST NEWS ROUND-UP

RIPPY TO JOIN UMVS

Dr. Leo Rippy, Jr., Scarritt College professor of Christian education, will be the training consultant for the new United Methodist Voluntary Service (UMVS) in September.

UMVS, headquartered in New York, requested the services of Dr. Rippy for a year to design and implement a training program for young volunteers who will be devoting a year to help in poverty programs, race relations, community service and development across the United States.

A member of the Western North Carolina Conference, Dr. Rippy joined the faculty of Scarritt College ten years ago.



BENNETT RECEIVES GRANT

Grants to three United Methodist-related schools are among the 16 announced by the National Endowment for the Humanities. Under the Endowment's new Negro College Faculty Development Program, the recipients are Bethune-Cookman College in Daytona Beach, Fla., Clark College in Atlanta, Ga., and Bennett College in Greensboro.

The funds will aim to strengthen teaching staffs in the humanities through various programs for teachers at predominantly Negro colleges.



UMs JOIN S. C. MARCHERS

Several United Methodist officials joined with other churchmen, union workers, politicians, and civil rights leaders in Charleston, S. C., May 11

in a four-hour rally and peaceful march in support of striking Negro hospital workers. United Methodists included the Rev. Dr. Earnest A. Smith and the Rev. John P. Adams from the Board of Christian Social Concerns; Miss Carolyn Wilhelm and Miss Ruth Collins from the Women's Division of the Board of Missions; the Rev. Dr. Eugene L. Stockwell from the World Division of the Board of Missions; and the Rev. Woody W. White of the Commission on Religion and Race.



TOGETHER EDITOR TAKES NEW POST

Richard C. Underwood, editor of **Together** since 1964, has been named director of publications at Boston University, effective August 1. He has been a member of the **Together** staff since 1957.

"His service to the church during this period of 12 years has been creative and substantial in the field of religious journalism," said the Rev. Dr. Ewing T. Wayland, editorial director of **Together** and the **Christian Advocate**.

Dr. Wayland said that a successor as editor of **Together** would be announced at a later date.



RACISM, SEX TO BE STUDIED

The Program-Curriculum Committee of the United Methodist Church has met and called for an intensive educational program on racism in the United States. A task force is to be set up to formulate and initiate a program of "crisis education" in this field. It would

"mobilize all educational resources at the disposal of the United Methodist Church in order to reach, enlighten and motivate United Methodists to deal with this crisis, helping them understand more fully and respond to the nature and causes of racism in the United States."

The proposal asked that the task force include persons related to the Commission on Religion and Race and the Fund for Reconciliation as well as the boards of Education and Christian Social Concerns. The Rev. Lawrence W. Althouse, Mohnton, Pa. made the recommendation. He stated: "In all probability, no denomination has done more to relate educationally and interpret the Gospel of Jesus Christ to the problem of racism than the United Methodist Church. The measure of this attempt is often reflected in the hostility of certain individuals and groups toward our curriculum."

Althouse added that while the program heretofore has been geared to concepts of brotherhood, integration and civil rights, it has not prepared persons for the direction this problem is taking today. "Our people, particularly those who once thought that they had adopted a Christian stance on this problem, are falling victim to a terrible polarization simply because they are reacting emotionally to something for which their intellectual preparation is not adequate."

Turning to the problem of sex education, the Program-Curriculum Committee heard a report on "Education for Sexuality". The report was approved. It asked that a team of from six to nine persons be designated to develop specific recommendations for developing materials for all age levels.

The report took cognizance of the diversity of opinions which existed in various communities, and of the vari-



HEADS STUDY COMMISSION

The Rev. Paul McCleary of New York and Bourbonnais, Ill., will serve as executive secretary of the Structure Study Commission of the United Methodist Church for the remainder of the 1968-72 quadrennium. An office for the study will be set up in Evanston, Ill. Mr. McCleary was executive secretary of the Bolivia Annual Conference from 1962 until 1968.

eties of approach which different groups have recommended. It called attention to the statement in the Book of Discipline that "We advocate thorough educational efforts in home, church, and school designed to elevate our whole understanding of the meaning of sexual experience."

The Program-Curriculum Committee is composed of 35 voting members and approximately 90 staff consultants from boards and agencies of the church. Its main responsibility is the development of educational programs and resources. The meeting took place May 8-9 at Nashville, Tenn. with its chairman,

Bishop James S. Thomas of Des Moines, Ia. presiding. The next meeting is scheduled for Dec. 8-12, 1969.

BLACK METHODISTS CHOOSE HEADQUARTERS

Nashville has been chosen national headquarters city for the Black Methodists for Church Renewal. In announcing the decision, the Rev. James M. Lawson, chairman of the group, said Nashville was selected because of the location of the Methodist Publishing House and other denominational boards and agencies as well as its convenient location for public transportation.

EVANGELISM AID NAMED

The Rev. Cornelius L. Henderson, Atlanta, Ga., will join the staff of the United Methodist Board of Evangelism in Nashville, Tenn., June 1 as an associate director of the Department of New Life Ministries.

Mr. Henderson has been serving as program director of the Georgia Conference. He is the first Negro to serve as president of the Greater Atlanta United Methodist Ministers Alliance and is a former district superintendent.

NCC SPEAKS ON VARIETY OF ISSUES

Taxes, black economic aspirations, Middle East tensions and the administration's proposed ABM missile system were uppermost in the minds of churchmen who met in New York May 1-2 to determine policy for the National Council of Churches.

Actions by the General Board of the NCC included:

Urging the U. S. Congress to revise the federal tax law and provide for taxation of church-owned business en-

terprises not specifically related to religious functions, and approving a joint statement, together with the U. S. Catholic Conference, endorsing tax reform proposals eliminating church exemption from unrelated commercial activities and debt financing by churches to acquire commercial income property;

Approving a policy statement on the crisis in the Middle East which calls for settlement of the "human" problem in the area rather than supporting a "pro Arab" or "pro-Israel" policy;

Referring to its executive committee a "Black Manifesto" requesting \$500,000,000 from the churches for the economic development of Negro people along non-capitalistic lines, and urging member communions to give serious study to the manifesto;

Opposing deployment of the anti-ballistic missile system on the basis of its ineffectiveness, its adverse effect on the arms race, its implications for the Non-proliferation Treaty, its cost, and its drain upon natural resources.

MISSIONARIES' SALARIES ADJUSTED

Salary adjustments for 1364 overseas missionaries of the Board of Missions of the United Methodist Church, serving in 33 countries on five continents, have been approved in principle by the Board's World Division. The new salary schedule, pending final approval at the annual meeting of the Board in October, is to go into effect on Jan. 1, 1970.

The proposed new plan could mean an over-all increase in salary costs for 1970 of \$1,300,000 or even more. Bishop Kenneth W. Copeland, of the Houston Area, president of the World Division, said the new salary base of \$6,-

500, which will be adjusted according to age and marital status, is calculated on Bureau of Labor Statistics for late 1966.

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**WORLD OUTLOOK
STAFF CHANGES**

Changes in the staff of **World Outlook**, United Methodist magazine of missions, include the retirement of a veteran editorial worker and the addition of an assistant editor. Miss Elizabeth Watson, N. Y. and Johnston, S.C., retired April 30 as editorial assistant after 29 years on **World Outlook**. Miss Ellen Clark, New York and McHenry, Ill., was named assistant editor, a new position on the magazine.

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**THEOLOGICAL FACULTIES
CONVOCATION SET**

"Education for Ministry in a Servant Church," involving such issues as black awareness, ecumenical developments, world conditions, protest, and renewal, will be the theme of a Convocation of United Methodist Theological Faculties in Washington, D. C., June 20-22.

South Dakota Senator George McGovern will give the opening address

for the convocation to be held at Wesley Theological Seminary. Duke University Divinity School Dean Robert E. Cushman will speak on "Mutual Responsibility of Church and Theological Schools in the Education of the Ministry."

Approximately 175 faculty members representing all 14 United Methodist theological schools are expected at the convocation, the first such meeting since 1959. All full-time faculty members of the schools have been invited by the sponsoring agency, the Department of the Ministry of the United Methodist Board of Education's Division of Higher Education.

METHODIST NEWS CAPSULES

The Hymn Society of America has launched an effort to obtain a dozen or more new hymns that the present generation of young people will want to sing in church services.

A plan of merger for predominantly Negro and white annual conferences in Georgia will be voted on in sessions in May and June. An 80-member committee of ministers and laymen has prepared the proposal.

The Virginia Annual Conference will be asked at its June 9-12 session to sponsor establishment of a non-profit housing development corporation to provide low-income housing in the state. The request will come from the conference Board of Christian Social Concerns.

A total of 247 seminary and college students will head for national parks, forests, and recreation areas this summer under auspices of the National Council of Churches to carry out a Christian ministry among staff and visitors. Parks and recreation areas in North Carolina will be included in those served by these young people.

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THE GUARANTEED INCOME

by ERNEST PATTERSON

THE rationale for a guaranteed income is the insurance of a minimum floor under the income of all families and unattached individuals. There are three reasons given by different groups and individuals for the adoption of a scheme or plan to guarantee some minimum level of income to all.

The first reason stems from alleged consequences of the scientific and technological revolution of the past 25 years. The terms automation and cybernation sum up the results of this revolution in the areas of production and economics. It is alleged that an automated economy will be able to produce an increasingly larger amount of goods with a smaller percentage of the work force. It follows, then, that not only is the society morally obligated to provide the unemployable workers with some minimum level of income, but it will be economically necessary to do so in order that the increased supply of goods can be distributed under the present system of relatively free markets and private enterprise.

The validity of this reason is, of course, based on whether or not technological unemployment is possible or probable. This boils down to questions of theory and facts. The facts, as revealed by historical and statistical evidence, show that technological unemployment has not been serious to date.

Dr. Patterson, associate professor of economics at Davidson College, is a member of the WNC Conference Board of Christian Social Concerns Executive Committee.

The prophets of automation discount the validity of this evidence and argue that the potentials of automation have yet to be realized. They reason that the rate of progress in technology in the immediate past and near future has been, and will be, so enormous as to defy comprehension, and to invalidate theories based on past history.

A second reason for supporting a guaranteed income is that such a step is the logical concomitant of an evolutionary process that has occurred in all major countries, in a greater or lesser degree, namely, the provision of welfare measures which are designed to insure the individual against the vicissitudes of life. It is argued that a society that is not only rich but purports to be founded on the highest moral and ethical principles should provide a guaranteed minimum income to all its citizens.

A third argument advanced for the guaranteed income is that this is the best way to remedy alleged defects in the current public welfare system. A guarantee of a minimum income for all would, of necessity, make the Federal Government the paramount force in aiding the poor. Under the present system the States are dominant in determining who will receive welfare payments. The result is a wide variety of programs that differ in groups and individuals included and excluded, in amounts of payments, and in lengths of time of eligibility. Administrative costs under the present system are also criticized as a costly burden that diverts talent from constructive social welfare work. Also, it is contended that wrong

incentives are provided to the beneficiaries of many programs—incentives not to work, or to live in families. The critics would either revamp the existing public welfare system and use some form of a guaranteed income as supplement, or replace it with a guaranteed income.

Two possible methods of instituting a guaranteed income are through a family allowance system, and a negative income tax system. These will be discussed below.

THROUGH FAMILY ALLOWANCES

Family allowances are regular cash payments to families with children. The forerunner of such a system was introduced in England at the end of the 18th century to ameliorate the economic condition of the English workers, which had seriously deteriorated because of the enclosure system, the introduction of power machinery in textiles, and other factors. Through an elaborate formula, based on the price of bread and size of family, a minimum income was assured the English worker regardless of his regular wages.

The modern family allowances systems, currently in effect in some form in 62 countries, have been adopted, in most cases, since World War II. The system differ from country to country in terms of eligibility, requirements, extent of coverage, and method of financing.

As to financing, some countries finance the system from general revenue, this being the case when all families are eligible for the allowance. Other countries finance their systems through a tax on employers, usually on payrolls. Some few countries require an employee contribution towards the family allowance in addition to the employer contribution.

Family allowances are usually link-

ed to employment status or social insurance coverage. The worker must be gainfully employed, or if not, he must be receiving social insurance benefits, such as unemployment compensation, before he is eligible to receive the allowance. Some countries provide for payments to self-employed workers also, and a few provide universal coverage to all families that are resident within their boundaries.

The size of the family as a factor in determining the amount of the family allowance varies from country to country. In most countries there is no attempt to differentiate on basis of income and all eligible families receive allowances. This is done to avoid the degrading means test, and because of administrative simplicity.

The rate of family allowance is usually proportional—a fixed rate regardless of the number in a family. Some countries pay a proportional rate for a certain number and a progressive rate for additional children. Allowances also may vary depending on the age of the children, with younger children receiving a smaller allowance than older children.

Family allowances have been criticized on three grounds. First, that they tend to increase the birth rate, particularly among the poor. This is difficult to prove because so many factors are involved in determining the birth rate that such a simple cause and effect relationship cannot be established. One fact is beyond dispute, namely, family allowance systems presently in effect are small when compared with the expense of rearing children.

A second criticism is that family allowances tend to reduce incentives on the part of the wage earners in the family. This is also difficult to prove because in all countries where family allowance systems are in effect, it is im-

possible to isolate the family allowance from a number of other social welfare programs that accrue to the advantage of the workers. It seems reasonable to argue that the family allowance, in itself, would have little effect on incentives for two reasons: (1) it is a payment that has nothing to do with family wage earnings, and (2) as a source of income it is not that important to most families.

A third criticism is that family allowances tend to depress wages for the reason that employers would compensate for the tax which is levied to finance the allowance by paying lower wages. The validity of this criticism depends on the method of financing the family allowance. If it is financed out of general revenues, there is little or no likelihood of a depressing effect on wages. If it is financed out of a payroll tax, there can be a depressing effect depending, though, on the many factors that determine whether and how much of a tax can be shifted from the person on whom it is levied to someone else.

THROUGH THE NEGATIVE INCOME TAX

Negative income taxation refers to the payment of a cash grant to families or individuals whose incomes are below a specified minimum income level—the amount of payment depending on the negative taxable income and the negative tax rate. Any proposal for guaranteeing a certain minimum income must ultimately come to grips with what that income should be. This, in turn, depends on a definition of “poverty” and a definition of a “decent standard of living.” In the United States, the poverty definition which is frequently used is that of the Social Security Administration, which has set the line between poverty and nonpov-

erty as \$3,130 for an urban family of four, \$1,540 for nonfarm individuals, \$2,190 for farm families, and \$1,080 for farm individuals.

The most popular approach advanced is for the Federal Government to pay the difference between what an individual or family actually makes and a specified minimum income level, such as \$3,000. It would involve an expansion of the present income tax system. Under the present system, either a person owes something or he owes nothing. Under a system of negative income taxation, the Government would owe something to individuals with income below the specific minimum level.

Negative income taxation can assume a variety of approaches. The approach of Professor Milton Friedman, of the University of Chicago, would utilize unused tax exemptions and deductions. Under the current tax system, a family of four has exemptions plus standard deductions equal to \$3,000, and if it receives exactly this amount of income, would pay no tax. Negative taxable income is, therefore, \$3,000. If family income is less than \$3,000, a negative tax rate is applied to the difference between it and the allowable exemptions and deductions. The amount of the rate could be any figure up to 100 per cent, but Professor Friedman would set the rate at 50 per cent of unused exemptions and deductions, on the grounds that incentives would be lost if a 100 per cent rate were used. Under this plan, if a family earned nothing for the year, its unused exemptions and deductions would be \$3,000 and its “negative tax” would be \$1,500 (50 per cent of \$3,000), which it would receive from the Government.

Another approach is that of the Ripon Society which relies on a system of standard income allowances based

on the number of persons in a family. For example a standard income allowance of \$1,500 would be given to each adult in a family, \$1,500 to the first child, \$1,000 to the second child, \$600 to the third, \$400 to the fourth, with a limit of \$6,000 for any family. The use of the standard income allowance means that a minimum income level is flexible because it depends on the number of persons in a family.

The difference for a family between its present income and the standard income allowance to which it would be entitled, would be called the poverty deficit for that family. The size of the deficit would depend on whether or not welfare payments would be counted as personal income. Assuming a family of four — standard income allowance would be \$5,500—and a negative tax rate of 50 per cent, if the family earned income was \$3,000, its poverty deficit would be \$2,500, its negative income tax would be \$1,250, and its total income would be \$4,250.

A third approach involves the use of decreasing negative income taxation as income rises. The subsidy would simply be determined by the differen-

tial between earnings and the nonpoverty level of income. The negative tax rate would also vary as the amount of earned income changes, instead of a fixed negative rate. For example, if the earned income is zero and the nonpoverty income level is \$3,000, the maximum negative tax rate would be 50% and the guaranteed income would be \$1,500. If the earned income were \$2,000, the income deficient would be \$1,000 and the negative rate might be 25 per cent. The subsidy would then be \$350 making a total of \$2,250.

The main argument against the negative income tax is the one that is made against all guaranteed income schemes, i.e., the deleterious effects on incentives for the recipients to work. All of the above approaches tend to undercut the strength of this criticism by providing for payment of only a part of a family's difference between actual income and the defined minimally acceptable income level. The whole matter of the relationship between income and incentives to work is complicated and complex and one which needs much more study by sociologists and social psychologists before definite conclusions are reached.



DAVIS CHAPEL HAS GROUNDBREAKING

On May 11 the congregation of Davis Chapel United Methodist Church at Candler held groundbreaking services for its new church. Rev. W. Harold Groce, Asheville District superintendent, conducted the service, assisted by the pastor, Rev. Kenneth R. Eller. Construction of the first phase of the building program, which will include the educational unit, will begin in the very near future.

WOMEN'S NEWS

North Carolina Conference

MRS. IVAN E. WELBORN

The Annual Meeting of the Greenville District Women's Society of Christian Service was held at Westminster United Methodist Church, Kinston. Mrs. Donald Edman of Grifton, president, presided.

The Rev. Clyde Tucker, presently pastor of the Hope Mills United Methodist Church, but recently a missionary to Chile, was guest speaker. He gave an inspirational message and spoke with enthusiasm of his work in Chile. An interpretive worship in song was presented by Mrs. Charles Owens, a native of Chile.

Other highlights of the program included folk songs presented by "The Small Town Three" composed of Kay Griffin, Libby Harrell, and Gail Ball; a most interesting and informative account of the Conference Annual Meeting by Mrs. Walter Latham of Bethel and Mrs. Dorothy Turner of Grifton, and a lovely vocal rendition by Mrs. Robert Irby of Westminster United Methodist Church.

In a surprise presentation, and with a lovely tribute by Mrs. R. A. MacLean, district vice president, the Greenville District presented to Mrs. Edman as outgoing president, a past president's pin and a bracelet charm



Mr. and Mrs. Donald Edman

of the new Women's Society emblem. Mr. Donald Edman, husband of the president, presented the pin to his wife.

Mrs. Harold Leatherman of Queen Street United Methodist Church was installed as the new president, by Mrs. Edman, along with the following officers:

Vice President, Mrs. R. A. MacLean, Washington; secretary, Mrs. John S. Steinert, Kinston; treasurer, Mrs. Leslie Garner, Greenville.

CHAIRMEN:

Missionary Education, Mrs. D. B. Murphrey, Farmville; Spiritual Growth, Mrs. Roy Honeycutt, Jr., Greenville; Program Materials, Mrs. Karl Hardee, Greenville; Public Relations, Mrs. David Lupton, Grimesland; Nominations, Mrs. Ed. Mann, Washington.

The closing meditation was given by Mrs. R. A. MacLean, and the benediction was given by the Rev. Ernest Porter of Westminster United Methodist Church.

MAUDE HURLEY CHADWICK

(Mrs. W. C. Chadwick, of New Bern a past president of the N. C. Conference Woman's Society of Christian Service, died recently. The following excerpts are taken from memorial remarks by her pastor, Rev. Albert F. Fisher.)

On Friday, late in the afternoon, the Lord received to Himself the spirit of Maude Hurley Chadwick, her earthly pilgrimage ended. She was one of the gentlest spirits that I have ever known

Her life began Feb. 15, 1890, to . B. and Lena Hurley. She attended high school in Fayetteville, and was graduated from Trinity College, now Duke University, in 1910, and taught

school for just a couple of years at Beaufort and New Bern. Maude's father was a Methodist clergyman, and in 1910 he was sent to Centenary Church, New Bern.

While here Maude met Will Chadwick and their friendship grew. In 1915 they became engaged and on April 12, 1916 they were married. They began a life together that lasted for 53 years

Beyond her love for Will Chadwick there was her love for her Church. In Centenary Church she held many places of leadership. She was the first superintendent of the Intermediate Department, later she was superintendent for the Youth Department . .

Before unification, Maude Chadwick was president of both Missionary Societies and later of the Woman's Society of Christian Service. She taught in the church school, but her activities were not limited to the local church. Before unification, she was corresponding secretary of the Women's Mission Society of the Methodist Episcopal Church South. After unification, she was president of the Woman's Society of Christian Service of the North Carolina Conference. This is the highest honor that our Conference can bestow upon a woman.

. . . Surely she was an inspiration and an example of a Christian saint. She never lost her gentle nature even as her health broke. Yes, God blessed us all through the life of Maude Chadwick.

No idea can exist in spirit only. Learning needs colleges, baseball needs teams and religion needs the organized church.

Dr. Ernest T. Campbell,
Pastor, Riverside Church, N.Y. City.

Methodist Missions Headquarters "Liberated"

A 1-day, 9-hour occupation or sit-in also called a "liberation" — of four United Methodist floors at the Interchurch Center, 475 Riverside Drive, New York, ended about 5:30 p.m. Thursday following a decision to call the executive committee of the United Methodist Board of Missions into special session Monday evening, May 26, to consider demands made upon the Board — demands which the Board's top executive termed "urgent issues." He also said that the Board "is committed to economic justice."

A group calling itself "the Economic Liberation Committee" moved onto the Board of Missions' four floors (3, 13, 14 and 15) starting at 8:30 a.m. and advised staff executives and other employees that the floors were being "liberated." They presented a statement which made seven specific demands to the Board, related to black economic development, the Black Manifesto and to the National Black Economic Development Conference (NBEDC) which is circulating and promulgating the Manifesto. James Forman has been the primary spokesman thus far for the NBEDC and the Manifesto.

Among the demands, totalling more than \$1 billion, listed were: "an immediate meeting" of the executive committee of the Board of Missions no later than Monday, May 26; the Board of Missions urge the Council of Bishops to "provide immediately" at least \$300,000,000 for black economic development; the Board withdraw its investments in Southern Africa immediately and re-invest them in "cooperative efforts in the area of black economic de-

velopment;" the Board "publicly endorse the Black Manifesto's program demands," and the Board lead a "massive" (\$800,000,000) fund-raising campaign for United Methodist-related Negro colleges to help turn them into "relevant black universities."

A 1½-hour meeting was held Thursday afternoon between representatives of the Economic Liberation Committee, which claims 50 members, and top-level staff executives of the Board of Missions. Heading the Board representation was the Rev. Dr. Tracey K. Jones, Jr., general secretary. Heading the Committee's delegation was the Rev. Cain Felder, executive director (to take office in June) of Black Methodists for Church Renewal and a May graduate of Union Theological Seminary in New York (he has also been an intern in Planning and Strategy in the Board's National Division).

At a press conference at 5 p.m. following the meeting, it was announced by Dr. Jones and Mr. Felder that agreement had been reached to call the Board's 49-member executive committee into special session Monday evening, May 26, at the Hotel New Yorker in Manhattan. The executive committee has power to act for the Board between annual meetings of the full Board. The committee met for its regular session in New York April 23-May 1.

Dr. Jones said in a statement that "the Board is committed to economic justice, and we recognize that the issues placed before us are urgent." He announced that copies of the Economic Liberation Committee's demands are being sent to the executive committee

members, who were sent telegrams Thursday afternoon about the special meeting. He also said the demands are being sent to the president and secretary of the Council of Bishops, and to other boards and commissions of the United Methodist Church. He said that the executive committee "will continue in session until it has carefully appraised the demands given to us."

Mr. Felder said on behalf of the Economic Liberation Committee, "Confident that the executive committee will take positive action toward meeting our demands, we will terminate our liberation of the four floors following this press conference." Shortly after the press conference closed at 5:15 p.m., persons occupying the four floors had departed. James Forman attended the press conference, but had no comment during it. Afterwards, he said he had come to lend "moral and political support." Mr. Felder also said at the press conference that he considered the decision by the Board Cabinet (Dr. Jones and other top executives) to ask for the special executive committee meeting to be a "favorable, positive sign."

With the termination of the sit-in or "liberation," the estimated 20-25 persons who had occupied the four floors departed. About 400 employees of the Board, all but a skeleton staff on each floor, had been sent home by top Board executives about 9:30 a.m. After the "liberation" group had departed, all employees were notified to report for work Friday morning, (May 23).

The group who came to the Board occupied almost no offices, but sat in receptionists' desks and in hallways on each of the four floors. The occupying group comprised principally young persons, apparently of college and seminary age, and included blacks and whites, men and women. Some were reported to have participated in the occupation of United Presbyterian of-

fices at the Interchurch Center May 14-20. There were no reports of damage to property and the demonstration was observed to have been conducted in an orderly manner.

Mr. Felder had told an earlier (1:30 p.m.) press conference that the Economic Liberation Committee was "committed to non-violence" and would respect property and persons. He identified the "liberation" group as including students from Union Theological Seminary, Columbia University and "a large number of concerned organizations" in New York.

Following is the statement of demands presented to the Board of Missions by the group calling itself the "Economic Liberation Committee:"

Whereas, the United Methodist Church has made no formal response to the Black Manifesto, and whereas the Board of Missions has taken no positive action—financial or otherwise—in terms of implementing the demands of the Black Manifesto, we call for the following:

1. That the Board of Missions publicly endorse the Black Manifesto's program demands, since the document is a clear call for a radical restructuring and re-ordering of priorities within the institutional church.
2. That an immediate meeting of the Executive Committee of the Board of Managers of the Board of Missions be called for no later than Monday, May 26, at 12 noon in New York City for the purpose of allocating \$750,000.00 over the next fiscal year to the National Black Economic Development Conference.
3. That the Board of Missions urge the Board of Publications to transfer the ownership of at least one of the existing Methodist publishing house facilities to the National Black Economic Development Conference.
4. That the Board of Missions make a complete listing of all assets—including real estate, stock holdings, unrelated business items, pension, retirement and investment funds—and that 60% of the profits from these assets in-

(Continued on page 27)

FOR JUNE 8

The Unity of the Bible

Background Scripture: Genesis 12:1-7;
Deuteronomy 26:5-9; Joshua 24:2-8;
Luke 24:25-27; Acts 13:16-33.

The general reader might find some difficulty in accepting the fact that the Bible is a unit. But he is not alone in this. There are many serious students who do not readily agree that the unity of our Holy Scripture is easy to prove. The story of the Hebrews wandering from place to place seems a far cry from the busy and energetic missionaries of early Christianity in the great cities of the Roman empire. And yet these events can be tied together without too much trouble, once we have come to see the thread of ideas that run through Holy Writ from Genesis to Revelation.

Our first Scripture reference is to Genesis 12:1-7 which deals with the call of Abraham. This man received a revelation which showed him that the pagan gods of ancient Ur of the Chaldees were not the ones he should worship. Furthermore, he became convinced that through him "all the nations of the world should be blest."

The Christians of the first century had no Bible except the Old Testament. But they came to believe that these writings contained many prophecies of Christ. It must also be pointed out that there were some in the early church that thought the Old Testament was "expendable." This was because the wrathful God of the Hebrews seemed to them to differ from

the God Jesus worshiped. One of those who wished to discard the Old Testament was Marcion, a wealthy and influential member of the church at Rome. He made up a list of books he thought Christians should read but did not include a single book from the Old Testament!

Turning now to another of our Scripture references, Deuteronomy 26:5-9, we see part of an ancient liturgy. If the reader will start at the first verse of the chapter he will observe that verses 5-9 are a sort of "creed", the central purpose of which is to remind the worshiper that he stands in a long tradition going back to Abraham "the wandering Aramean."

In the periodic covenant renewals that mark the accounts of the Hebrews' experiences there is always a reference to the mighty acts of God in history. In the reference to Joshua 24:2-8 we see a good example of this. Here the events leading up to the conquest of Canaan are reviewed. The purpose of this historical review is to remind the people that each generation must think back to the past and realize they are a unique people whom God has chosen for a specific purpose. This gave meaning and continuity to their lives. By contrast, there appear to be many people in the world now who feel they can simply discard the past and live their lives out without any "roots" that anchor them to an ongoing historical process.

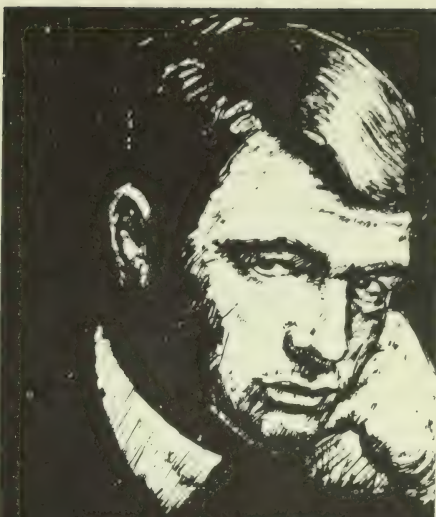
When we turn to the New Testament church we see that these people did

not try to cut off all connection with the past. One has only to read the sermons of Peter, Paul and Stephen to see how they believed they were building upon the foundations laid in the Old Testament. They even referred to themselves as "the New Israel." If the reader will take time to look at Romans, chapter 9, 10 and 11, he will see how Paul's great concern was that the continuity of the new revelation with the old must, at all costs, be preserved.

In Luke 24:25-27 Jesus, in one of the reported post-resurrection conversations with his followers, says: "O foolish men, and slow of heart to believe all that the prophets have spoken . . . and beginning with Moses and all the prophets, he interpreted to them in all the Scriptures the things concerning himself."

The fact that the apostles used the Old Testament in their preaching was mentioned in a preceding paragraph. Acts 13:16-33 is another of our Scripture references that supplies an example of this. In this sermon he reviews briefly the history of Israel. His purpose is to tie in the gospel he is preaching with what he considers as its original strands in the Old Testament. He makes the assertion: "We bring to you the good news that what God promised to the fathers, this he had fulfilled to us his children by raising Jesus; as also it is written in the second Psalm 'Thou art my Son, today I have begotten thee'."

Among the dominant themes we find running through the entire Bible are the following: (1) the belief that God is one (2) that he is the Savior and Protector of his people (3) That there exist covenants between God and his people (4) that faith is essential to believers (5) that God is a God of judgment and (6) that God is also a God of mercy and compassion.

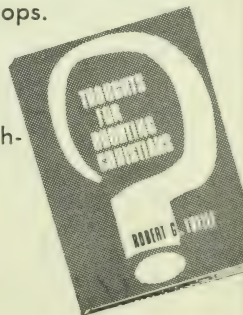


THOUGHTS FOR DOUBTING CHRISTIANS

By Robert Gregory Tuttle

"Faith is a matter of quest and discovery," says the author. He attempts to tackle the problems of doubt facing a Christian in this age of space, nuclear power, credibility gaps, unrest, and plain old-fashioned search for a better understanding of God. The author succeeds because he has a sound approach based on an unfailing faith in the teachings of Christ, and insight and knowledge in the subjects he develops.

The book is a helpful guide for today's searching hearts.
80 pages
paperback.
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The Upper Room

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Letters

TO THE EDITOR

To The Editor:

In a few weeks the **Don-Lee Spirit** will be revived or experienced for the first time by staff members and hundreds of campers. At any rate, the **Don-Lee Spirit** will be in full bloom for the summer. My heart is **over-joyed** to know that Don-Lee and other camps will soon be in full swing, and yet saddened to think that I will not be there to share the **Don-Lee Spirit of Love** with those who attend.

Summers '66, '67 and '68, I was a counselor at Don-Lee and was fortunate then to meet the "finest bunch of grapes on God's Vine." During these summers I worked with the 1-week, 2-week, and 4-week groups. There is no doubt about it, I consider my summers at Don-Lee the most valuable experience of my entire life.

When I share my wonderful **Don-Lee** happenings with others, they cannot conceive of a place being so utopian—yet that is what Don-Lee is. Love abounds and fills every soul with genuine caring for all. At Don-Lee life is what it should be, with each doing their part and love in every heart. The joy of love radiates from all who abide there and those who attend know that before long you've caught it—the **Don-Lee Spirit**. It is contagious as measles and spreads like Bill Crosby's jello!

If you are going to Don-Lee this summer; campers be good to the counselors during rest period, "put your best foot forward," enjoy God's out-of-doors as His son did, and **Live and Love** in the **Don-Lee Spirit** of real Christian living.

And to those who participated in the

'66, '67, and '68 summers—I thank you for being who you are and what you are to me. For because of you, "I've got that **Don-Lee Spirit** up in my head, deep in my heart, all around my feet—all over me to stay." My thoughts and prayers will be with you both now and forever.

Yes, "There's a place that I love best. It's a spot that God has blessed. Oh, it means so much to me. What's its name—**Camp Don-Lee!**"

God Loves You and I Love You,
Bonnie Turnage Wiley,
RFD Bayview
Bath, N. C. 27808.

New Dean Named at Pfeiffer

Dr. J. C. McCollister, Jr., 41, outgoing president of Limestone College, Gaffney, S. C., will become academic dean at Pfeiffer College July 1, succeeding Dr. Hoyt Bowen.

The appointment of Dr. McCollister was announced by Dr. John O. Gross, acting Pfeiffer president. Dr. McCollister announced his resignation as president of the South Carolina college in the early spring.

Dr. McCollister had served as Academic Dean at Limestone and as an associate professor of sociology prior to his appointment as president in January 1967. He holds three degrees from Louisiana State University where his doctoral program was in the field of sociology and educational administration.

Pfeiffer's outgoing dean, Dr. Bowen, has accepted the post of Academic Dean at Huntington College, Montgomery, Ala.

UMCOR Responds to Varied Needs

The responses of United Methodist people and money to the needs of other people across the world were paramount May 19-20 as the church's Committee for Overseas Relief met in New York.

In addition to the continuing aid to victims of war and other disasters, UMCOR has responded to emergency appeals this spring from eight countries on three continents, with some \$6,300 through inter-church channels. The appeals were for victims of cholera, volcanic eruption, storms, floods and civil war.

The commission approved regular allocations for May-August of \$471,175 for continuing projects and special grants of some \$290,000.

Another \$100,000 to supply food for the starving in Biafra and Nigeria was granted. The allocation brings the church's total giving during the past 1½ years for Biafra/Nigeria relief to \$235,000. The Rev. Dr. Francis Brockman, first United Methodist representative to go inside Biafra since the fighting began, reported that the 800 to 1,000 people now dying daily there are down from the 6,000 daily of last year only because of the food airlifted from most parts of the world.

UMCOR also approved a \$50,000 grant to Vietnam Christian Service, the inter-church effort to resettle and rehabilitate refugees from the conflict. Seven persons were chosen to work with VCS for a two-year term. They are: The Rev. and Mrs. Samuel B. Finley, Lewis, Kans; Miss Martha L. Henderson, San Francisco; Mr. and Mrs. H. Gilbert Peach, New York City;

the Rev. and Mrs. David L. Workman, Beresford, S. D.

Miss Henderson, a registered nurse, graduated from Duke University in 1968. A native of Greenville, N. C., she is a member of the Baptist Church.

Other funds granted included \$30,000 for refugees from Sudan's religious and racial strife, \$10,000 for families of political detainees in South Africa, and up to \$7,000 for refugees of racial rioting in Kuala Lumpur, Malaysia.

MISSIONS HEADQUARTERS

(Continued from page 23)

- cluding dividends and capital gains be annually turned over to the National Black Economic Development Conference for "reparations."
5. That all Board of Missions investments in Southern Africa be withdrawn immediately and re-invested in projects related to cooperative efforts in the area of Black Economic Development.
 6. That the Board of Missions undertake a massive (\$800,000,000) fund-raising campaign to aid the many so-called Negro colleges related to the United Methodist Church and so help to transform these institutions into relevant black universities.
 7. That the Board of Missions urge the Council of Bishops to provide immediately at least \$300,000,000 for Black Economic Development. These funds being secured over the next fiscal year must solely be administered by black people, thereby providing resources for black control and self-determination.

IN THE SOUL A SONG

The years do never seem too long,
If in the soul there is a song—

A song we love to sing;
The song of faith and hope and cheer,
Through every quickly passing year,
Makes life a lovely thing.

—Ernest C. Durham
Baleigh



THE CHILDREN'S PAGE

MRS. CATHARINE VICK

Dear Girls and Boys:

There are many ways to succeed. Sometimes we think of a "successful person" as one who has gained great wealth or fame. There are many people around us who achieve success in different ways every day. Success should be thought of as a journey more than as a goal. It is what we achieve that brings the thrill more than realizing that we have attained.

Robert Louis Stevenson described a successful man as one who has lived well, laughed often and loved much; has gained the respect of intelligent men and the love of children; leaves the world a better place than he found it; never lacked for appreciation of earth's beauty or failed to express it; looked for the best in others and gave the best he had.

When we measure by this standard, we discover that people all around us measure up to this description. Many people in their work give us their best efforts and we should be thankful for them and express our appreciation to them no matter how small the task they do. I hope you will use this yardstick to measure how you are attaining your goals in life.

Aunt Cay



A KING WHO LISTENED

Several kings reigned in Judah during the years that Isaiah preached. The

greatest of these and the one who listened most to Isaiah was Hezekiah. He did not begin his reign by taking Isaiah's advice. Hezekiah started by following the corrupt and dishonest ways of his father Ahaz who reigned before him. Hezekiah plotted with the kings of Babylon against Assyria. Isaiah kept warning him of the results of what he was doing. When he had brought the country almost to ruin, he realized that Isaiah was right and began to listen to him. Isaiah kept telling Hezekiah to "trust God."

The doors of the Temple which Solomon had built at Jerusalem had been closed and the people were once again worshipping God in sanctuaries or holy places in the same way that the Canaanites worshipped their baals. Hezekiah tried to put a stop to this. He closed down the sanctuaries. He had the Temple repaired. The lamp which had gone out because of neglect was once again relighted because it was supposed to be kept burning before the ark where the Ten Commandments were kept.

Hezekiah made Jerusalem once again the center of the worship of God. Hezekiah summoned together the priests and the men who served in the Temple and reminded them that they were ministers of the Lord. He sent out runners through all the land with letters to call the people

to Jerusalem to celebrate the Passover, the feast that helped people remember the escape of their ancestors from Egypt.

The Assyrian forces were on the move and it was clear that before too long Jerusalem would be attacked. Hezekiah prepared for the attack by building a wall around the city and then constructing a water system that would assure the city a water supply when the siege came. When the attack was made on the city, Isaiah advised the king not to surrender.

The Assyrian officers told the people in Jerusalem that they could not hold out against the might of Assyria when they didn't even have chariots or horsemen. They made fun of the Hebrews' God and said he couldn't help them. This made the people angry and Hezekiah refused to surrender. He went to the Temple and prayed. The Assyrians did not carry out their threats. Instead they turned around and marched away.

The writer of the record of Hezekiah's reign wrote of him: "He trusted in the Lord of Israel; so that there was none like him among all the kings of Judah after him, nor among those who were before him. For he held fast to the Lord; he did not depart from following him, but kept the commandments which the Lord commanded Moses."

HYMN OF THE MONTH

The hymn of the Month is No. 526 in *The Methodist Hymnal*. The words and the tune of "Out of the Depth" are attributed to John Wesley and Martin Luther, two great men in the history of the church. There were many times when these men especially needed God's help. There are times when we are anxious or frightened. The words of this hymn tell us that God will help us. The tune may be

new and different but it is one you will enjoy hearing many times. Ask someone to play it for you.

Out of the depths I cry to Thee;
Lord hear me I implore thee!
Bend down thy gracious ear to me;
I lay my sins before Thee.
If thou rememberest each misdeed,
If each should have its rightful need,
Who may abide thy presence?

And thus my hope is in the Lord;
And not in my own merit;
I rest upon his faithful word to
them of contrite spirit.
That he is merciful and just,
Here is my comfort and my trust;
His help I wait with patience.

LINK LETTERS

A three letter word describes each of the words in the following list. The last letter of each word will be the first letter of the next word. The last letter of the last word is the first letter of the first word. Can you discover what each word is?

1. Rodent
2. Beverage
3. Insect
4. Neckwear
5. Organ of hearing
6. Uncooked
7. False hair
8. Weapon
9. Meshed fabric
10. Child
11. Number
12. Rowing device.

RIDDLES

What fruit is on a dime?

A date

What pets make sweet music?

Trumpets

ANSWERS FOR LAST WEEK:

Noon; Moon; Soon; Loon

CAROLINA BRIEFS

¶ Rev. C. W. Russell of High Point is retiring June 1 as chaplain of High Point Memorial Hospital. He has served in this position since his retirement from the Western North Carolina Conference in 1963.

¶ Tyro United Methodist Church, Lexington, will observe Memorial day June 1. Rev. C. Jerome Huneycutt, pastor of Abernethy Memorial United Methodist Church in Newton, will be the guest speaker.

¶ Hopewell United Methodist Church in the Sherrills Ford Community of Catawba County will have its homecoming services Sunday, June 1. Rev. Jack Cooke, chaplain to Carolina Freight Carriers of Cherryville, will be guest speaker. All former pastors and members are invited.

¶ The Rev. John Stokes, now teaching at Oklahoma City University, is to receive his doctorate in philosophy from Drew University in June. The son of Dr. and Mrs. J. Lem Stokes II, he is an A.B. graduate of Pfeiffer College and hold the B.D. degree from Emory's Candler School of Theology. He is an ordained minister of the South Carolina Conference.

NC CONFERENCE NOTICE

The annual meeting of Asbury Alumni will be Tuesday, June 3, 5:30 p.m. at Aldersgate United Methodist Church, Chapel Hill. Dr. D. Wray Richardson, vice president of Asbury Theological Seminary, Wilmore, Ky., will be the special guest and speaker. Alumni and interested friends are invited to attend.

Robert F. Bundy, Pres.

WNC CONFERENCE NOTICES

The Board of Christian Social Concerns will meet on Wednesday, June 4, 1 p. m. in the Lounge of the Harrell Center, Lake Junaluska.

Orion N. Hutchinson, Chmn.

The Board of Evangelism of the Western North Carolina Conference will meet on Wednesday afternoon, June 4, at Lake Junaluska. Members are to go immediately after adjournment of the afternoon session of the conference to the Harrell Center. The specific room for the meeting will be announced at the annual conference.

The annual reunion of the Duke Divinity School Alumni will be Friday, June 6, at 5:30 p.m. in the Tuscola High School Cafeteria, Lake Junaluska. Tickets will be on sale during registration at Annual Conference. Cost is \$2.50 per person. The program will be "Our World Mission," presented by Dr. Creighton B. Lacy and others.

Don Beaty, Pres.

¶ Pisgah United Methodist Church of Lincolnton will have a dedication service for its new educational building and fellowship hall, Sunday, June 1, at 11 a.m. Bishop Earl G. Hunt, Jr., will preach and lead the congregation in the Act of Dedication. The building which includes nine classrooms and a large fellowship hall, was erected in 1965 under the ministry of the Rev. Roy Eubanks for a cost of \$60,000.

Recommendations of the Advocate Board

The Methodist Board of Publication, Inc., under which the *North Carolina Christian Advocate* operates, is recommending to our two sponsoring annual conferences that the membership of the board be expanded to 18 persons. The present number of board members is 10.

The enlarged membership of the board will provide for a broader base of representation. Our annual conferences are now much larger in membership than when the number was set at 10. The fifty-fifty basis of representation would remain the same.

The following recommendations are being offered with reference to the promotion of the *Advocate*:

1. That the Every-Family Plan remain as our over-all goal.
2. That the All-Administrative Board Plan be vigorously pushed. The good sense of insisting that local church officials have access to the *Advocate* would seem to be beyond debate. Also, it is reasonable to expect that a church which would provide church school literature for its Sunday school would provide subscriptions to the *Advocate* to its Administrative Board members.
3. That as an absolute minimum, no church fall below one subscription for each 20 members. Our readers might be surprised at the number of churches and the size of churches which fall below this figure.
4. That Sunday, January 25, 1970, be observed as *Advocate* Promotion Sunday, and that an *Advocate* subscription campaign be carried out during January and February, 1970.

The Methodist Board of Publication and the staff of the *North Carolina Christian Advocate* have worked hard to give United Methodists of North Carolina a good, readable weekly newsmagazine. The two annual conferences have given approval of significant changes which have been made in our format, and are making these possible by their financial support.

We are trying to do our part. And we are calling upon our pastors and congregations to do their part.

A key time for churches to go on the All-Administrative Board Plan is *now* at the beginning of a new conference year, when a new board will take over.

Since our last report, the following churches have adopted the All-Administrative Board Plan:

North Carolina Conference

New Hope, Goldsboro
Grace, Clinton
St. James, Greenville
Trinity, Burlington
Clark Street, Rocky Mount
Cedar Cliff, Graham
Christ Methodist, Graham
Englewood, Rocky Mount
Bladen Charge, White Oak

Western North Carolina Conference

Laughlin Memorial, Summerfield
Celia Phelps, Greensboro
Main Street, Salisbury
Long Street, Salisbury
North Morganton, Morganton

St. John Church on the St. John-Gibson Charge and Bass Chapel on the Bass Chapel-Raleigh Cross Road Charge have joined the ranks of our Every-Family Churches. We appreciate the efforts which have brought about these achievements.

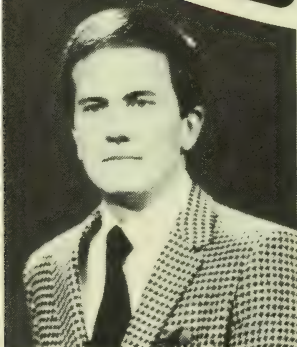
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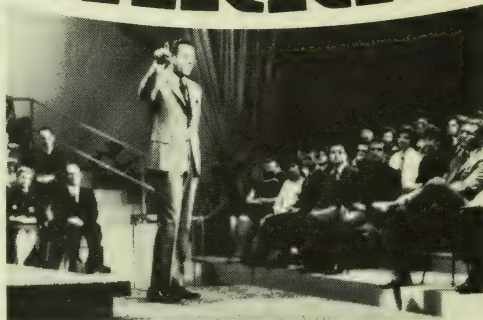
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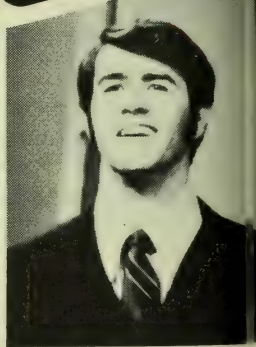
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NORTH CAROLINA
**Christian
advocate**

Vol. 114 Greensboro, N. C., June 5, 1969 No. 23

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OUR COVER

The picture on our cover is a modern-day photographic interpretation of "The Expulsion of Hagar." See Clete Peacock's story on Page 16 of how artists through the years have interpreted this Old Testament drama.

The Abraham figure was modeled by Gordon Dozier, who works for a Norfolk (Va.) bank and is a member of Norfolk Savoyards, Inc. Hagar was portrayed by Amy Hayes, an Old Dominion College student, and Ishmael was modeled by Nancy Hayes, a fourth grader at Calcott School. The costumes and makeups were supervised by Laura Hayes, a member and director of Norfolk Savoyards, Inc.

Mr. Peacock is assistant state editor of the *Virginian-Pilot*, and his article was originally printed in the April 6 edition of the *Virginian-Pilot*.

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of The United Methodist Church

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CALENDAR OF COMING EVENTS

NOTE: If any of the meeting dates or places are in error, please inform the **ADVOCATE** immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

LAKE JUNALUSKA ASSEMBLY

- June 16-20: Senior Citizens' Conference
- June 23-29: Glenn Draper Youth Choral Workshop
- July 3- 6: Southeastern Choir Festival
- July 4- 6: 8th Annual Ushers' Conference
- July 9-12: Southeastern Conference on Social Concerns
- July 10-16: Koinonia Prayer Service
- July 14-18: Ecumenical Theological Refresher Course
- July 17-20: Southeastern Conference on Family Ministry
- July 21-25: Regional Workshop in New Church Development
- July 21-27: Southeastern Missionary Conference
- July 21-27: Youth and Missions Conference
- July 25-27: Weekend Conference for Local Church Commissions on Missions
- July 27-31: Southeastern Ministers' Conference
- July 31-Aug 3: Southeastern Laymen's Conference
- Aug. 3-15: Leadership and Laboratory Schools
- Aug. 7- 9: Conference of Annual Conf. Boards of Health and Welfare Ministries
- Aug. 7-10: Southwide Lawyers' and Doctors' Conference
- Aug. 8- 9: Junaluska Assembly of Trustees Meeting
- Aug. 9-10: Junaluska Associates Weekend
- Aug. 11-15: Town and Country Conference
- Aug. 15-17: Church School Administrators' Conference
- Aug. 15-17: Conference for Professional Workers in Christian Education
- Aug. 15-17: Conference for Chairmen of Local Commissions on Membership and Evangelism
- Aug. 17-22: Candler Camp Meeting
- Aug. 17-22: Conference on Evangelism
- Aug. 18-22: Church Business Managers' Conference
- Aug. 27-31: Junaluska Prayer and Bible Study Conference

NORTH CAROLINA CONFERENCE

- June 3- 6: North Carolina Annual Conference, Chapel Hill, University United Methodist Church

WESTERN NORTH CAROLINA CONFERENCE

- June 4- 8: Western North Carolina Annual Conference, Lake Junaluska
- June 10-12: Women's Society of Christian Service Annual Meeting, Lake Junaluska
- June 13-15: Wesleyan Service Guild Annual Meeting, Lake Junaluska
- June 13-15: Young Adult Assembly, Lake Junaluska
- June 16-21: Senior High Kaleidoscope
- June 23-28: Senior High Search
- July 7- 9: Quadrennial Bible Study Training Conference

Bishop Hunt Clarifies Missions Board Action

Bishop Earl G. Hunt, Jr., who presides over 280,000 western North Carolina United Methodists, said a major agency of the United Methodist Church has "repudiated the concept of reparations" now being demanded by black militant agencies.

The bishop, who presides over The Charlotte Area of the United Methodist Church, returned May 28 from Atlanta, Ga., where he had the opportunity to meet with several members of the executive committee of the General Board of Missions, following that agency's confrontation with the black militant agencies in New York City May 27.

Bishop Hunt said he was informed that the General Board of Missions responded to demands by the black militant agencies with an offer to provide \$300,000 as an "investment in the training and development of black citizenship in the U. S. A." under carefully guarded administration.

The money, Bishop Hunt said, would come from the Board of Missions budget by tightening the operating budget and making the money

available through a program "to be administered by a responsible body of churchmen, including a number of bishops of the United Methodist Church."

Bishop Hunt said the Board of Missions members told him that the black militant agencies rejected the proposal. Here is the bishop's statement;

"Recent action by the executive committee of the Board of Missions of the United Methodist Church, reported in the press, needs clarification.

"The executive committee of the Board agreed to hear the demands of a group of black militant agencies, which demands represented an adaptation of the Black Manifesto promulgated by the National Black Economic Development Conference, whose principal spokesman has been James Forman.

"Following presentation of the demands, I am informed that members of the executive committee repudiated the concept of reparations and declined to respond to the specific issues of the black presentation. Instead, the executive committee, acting in accordance with the mandate of the 1968 General Conference, offered to readjust its own operational budget in such a way as to make available \$300,000 as an investment in the training and development of black citizenship in the U.S., said sum to be administered by a responsible body of churchmen, including a number of the bishops of United Methodism. The executive committee further proposed a recommendation to the next meeting of the General Board of Missions, still in accordance with 1968 General Conference legislation for the allocation of a larger sum of money for similar purposes and under similar administration.

"The black militant groups rejected the offers of the executive committee."

Missions Board Rejects NBEDC Funds Demand

NEW YORK, May 27 (UMI) — The Executive Committee of the United Methodist Board of Missions turned down a demand deemed "non-negotiable" by a black coalition to designate funds to the National Black Economic Development Conference. Instead the Board voted to commit \$1,300,000 for a program of "economic empowerment of black people" to be administered by the black members of the Board and black bishops.

The 49-member Executive Committee was summoned into special session May 26-27 to confront demands of a group called the Economic Liberation Committee which occupied the Board's offices at 475 Riverside Drive in New York in support of the reparations asked for in the Black Manifesto promulgated by James Forman.

The action of the Executive Committee was termed "wholly unacceptable" by the Rev. Cain Felder, chairman, and other leaders of the black coalition.

In the last minutes of the tense two-day meeting, members of the Board instructed their president, Bishop Lloyd C. Wicke of the New York Area and General Secretary, Dr. Tracey K. Jones, Jr., to call on the denomination's Council of Bishops and other agencies to meet "as soon as possible" in order that the representatives of the church could discuss other issues raised by the demands.

These issues which were never actually voted on by the Board included

raising a \$800,000,000 fund for black colleges and universities; withdrawal of investments from Southern Africa to be reinvested in projects related to cooperative efforts in black economic development; and a listing of all assets of the Board with the purpose of making a percentage of the profits available for black economic development.

After it was apparent that an impasse had been reached on the question of the non-negotiable demand for funds to the Black Economic Development Conference, the Board Executive Committee voted unanimously to commit \$300,000 now and to seek an additional one million when the entire Board of Managers convenes in Boston in October. The black managers and bishops will have full power to act on behalf of the Board in administering the new program for economic empowerment of the black people.

The original seven demands made by the Economic Liberation Committee included public endorsement of the Black Manifesto's program demands "since the document is a clear call for a radical restructuring and re-ordering of priorities within the institutional church." This was dropped from the list of priorities by Mr. Felder and his group early in the proceedings.

But crucial to any acceptance by the Economic Liberation Committee and the successor black coalition was allocation of \$750,000 to the Black Economic Development Conference. Equally clear after the first few hours of the May 27 meeting was the fact that Board members were not willing to allocate to the NBEDC because it could not be disassociated from the Black Manifesto.

Also evident from speeches made by bishops and lay members of the Board was sympathy with the goals of black economic development in general and

(Continued on page 19)

EDITORIALS...

More About the Black Manifesto

Whatever else it may or may not have accomplished, the Black Manifesto (Manifesto to the White Christian Churches and Jewish Synagogues) has certainly stirred up a hornet's nest of vociferous dialogue. Gradually, additional information begins to place the picture in better focus.

The Manifesto came out of the National Black Economic Development Conference (NBEDC) which took place at Detroit late in April. It was called by and sponsored by the Inter-Religious Foundation for Community Organization (IFCO). The membership of the IFCO consists of a variety of Jewish, Catholic and Protestant organizations, and its main objectives are to help the poor and disadvantaged of the ghettos—not through handouts, but through assisting them to get on their own feet. The United Methodist Church, through its boards of Missions and Christian Social Concerns is related to IFCO.

We are told that the Detroit meeting was attended only by blacks, and that even white newsmen were excluded. Other information indicates that those in attendance numbered some 600 or 700. However, when the vote on the Manifesto came up it was 187 for and 63 against. This is a sizeable opposing vote. Moreover, the number of abstentions was obviously large.

It is reported that the debate on the document was stormy. Some delegates asserted afterwards that the vote was "not legally passed". It may, therefore, be questioned whether the Manifesto represents the majority opinion even of

the militant wing of blacks. When we consider the black community as a whole, almost certainly it does not represent the majority. This would seem to be borne out in a recent statement by the Rev. Dr. J. H. Jackson, president of the largest Negro religious body in the nation, the National Baptist Convention, U.S.A., which has claimed membership of 6.2 million. He is reported to have said about James Forman "the white folks are making hero of him. . . . If they want him to make a fool of them, it is up to them." Bishop W. J. Walls of the 1.2 million member African Methodist Episcopal Zion Church stated that the Black Manifesto was "full of mistakes." Another AME Zion Church bishop, the Rev. Dr. H. B. Shaw of Wilmington, N. C., asserted that the concept of reparations was justifiable, but added "as for violence, we don't hold to that." He further asserted, "We do commend the white church brethren whose consciences have been aroused."

In the light of the above and of the implications therefrom, the whites of the United Methodist Church would do well to keep their cool. They should not allow a "rump" group of extremists to throw them off balance, nor should they be diverted from pursuit of their well and wisely laid policies and programs. This has especial reference to the \$20 million Fund for Reconciliation project.

We frankly have some reservations about the precipitous way in which the Board of Missions rushed to listen to and recognize this group with

questionable credentials. The story of what happened is told elsewhere in this issue. We feel, however, that the Executive Committee of the Board, in its confrontation with representatives of the Black Manifesto, handled the situation with seemingly restraint. The concept of "reparations" was apparently repudiated. The request to turn over any funds to the Black Manifesto was also denied.

We do not know all that took place, but we would hope that someone, representative of the Board of Missions, took official exception to the Marxist coloration of the Manifesto with its emphasis upon "demands", its threat of force and coercion, its racist overtones.

Moreover, we have reservations about the plan of the Board of Missions to administer funds—perhaps in excess of a million dollars—through black bishops and black members of the Board of Missions only. This plan, it seems to us, is contrary to the clearly stated church laws with reference to segregated structures, and could well be knocked down by a decision of the Judicial Council. Since the United Methodist Church is committed to an open church with no restrictions or structures based on race, sex, class or national origin, this proposal from the Board of Missions seems strangely incongruous, especially coming from one of the more progressive agencies of the church.

But we would counsel forbearance. There is no reason to press the panic button. The issues raised by the Black Manifesto will no doubt be given due attention by the Council of Bishops, other boards and agencies, and perhaps by the General Conference in 1970.

In the meantime, we should study not only the contents of the Manifesto, but the way of thinking and feeling out

of which it came. We may sharply disagree with the basic philosophy and the specific proposals contained therein. And this editor does. But we should face the reality that the Manifesto does represent the way many blacks in this country feel. There is a note of desperate earnestness contained in this Manifesto. One of the things it seems to be saying is that "if we blacks cannot share in the good life of this affluent society, then we don't care whether this society continues to exist." If this idea is not communicated to us, then we don't read all of the message.

If this is the way many blacks feel, including some within the United Methodist Church, it should give us cause for concern. While blacks are rising steadily in the economic scale, the tempo of discontent seems also to be rising. The answer is not to try to turn back the clock or to look backward. Rather, it is to look and move ahead.

A great many blacks are today writing a proud chapter of achievement as they have moved through open doors of new opportunity. These should be given every encouragement. Every black man and woman—as well as every white—who wishes to gain a better education, to upgrade his skills, to provide better advantages for his family, should be supported in his endeavors.

The grave danger about the Black Manifesto is that it may tend to close up some doors of opportunity; that it may thwart the very purposes for which its adherents are striving. If this comes about it will be because militant blacks at one extreme and reactionary whites at the other have somehow managed to get on the same destructive team.

We ought not to let extremists of one

(Continued on page 31)

May motive Postponed Due to Obscenity

The May issue of **motive** magazine, final issue of the 1968-69 academic year, is being held at the printers because of language included which the publisher says is "clearly obscene."

In a statement released in Nashville, the Rev. Dr. Myron F. Wicke, general secretary of the Division of Higher Education of the United Methodist Board of Education, said the issue had been "postponed" at his request.

"There is enough obscenity in the world without our adding to it," he said in his statement. "The ideas expressed in the issue are the responsibility of the retiring editor, B. J. Stiles, and with these ideas I do not quarrel. The canons of taste, however are our mutual responsibility."

motive has been published by the Division for the now defunct University Christian Movement at a cost ranging from \$40,000 to \$63,000 a year. It now has a circulation of approximately 40,000. Although **motive** has been a controversial magazine since it was founded in 1941 by the Methodist Student Movement, it has come under increasing criticism in recent weeks following a combined March-April issue "on the liberation of women." The special issue, prepared by guest editors Joanne Cooke, Charlotte Bunch Weeks, and Robin Morgan, contained a number of "four-letter words."

The May issue now being "postponed" is the last issue prepared by editor B. J. Stiles who is now on the staff of the Robert F. Kennedy Me-

morial Foundation, Washington, D. C. **motive** is issued seven times during each academic year.

The complete text of Dr. Wicke's statement as publisher of **motive** follows:

"The printing of the May issue of **motive** magazine has been postponed at my request because of language which appears to me clearly obscene. There is enough obscenity in the world without our adding to it. The ideas expressed in the issue are the responsibility of the retiring editor, B. J. Stiles, and with these ideas I do not quarrel. The canons of taste, however, are our mutual responsibility.

"I do not want **motive** lost to the church and to university students for secondary reasons. For years the Division of Higher Education has been faced with repeated demands by many people that **motive** be rigidly censored or abolished. I have resisted these demands. Either censorship or termination are in my judgment unsatisfactory.

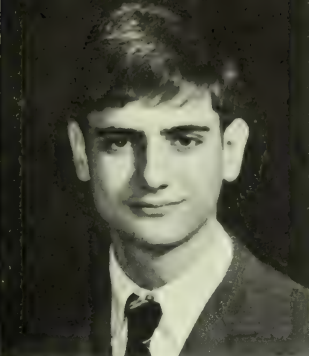
"I want **motive** to remain a responsible journal that speaks prophetically to the issues that students face in contemporary society. This can be done without violating ordinary standards of decency. For several months now, the Division of Higher Education has been working with a representative committee of churchmen, students, and campus ministers to study the future of **motive**. This committee needs a chance to complete its work and recommendations in a calm and rational atmosphere."

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BOB JOYCE



PAGE LEA



KEN THOMPSON

THREE MOREHEAD SCHOLARS MEMBERS OF SAME CHURCH

When the recent winners in the competition for the Morehead Scholarships for study at the University of North Carolina were announced, First United Methodist Church in Rocky Mount was thrice pleased. Three of its members, representing Rocky Mount Senior High School, were selected to receive the coveted award.

All three of these young men are active in First United Methodist Church, both in its morning and evening programs.

The recipients are: Bob Joyce, son of Rev. and Mrs. Johnie L. Joyce; Page Lea, son of Mr. and Mrs. W. Bruce Lea; and Ken Thompson, son of Mr. and Mrs. M. H. Thompson.

PARSONAGE OPEN HOUSE

The Rev. and Mrs. George W. Thompson greet Mrs. W. J. Bain and Mr. and Mrs. Robert W. Hampton during open house on May 25 at the newly acquired parsonage of Christ United Methodist Church, Greensboro. The Women's Society of Christian Service sponsored the occasion so that members and friends could see the parsonage and visit. Mr. Hampton is chairman of the Parsonage Committee; Mrs. Hampton, president of the WSCS, and Mrs. Bain, chairman of the open house.



Quadrennial Emphasis Committee Asks for Acceleration

by Gene Carroll

Atlanta, Ga. (UMI) — The Quadrennial Emphasis Executive Committee of the United Methodist Church, meeting on May 28, turned down demands for black reparation payments but voted to accelerate existing programs which minister to black people, the poor, and other minority groups.

The committee met at Hilton Inn in Atlanta to review progress of its four year church program created by the 1968 General Conference which is underway in congregations across the nation. Bishop James K. Mathews of Boston is its chairman.

The full Quadrennial Emphasis Committee is charged with implementing the denomination's church-wide program set up last year at Dallas. While only the General Conference can make laws or speak for the United Methodist Church as a whole, the Quadrennial Emphasis Committee is considered one of the denomination's most powerful and influential.

In action May 28 the Executive Committee voted to send communications to all bishops and many other annual conference leaders asking that efforts on raising a \$20 million "Fund for Reconciliation" be stepped up. The fund was created by the General Con-



Rev. DePriest W. Whye

ference meeting at Dallas in April, 1968, and is intended to "reconcile the nation's peoples" through programs among the poor in both urban and rural America and among minority groups, especially black people.

Bishop W. Ralph Ward of Syracuse, who is chairman of the fund, delivered an extensive report to the committee in which he said annual conferences had accepted goals of \$22,795,000 for the fund and churches and agencies had already pledged \$13,489,550. The church has until April, 1972 to fulfill its commitments.

In his report the bishop steered clear of endorsing black reparation payments called for in a national "Black Manifesto" being circulated by black militants but he did say United Methodists "could learn from such actions".

Bishop Ward said such manifestoes

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are not likely to move many persons into action but church members might see the pronounced problems of black people and the poor through such dramatic action. His report suggested strongly that he was not in agreement with reparation payments. "Use of the word reparation in solving the nation's racial crisis is unfortunate," he declared.

The bishop said efforts must be made by United Methodists to work with black people in solving racial problems mutually. He said a "deep and continual process of reconciliation must go forward" so that all people "regardless of race, sex or age can support the imperatives of the gospel."

The committee also agreed that it would ask leaders to re-appraise work already done on the quadrennial emphasis to see if churches have been participating fully. The four-year program includes a Bible study on the Sermon On the Mount, involvement in community action ministries, self-analysis of local congregations, and the Fund For Reconciliation.

The Rev. DePriest W. Whye, a 36 year black minister from Philadelphia, was elected as associate executive secretary of the Quadrennial Emphasis Committee. He has just concluded a four-year pastorate at Camphor Memorial United Methodist Church in Philadelphia. He also served an earlier pastorate at the Community Methodist Church there and spent six years as a social worker with the Philadelphia Department of Public Welfare.

The committee's chief executive is Dr. J. Lem Stokes, former president of Pfeiffer College at Misenheimer, N. C. The committee has headquarters at Dayton, Ohio, seat of several national offices of The United Methodist Church.

Bishop Gum Dies After Heart Attack

Bishop Walter Clarke Gum, 71, retired bishop of the Virginia Conference of the United Methodist Church, died May 31 at a Norfolk hospital following a heart attack two days earlier.

Bishop Gum retired last year, after having served four years as bishop of the Virginia Conference and 50 years as a minister. He was ordained in 1919 while still a divinity student at Emory University in Atlanta.

He served a number of pastorates in the Norfolk area, and was Norfolk District superintendent from 1940 to 1945. Pastor of Centenary United Methodist Church in Richmond from 1945 to 1950, he became superintendent of the Richmond District in 1950. His last active pastorate was in Norfolk at Park Place Methodist Church, from 1956 to 1960. He was elected a bishop of the Methodist Church in 1960 and assigned to the Louisville Area, where he served for four years before going to the Richmond Area.

Education was a prime interest of Bishop Gum. He was chairman or a member of the board of five Methodist institutions of higher learning.

He had made frequent trips to Alaska and was instrumental in establishing the first denominational college in the state, Alaska Methodist University, of which he served as a board member.

Bishop Gum is survived by his wife, Mrs. Mary Lucille Hendricks Gum, and a daughter, Mrs. John Wiley Mason, Jr., both of Norfolk.

A funeral service was held June 2 at Park Place United Methodist Church in Norfolk.

Doctor-Minister Symposium Set

A symposium on medicine and religion entitled "Dialogue and Dilemma," will be held at the University of North Carolina School of Medicine in Chapel Hill September 8 and 9.

This will be the second program bringing clergymen and physicians together for joint discussion of problems of mutual concern, and is sponsored by the Committee on Medicine and Religion of the North Carolina State Medical Society, the School of Medicine and the Department of Medicine

and Religion of the American Medical Association.

The program will include nationally known speakers, both physicians and clergymen, and will provide opportunity for informal discussions in small groups.

Interested clergyman and physicians are cordially invited, and it is particularly hoped to have "teams" of physicians and clergymen from the same community. Detailed programs and information will be available around July 1.

Further information may be secured from: Office of Continuation Education, UNC School of Medicine, Chapel Hill, 27514.

PRESENTED EAGLE AWARDS

Two scouts were presented their Eagle Awards during morning worship service April 27 in Memorial United Methodist Church, Thomasville. Taking part in the ceremony are, left to right: Gilbert Snyder, Institutional Representative and District Commissioner, who presented the awards; Tom Marlowe, Scoutmaster; Scout Paul Mitchell, son of Mr. and Mrs. Joe Mitchell; Scout Willie Cameron, son of Mr. and Mrs. W. A. Cameron, and Gentry Brewer, Assistant Scoutmaster. The scouts are members of Troop 121, which is sponsored by Memorial Church.



EMORY TO OFFER PREACHING SEMINAR

Ministers will have a chance to see themselves preach at a seminar on "Biblical Preaching in Today's World" at Emory University, June 23-July 2.

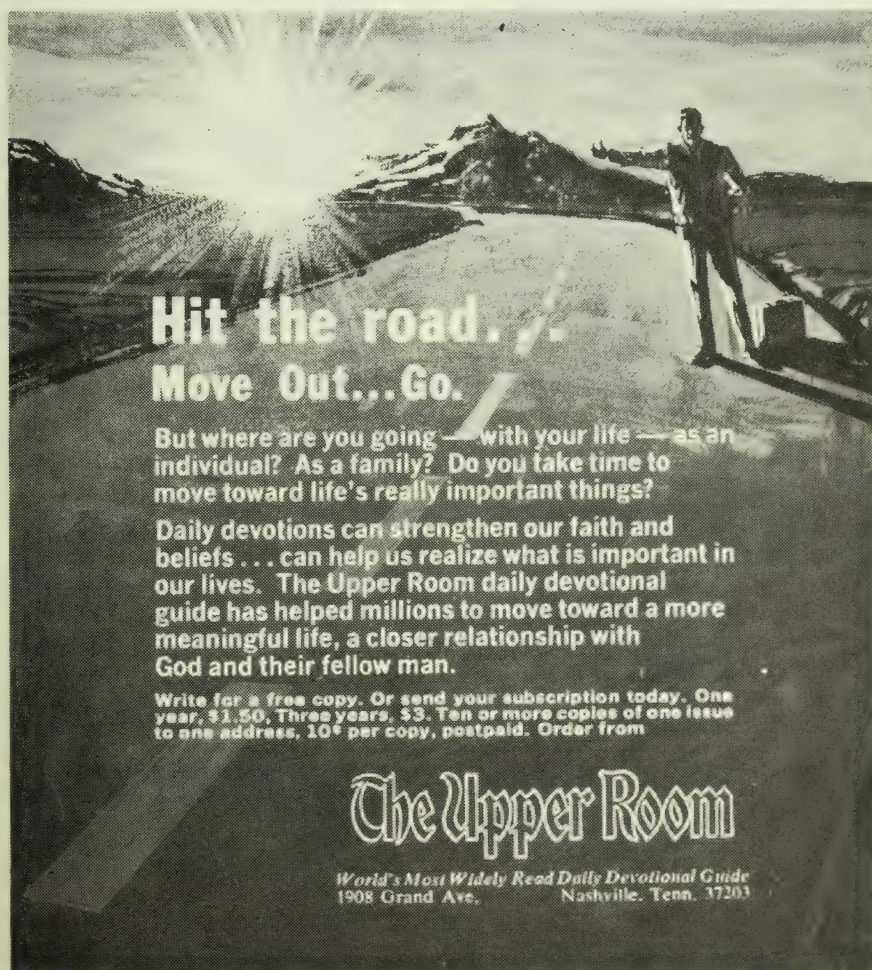
Emory's Candler School of Theology will present the seminar in cooperation with the Department of Education of the Protestant Radio and Television Center.

Participants will spend the mornings at lecture sessions at Emory. In the afternoons they will hear and see themselves preach via television

facilities at the Protestant Radio and Television Center. The videotape sessions will be followed by critiques.

The faculty for the seminar includes Dr. Manfred Hoffman, lecturing on "Bible Preaching and Hermeneutics," Dr. Mack B. Stokes on "Biblical Preaching and Contemporary Theology," and Dr. John R. Brokhoff on "New Directions in Biblical Preaching."

The seminar is open to ministers of all denominations. Applications should be made to the seminar director, Dr. John R. Brokhoff, Bishops Hall, Emory University, Atlanta, Ga. 30322.



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GIFT TO ASHEVILLE CHURCH MAKES POSSIBLE NEW BUILDING

The dream of a new educational building for St. Paul's United Methodist Church, Asheville, became a reality May 25 with a gift of \$40,000 from the James H. Bailey family as a memorial to the late Mr. Bailey.

Plans were being made to launch an \$80,000 building campaign for a new educational building when it was announced that an anonymous donor would give matching funds to money raised by the congregation. Since May 5 a total of \$40,000 has been raised by pledges and donations from members of the church.

At the May 25 worship service, the Rev. A. C. Waggoner, pastor, read a letter from the Bailey family presenting a \$40,000 check.

Immediately following the reading of the letter there was a called meeting of the Charge Conference. It was voted to name the building the James H. Bailey Memorial Building.

Mr. Bailey died last October. He was a member of St. Paul's and had served as chairman of the board of stewards.

Mrs. J. H. Bailey and a son, J. W. Bailey of New York City, and his wife attended the service. Another son, Jack Bailey of St. Petersburg, Fla., was unable to be present.

Bids will be taken this summer for construction of the two-story building which will contain a recreation room, snack kitchen and six classrooms.



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Bishop Cannon to Receive Honorary Degree

Bishop William R. Cannon of Raleigh will receive an honorary degree from Emory University at commencement exercises Monday, June 9. Assigned to the Raleigh Area of the United Methodist Church, he taught at Emory's Candler School of Theology from 1943 until last year and served as dean from 1953 to 1968 when he resigned to become bishop. He is a member of Emory's board of trustees.

Six other men also will receive degrees from Emory University on Monday. These include Ivan Allen, mayor of Atlanta; William R. Bowdoin, Atlanta banker; Dr. Albert H. Coons of Harvard and the American Heart Association; Dr. Philip Handler of the National Academy of Science; Dr. Charles Hartshorne of the University of Texas and Dr. John W. Letson, superintendent of Atlanta's public schools.

Noted as a scholar, Bishop Cannon



Bishop William R. Cannon

is the author of eight books. He was an observer to the II Vatican Council and delegate to the World Council of Churches.

Dr. Cannon, who will speak at Emory's baccalaureate service on Sunday, will receive the honorary L. H. D. degree (Doctor of Humane Letters.)

REV. G. H. CALDWELL DIES

The Rev. Gilbert Haven Caldwell, Sr., of Greensboro, a member of the Western North Carolina United Methodist Conference, died May 29 in L. Richardson Hospital, Greensboro.

He served as dean, director of religious activities and teacher at Bennett College, Greensboro; Sam Houston College, Austin, Texas, and Claflin College, Orangeburg, S. C. He retired in 1961 and continued his ministry at St. Paul, Reidsville; Laughlin Memorial and Celia Phelps United Methodist churches in Greensboro until 1966.

Funeral services were held June 3

at St. Matthew's United Methodist Church, Greensboro.

Survivors are his widow, Mrs. Julia B. Caldwell; son, Gilbert H. Caldwell, Jr., of Boston, Mass.; daughters, Mrs. Phoebe C. Bell of Philadelphia, Pa., Mrs. Margaret C. Alexander of Kansas City, Mo., and Mrs. Shirley C. Sparkman of Chicago, Ill; sister, Mrs. Joyce C. McLendon of Raleigh.

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THE EXPULSION OF HAGAR

By CLETE PEACOCK

A family affair that began in the opulent, wind-drenched tents of an aging nomad on the sandy plains of Negeb became a moral dilemma that has fascinated artist and confounded theologians for centuries.

The affair, characteristically, began with a triangle: two women and a man. It wasn't, however, until two children were born in the triangle that the dilemma surfaced.

Distraught with the sometimes haughty conduct of wife number two and irritated with the boyish pranks of son number one, Sarah, wife of Abraham demanded: "... Cast out this bond-woman and her son; for the son

of this bond-woman shall not be heir with my son, even Isaac." (Genesis 21:10)

Abraham's marriage with the beautiful Sarah, who was both his half-sister and first wife, had endured the advances of two kings. To keep her love he was now being asked, or told, to send away Hagar his slave-wife and his first son, Ishmael.

Abraham agreed to the expulsion of Hagar and Ishmael only after God intervened in favor of Sarah. With assurance from God that all would be well with the boy and Hagar, Abraham sent them away. Despite the old man's first reluctance to send them away, he made very little provision for the final act: "And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, (putting it on her shoulder,) and the child, and sent her away; and she departed, and wandered in the wilderness of Beer-Sheba." Genesis 21:14

The drastic measure of expulsion, with or without proper provision, has been enough to make artists cry out, but the theologian is faced with an even more difficult problem: How could God acquiesce in an act of such manifest inhumanity?

Reaction to the dual dilemma has been theologically and artistically varied.

Initially theologians move to establish the long-range well-being of the two outcasts by pointing to the promise God made to Abraham "... the son of the bond-woman will I make a



Abraham sends Hagar and Ishmael into the desert, an engraving by Gustave Doré (1832-1883).



Morning Landscape: The Expulsion of Hagar by Claude Gellée Lorrain (1600-1682).

great nation, because he is thy seed". (Genesis 21:13)

Initially artists move to portray the scene at hand.

Gustave Doré (1832-1883) plunges directly into the act with his engraving of the expulsion. Symbolically he places Abraham in the middle. Hagar, with her back to Abraham faces the future with a weary uncertainty. Ishmael, his face buried in his mother's robes, backs away from his father hesitatingly. A very possessive looking Sarah sits at the entrance of a small tent clutching the infant Isaac. The tent, very obviously, is not the size a wealthy man like Abraham would have, and Doré has suggested that it may be an animal shelter by including two sheep. Doré's water bottle is large and well defined, but he does not state the bread. Unfortunately the time of day is not clearly enunciated. It could be early morning or late afternoon.

The Claude Lorrain (1600-1682) painting is certainly a morning scene. It is, in fact, only sub-titled, The Expulsion of Hagar. It is called Morning Landscape. Here the stark desert suggested by the Holy Scripture, and depicted so emphatically by Doré gives way to a beautiful Italian landscape. There is no tent here, but rather a palace.

Lorrain, better known as Claude in the art world, is said to have often employed other artists to contribute mythological or Old Testament figures to his palaces and landscapes. Whether painted by Lorrain or someone else, the figures seem almost secondary. Sarah, with only her head and shoulders peeping over the balcony rail at the top of the picture, is almost lost to sight.

Like Doré, Claude has presented the child as younger than the 13 plus mentioned in the Bible. However none of

the characters look their ages; except possibly Hagar. At the time of the expulsion Abraham was more than 100 years old and Sarah was more than 90.

One of the most action-packed Expulsions is that of an unknown artist or artists of the North Italian School (first half of the 17th century). Hagar is literally being pushed from the household. The boy's expression indicates an almost total lack of understanding and fails to evoke the sympathy expressed by Doré. Abraham seems vicious in the expulsion act, which is most unlikely. The painting is however believed to be a fragment of a much larger canvas and might be more meaningful if the whole were preserved. It might well be the painter was expressing his opinion of Abraham's act, although the act was no longer only the will of Sarah with the reluctant agreement of Abraham: It was the will of God.

Despite whatever theological defects the work has, it is very dramatic and beautifully modeled. The absence of a background helps to focus attention on the characters and their expressions.

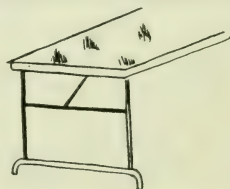
Other artists have picked the outcasts up in their exile to show the fulfillment of God's promise. They show an angel in attendance with the assurance that all is, after all, well with the mother and child.



The Expulsion of Hagar by an unknown artist or artists of the North Italian School (first half of the 17th century).

Theologians are in a difficult position to explain the whys of the expulsion. The outcome even is debated. To some, Ishmael became the father of the Arabs, to others he became the father of a nation called Hagarenes, or "mixed Arabs".

Ishmael did return. Exactly when we do not know, but when Abraham died at the age of 175 "...his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron . . .".



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MISSIONS BOARD REJECTS NBEDC FUNDS DEMAND

(Continued from page 5)

a willingness to examine other demands such as those for the massive fund-raising drive to transform "so-called Negro colleges into relevant black universities" and withdrawal of funds from Southern Africa.

Midway in the negotiations between the Board of Managers and the Economic Liberation Committee, a group composed primarily of both black and white Union Theological Seminary and Columbia University students, which had staged the occupation, dissolved itself and the black caucus or coalition was established. This group included members of the Black Economic Development Conference, the black task force of the Board of Missions, Black Methodists for Church Renewal, and the black members of the Economic Committee.

The Economic Liberation Committee had agreed that it would not push for two of its demands which did not directly concern the mission board. These were the transfer of the ownership of at least one of the existing United Methodist publishing house facilities to the NBEDC and provision of \$300,000,000 by the Council of Bishops for the conferences.

James Forman was present at the meeting and responded to questions at the briefing session which opened the meeting on Monday night, May 26. Among those who spoke in behalf of the Black Economic Development Conference were the Rev. Lucius Walker, director of IFCO, the Interreligious Foundation for Community Organization, which called the conference in Detroit out of which the Manifesto and the NBEDC grew, and black economist Dr. Robert Browne of Fairleigh Dickinson University.

In a short presentation, Dr. Browne

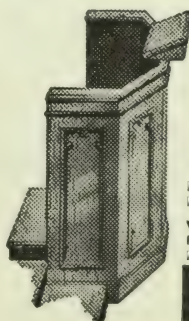
said, "Black control is important to blacks—not in an economic sense but in a psychological sense."

Scorning the idea of black capitalism as a mere "political slogan," Mr. Walker chided churchmen for their fear of the Black Manifesto. "It is a sad moment," he declared, "that in session after session, churchmen, when deliberating over the Black Manifesto, sit in fear and gloom. This is a moment of celebration, not of apprehension and tension."

Justifying the National Black Economic Development Conference, Mr. Forman said it is "an attempt to forge unity among the black community, including the black caucuses within the denominations." He warned that whites, including white church leaders can no longer "pick and choose their black leaders."

Speaking quietly throughout the long bargaining and committee sessions, Mr. Felder tried to reassure the executive committee. "We have not come here to intimidate," he said, "not with a demand—just an extension of the deep urgency we feel on the problem. Ultimately you are free and we are not. We want reconciliation more quickly than you previously thought necessary."

At another point he explained that reparations "is compensation for draining the black community. It's a dramatic symbol."



Page

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WOMEN'S NEWS

Western North Carolina Conference

MRS. JOHN C. WRIGHT

WESLEYAN SERVICE GUILD WEEKEND

Bishop H. Ellis Finger, Jr., of the Nashville, Tenn. Area will be the featured speaker at the annual meeting of the Wesleyan Service Guild of the Western North Carolina Conference to be held at Lake Junaluska on June 13 - 15.

The Guilders will innovate a new venture this year for they have arranged for all of the delegates to visit mission projects near the Lake on Saturday afternoon. Chartered buses will leave at 2 P. M. for the Cherokee Methodist Center at Cherokee, Brooks-Howell Home and Allen High School in Asheville.

Mrs. Carl M. Worthy of Charlotte, Guild chairman, has announced that the theme of the meeting will be "Confrontation-the World in Crisis; Mandate-Reconciliation."

Speakers for the Saturday morning session are Dr. Dorothy McConnell, former associate secretary of the Woman's Division, and Mrs. J. Boyd Tyrrell of New York, associate secretary of the Women's Division.

Special features of the program will include a concert by the students of the United Methodist Children's Choir Camp, with Mrs. Helen Hubbert Kemp directing, and a presentation, "A Hapening" by the young people of the Thomasville District.

In preparation for the meeting a

lakeside vesper service will be held at 4:30 P. M. on Friday. Mrs. Elizabeth Wentz, Mrs. Robert C. Ayers and Carl M. Worthy, Jr., will take part on the program.

Miss Mary Floyd of Pfeiffer College will direct the presentation of several short sketches illustrating crises that face today's world.

The Guilds of the two Winston-Salem districts will serve as hostesses.

BANNERS! BANNERS!

The district vice-presidents will cooperate with the vice-president of the Women's Society of Christian Service of the Western North Carolina Conference in making this a BANNER YEAR. Each of the district VPs is busy in assembling a collection of banners to be placed on display at the Annual Meeting in June.

Mrs. Fletcher Nelson has called this group her "Banner Committee" and arrangements are being made to change the arrangements of the banners each day in order to emphasize their messages. Every day a few banners from the display will be shown before the entire assemblage in the auditorium to augment the meaning of the theme of the meeting.

Mrs. Carrie M. Mayfield, VP of the Winston-Salem/Forsyth District Society, says, "As Christian women called of God to render unselfish service in His name, may we go forward to making the entertainment of our Conference the greatest, giving our president and every concerned woman our best



Bishop H. Ellis Finger of the Nashville Tenn., Area will be the featured speaker at the WSG Annual Meeting.



Mrs. J. Boyd Tyrrell of the staff of the Women's Division of the Board of Missions will address the group on "Mandate—Reconciliation—My Part."

cooperation In a world of strife and confusion, Christ must truly be seen in us, in our lives, certainly in our relationship with each other and in our work in His world."

SALISBURY DISTRICT MEETING

"Your Self-Image: an Inward, Outward Journey," was the theme of the annual meeting of the Salisbury District Women's Society held at Central United Methodist Church, Concord, on May 7.

Mrs. John DeMarcus, district vice-president, spoke on, "In Search of Identity," pointing out that many women live in a "tight little world." Mrs. W. Frank Redding, Jr., Conference president, in her message on, "Challenging Your Potential" said, "We must realize that the women's role is more that me, myself and I."

Rev. Russell Burson, Jr., pastor of Milford Hills United Methodist Church, Salisbury, discussed "A Man's View of the Women's Role." Mrs. Craig Heg-

ler, Jr. told of her recent trip to a United Nations Seminar.

Mrs. Ray Simpson, Jr., district president, presided over the meeting of 160 women. Others on the program were Mrs. Carolyn Honeycutt, Mrs. Paul Wiles, Joe Wise, the Rev. H. P. Myers, Jr. and the district officers.

—Mrs. Eddie Gouldman,
Dis. Ch. Pub. Rel.

THOMASVILLE DISTRICT MEETING

The women of the Thomasville District used a theme of "Behold I will do a new thing, now it shall spring forth." at their annual meeting held at First United Methodist Church, Lexington, on May 8. The whole session stressed involvement in world affairs and in community needs.

Mrs. Jack McClung, district vice-president, introduced her panel of "Think Tanks" to answer questions about where, when and why Chris-

tian people need to serve. The speakers included Rev. Marlin Shaeffer, First United Church of Christ; Father McLaughlin of the Holy Rosary Catholic Church, Mrs. Martha Thompson of the Home Economics Extension Service, and the Rev. Mitchell Faulkner, host pastor. After their challenging messages, buzz sessions were held.

Mrs. Paul Feezor, district president,

presided. Mrs. John Burke Leonard, hostess president, gave the welcome, and Mrs. Russell Marshall conducted the pledge service.

The benediction was an interpretation of "The Woman at the Well" presented by Mrs. Thomas Reid and Mrs. Feezor.

—Mrs. Eston Stokes
Dis. Ch. Pub. Rel.

WOMEN'S NEWS

North Carolina Conference

MRS. IVAN E. WELBORN

SPIRITUAL LIFE RETREAT

The Spiritual Life Retreat for the North Carolina Conference Women's Society of Christian Service will meet on June 11-12 at Louisburg College, Louisburg. The theme of the retreat will be "The Unshakables," with sub-themes of "Changes," "Choices," and "Channels."

Miss Elaine M. Gasser of the former Evangelical United Brethren Church, now serving with the Women's Division, will be the leader.

Rev. Wilbur I. Jackson, assistant pastor at Hay Street United Methodist Church, Fayetteville, will be guest soloist, and Miss Caroline Wright, public school music teacher for Perquimans County and organist at First United Methodist Church, Hertford, will be guest organist.

Schedule: June 11

10:00-12:00—Registration

12:15-1:15—Lunch

1:30-2:30—Registration

2:30-5:30—First Session

7:30-9:30—Second Session

June 12

9:00—12:00—Third Session

MISS ELAINE M. GASSER

Miss Elaine M. Gasser is assistant general secretary, Section of Program and Education for Christian Mission of the Women's Division. As assistant general secretary, she has general responsibility for such varied elements



MISS ELAINE M. GASSER



HONORED ON MOTHER'S DAY

Seven church members, all outstanding workers in both the church and the Women's Society of Christian Service, were honored at Semora United Methodist Church on Mother's Day. Six of the seven honorees are pictured above. Left to right are Mrs. Tom Barker, Mrs. E. E. Talley, Mrs. Glenn Hunt, Mrs. W. W. Connally, Mrs. W. Taylor Long and Mrs. Arthur Roberts. (Not pictured, Mrs. Marvin Jones.) Long-stemmed carnations and books of Mother's Day poetry were presented to each by Mrs. Jim Long. Semora Church is on the Milton Charge.

as spiritual growth, missionary education, program and leadership development, membership cultivation, evaluation reports and regular pages in response.

She is a native of Wisconsin, a graduate of North Central College and University of Wisconsin. She served for three years as educational missionary at Red Bird Mission in Kentucky, taught ten years in Sierra Leone, West Africa, and has served as secretary of Programs and Leadership in Women's Division of the former Evangelical United Brethren Church.

Mrs. R. L. Bame
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Christian Stewardship

As God's steward, what shall I render unto the Lord?

I will give him back the life I owe.

I will lay aside in store, for His work,
as God has prospered me.

I will bring an offering and come into
His courts.

I will worship the Lord in the beauty
of holiness.

I will show forth His kindness and I
will declare His steadfast love.

Stewardship is the Christian word which connotes both God's ownership of all life and the believer's willingness to spend time, talent, and treasure in the establishment of His kingdom on earth. The duty of the faithful steward involves the setting aside of a definite proportion of her income, and the expenditure of lesiure and energy, mind and heart, in the service of the Lord.

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The Church Lives by the Bible

Background Scripture: 2 Kings 22:3 through 23:25; Psalms 118:26-29; 130; Ephesians 3:7-10; Colossians 3:16; I Timothy 4:11-16.

We are now to have three lessons dealing with the significance of the Bible for faith. One cannot imagine either Judaism or Christianity without the Bible; hence we may be somewhat impatient with a discussion which, at first glance, seems hardly necessary. And yet we need to be reminded from time to time of the sources of our faith. In our last lesson which dealt with the unity of the Bible we saw how "The New is in the Old concealed; the Old is in the New revealed." The Bible has played such an important part in the shaping of our faith that, were all references to it removed, we should have quite a different faith from the one we have.

Millar Burrows wrote a small book entitled "Bible Religion" (Abingdon Press, 35 cents) in which he traces the various levels of development of faith in the Bible itself. It traces, for example, the growth of the view of God from the earliest accounts of Hebrew literature to the New Testament. For a much more extensive discussion of this one should consult Dr. Fosdick's book, "A Guide to Understanding the Bible." Both Burrows and Fosdick believe it is possible to see in the Bible a progressive revelation of God, and also of other great doctrines which make up Christian theology. Though modern scholarship has questioned some of their conclusions, these books

still remain helpful.

Looking now at our Scripture references, we note first an excerpt from a letter of an experienced pastor to a young man just beginning his ministry (see I Timothy 4:11-16). Among other things he is urged to "give attendance to reading." (King James Version). This text has been used to encourage young pastors to "keep up with the times" by the reading of many books. However, other versions bring out the meaning of the text as the necessity of reading the Scriptures aloud in the services. This was the only way most of the early congregations could hear them, since few people could afford copies; moreover, many were unable to read. Even today, when copies of the Bible can be obtained easily there are many who never read it; their only contact with it being those times when they hear it read from the pulpit, or take part in the responsive reading of portions of it. This may be a reason for including in our worship services a large amount of Scripture. John Wesley, in working out his services for morning and evening prayer, made them thoroughly Biblical. It is unfortunate that most Methodists have never heard of nor participated in these beautiful and helpful worship services. A revival of their use would do much to bring back a general knowledge of some of the greatest of Scriptural writings.

We have already mentioned the fact that the preaching of the apostles was rich in the exposition of Scripture. In the reference to Ephesians 3:7-10 the

point is made that the church is to be the instrument through which the world is to come into a knowledge of God's purpose as revealed in Scripture, but supremely in Christ. One recalls that it was Martin Luther who said: "The Bible is the cradle of Christ."

The memory verse for this lesson is Colossians 3:16. The New English Bible renders it thus: "Let the message of Christ dwell among you in all richness. Instruct and admonish each other with the utmost wisdom. Sing thankfully in your hearts to God, with psalms and hymns and spiritual songs." There is much in this verse to ponder. For example, what is the difference between admonishing (which means "to warn", "to reprove mildly" or "to caution") and admonishing each other "with much wisdom?" We have all

heard the prayer of the child which runs like this: "O God, make all the bad people good; and make all the good people nice." Evidently some good people had not used much wisdom in correcting that child! We all know that many of us have been too eager to admonish—sometimes without much wisdom!

One further suggestion is evident in this verse, and that is that the Christian faith should be a joyful faith. Was it not Wesley who said: "A sour religion is the devil's religion"? The gospel of the redeeming love of God is something to sing about. One of America's great orchestra conductors used to interrupt his rehearsals frequently with the shout to the players: "Make it sing!" Maybe that is what we need to do in our communication of the truth of the Gospel.

IN MEMORIAM

MRS. LUCIUS J. BALLARD

Recent announcement of the death of Mrs. Lucius J. Ballard, on April 28, 1969, at her home in Waynesville, N. C., brought sadness to the hearts of a host of dear friends. She was the wife of Rev. Lucius J. Ballard, a prominent member of the South Georgia Annual Conference of The Methodist Church, who died in 1940.

She was born August 19, 1877, near Dawson, Georgia, the daughter of Mr. and Mrs. William Washington Lee. She was a graduate of Andrew College, Cuthbert, Georgia. Reared in a Christian home, she became a devout Christian in childhood, and spent her entire life worshipping and serving God, a loyal member of The Methodist Church.

After the death of her husband she moved to Lake Junaluska, N. C., in 1946, where she resided until she moved to Waynesville a few years ago. She was an active member of The Waynesville First United Methodist Church at the time of her death. Funeral services at this church were held April 29, 1969, conducted by her minister, the Rev. Robert J. Ralls. Interment was at Westview Cemetery, Atlanta, Georgia, conducted by Bishop Costen J. Harrell.

Blessed by good health, Mrs. Ballard at-

tained the ripe age of 92. However, the most significant fact of her life was not its length but its excellence, as all those who knew her would agree.

Being the product of a Christian home, she in turn helped to build and maintain one of her own, in which were reared two lovely daughters and an upright son, who are held in highest esteem.

Mrs. Ballard loved life and was alert to what was going on about her to the very last day of her life. She was all set for a lengthy motor trip the day she died.

Kindness, gentleness, sincerity, friendliness and love for everybody were characteristics deeply imbedded in her nature. She was a benediction to others.

Mrs. Ballard, in her gentle way of life, left her mark in each pastorate of her husband. A member for twenty-six years of Druid Hills Methodist Church in Atlanta, and interested in that church's building program, her concern was demonstrated by a generous gift toward the purchase of a lot for the new church. This same interest was shown in her concern for the Organ Fund for a new organ for her church in Waynesville. In lieu of flowers, friends were asked to give toward this fund.

Surviving are two daughters, Misses Ray and Louise, Waynesville, N. C., and a son, Lee, Augusta, Georgia; three grandchildren, and five great-grandchildren.

A friend,
Leland Moore

Among Our Colleges

THREE COLLEGES HAVE JOINT SUMMER SCHOOL

Registration for the first joint summer school of Bennett, Greensboro and Guilford Colleges will be held at Greensboro College and the adjacent downtown campus of Guilford College on Monday. Classes will begin Tuesday.

The joint summer school, sponsored by the Greensboro Tri-College Consortium, is considered a logical extension of the cooperation between the three colleges in their academic programs. During the 1968-69 academic year, the colleges began sharing library resources, guest lectures and specialized faculty members. The summer sessions will be taught by members of the regular faculties of the colleges.

BREVARD ELIMINATES SATURDAY CLASSES

A change in class scheduling which eliminates all Saturday classes has been announced by Brevard College officials.

Under the present system, students

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attended the majority of their classes on alternate days. Under the new plan, Dean Grady H. Whicker stated that students will receive the same number of hours of instruction per week. In addition, a comprehensive program of weekend activities for students will be initiated with the beginning of the new class schedule in the fall.

WESLEYAN ALUMNI ELECT NEW OFFICERS

J. Ward Page of Fayetteville was elected president of the N. C. Wesleyan College Alumni Association at the Annual Meeting held on the Rocky Mount campus on May 24.

Other officers elected were Michael Glass of Rocky Mount, president-elect; Gaines E. Hopkins, Jr., of Durham, vice-president; Charles Hayes of Rocky Mount, treasurer. Bill Garlow of Rocky Mount was re-elected secretary.

New directors elected for a three-year term were W. B. Williams and Albert Boone of Rocky Mount, and Vann Massey of Norfolk, Va.

Dr. Thomas A. Collins, Wesleyan president, announced action of the Board of Trustees whereby the Alumni Association president will be invited to attend trustee meetings and have privilege of the floor.

HP COLLEGE ELECTS ALUMNI OFFICERS

Robert B. Rankin, a partner in the insurance firm of Haywood and Rankin, High Point, has been elected by ballot as president of the High Point College Alumni Association.

Other members of the Executive Committee are James F. Brewer,



NEW SCHOLARSHIP AT LOUISBURG

Mr. and Mrs. John O. Gunn of Yanceyville were honored guests at the Louisburg College Alumni Banquet May 17, where it was announced that a scholarship in honor of Mrs. Gunn was being established by her husband. The Annie Newman Gunn Scholarship will be funded by a principal sum of \$10,000 and will yield \$500 yearly. Mrs. Gunn is an alumna of Louisburg College.

Thomasville, vice president; Toni Rochelle Vaughn, Greensboro, secretary, and Richard P. Budd, Winston-Salem, treasurer.

Members-at-large who will serve three-year rotating terms are Joseph W. Holmes, Burlington; James H. Hight, Henderson, Dell Conrad Johnson, Winston-Salem; David L. Wagoner, High Point; John Czarnecki, Thomasville, and Michael B. Fleming, Greensboro.

PFEIFFER SCHOLARSHIP TO HONOR DR. GROSS

The establishment of a scholarship at Pfeiffer College in honor of Dr. John O. Gross, who has served the college as its acting president during the 1968-69 year, has been announced.

The scholarship is under the joint sponsorship of the college's faculty and the Student Government Association.

tion. Gifts for the funds should be directed to Wallace Martin, college business manager.

Dr. Gross served as head of the Board of Higher Education of The United Methodist Church, Nashville, for more than 25 years.

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THE CHILDREN'S PAGE

MRS. CATHARINE VICK

Dear Girls and Boys:

Have you ever heard someone say, "I'd like to, but I just can't find the time"? What we do with our time is very important.

During World War II, every automobile in the United States was decorated with a small sticker in the lower right-hand corner of the windshield. On the front was a large white "A," "B," or "C"—which indicated the class of travel allowed in the days of gasoline rationing and great scarcity. But on the inside of all the stickers were the same simple words: "IS THIS TRIP REALLY NECESSARY?"

This is a good motto for all Christians today. Are all of our activities really necessary? Are we putting first things first? Are we saving time for the really important things we **should** do? You are starting on your vacation and you can make it a time in which you can grow or you can merely pass the hours away doing things that are not of much value. Remember, God has given you hours and you can never reclaim one after it is past. Use your vacation time wisely, don't waste it. Talk with your parents about the things you might do that will help you make the best use of your time this summer.

Aunt Cay

A WISE JUDGE

The Hebrew people left Egypt and returned to the land of Canaan. When they arrived in Canaan, they were not a nation but a group of small tribes. Arguments often arose among the people. Someone had to settle their differences and so the custom of having judges over each tribe grew up. The judges were the leaders of the people. They settled disputes among themselves and governed the people. In times of trouble they led the men into battle against the threatening enemies.

After three hundred years the tribes ceased wandering about. They settled down in homes and became farmers. These people noticed that the people around them were united and governed by kings. They began to say to one another, "Why can't we have a king, too?" So they went to a wise judge, Samuel, and said, "We want a king." They usually took their problems to Samuel for they felt that he lived close to God.

Samuel had as a small boy come to live with Eli, the priest, who took care of the ark in which the Ten Commandments were kept. Samuel had helped Eli and had cared for the lamp that always burned before the ark. When Eli died, Samuel became their priest, leading them in their worship

of God. The people felt that Samuel always gave them wise advice.

But when the people came to Samuel and asked him to find them a king, Samuel was sad. He was afraid that if the people had a king as a ruler they would be like the other kingdoms, forgetting that God was the one God of their nation. But the people still insisted on having a king. Samuel prayed to God about it and then set out to look for a king. Saul, a young man from the tribe of Kish, was chosen king.

Two stories were told about how Saul was made king. One story says that Saul was looking for some of his father's animals that had become lost and went to Samuel for help. Samuel recognized in Saul some qualities that would make him a good leader and anointed him king. The other story says that Samuel called all the people together to chose a king and they chose Saul.

Saul did not make a good king. He was a military leader. For many years the people had been troubled by the Philistines. They had captured the ark and taken it back to their land. It was the loss of the ark that had caused Eli's death. Saul's first act as king was to summon the whole nation to arms against the Philistines. Samuel wanted Israel's enemies defeated.

Samuel felt that Saul should try to learn what God would have him do, but Saul felt that he only needed to carry out certain rituals. He lacked self-discipline. He was able to save the people from their enemies but he did not make a good ruler.

It grieved Samuel that Saul did not make a good king. He was very sad when he had to tell Saul that God had rejected him as king. Samuel set out to find a new king. God helped him realize that it is what is in a

man's heart that makes him a good king rather than his outward appearance.



THANKS

Blue sky, colored flowers,
Green leaves on every tree,
I'm so very thankful
God gave me eyes to see.

People speaking to me,
Birds singing loud and clear,
I'm so very thankful
God gave ears to hear.

Crayons, paints and scissors,
There're many things to choose.
I'm so very thankful
God gave hands to use.

More than all the good things
That come from God above,
I'm so very thankful
He taught me how to love.



SHIFT THE ACCENT

Find a word that fits both definitions
by shifting the accent.

1. A barren tract of land; to abandon
2. Waste material; decline an invitation
3. Period of time; very small
4. A gift; to offer or introduce



RIDDLES

What is a bull called when it's sleeping?

A bulldozer

What is bought by the yard but worn by the foot?

A rug



ANSWERS FOR LAST WEEK:

Rat; tea; ant; tie; ear; raw; wig; gun;
net; tot; two; oar.

CAROLINA BRIEFS

¶ Dr. Wilson O. Weldon, editor of the **Upper Room**, will preach at First United Methodist Church, Waynesville, on June 8.

¶ The Rev. and Mrs. R. A. McLean and daughter Patsy were honored by the congregation of Asbury United Methodist Church, Washington, May 25 with an picnic dinner in the fellowship hall of the church. Mr. McLean is completing four years of work at Asbury Church.

¶ Dr. Daniel M. Schores, director of field education for the Duke University Divinity School, has been named a delegate from the United Methodist Church to a World Council of Churches' consultation on "Leisure-Tourism" to be held this fall, Sept. 27 through Oct. 5 in Tutzing, Germany.

¶ Dr. Robert E. Cushman, dean of the Divinity School of Duke University, has been named as the conference preacher for the sessions of the West Virginia Annual Conference. Dr. Cushman will speak three times during the meetings of the Annual Conference, June 11-15, at Buckhannon.

QUOTAS LIFTED

As of June 1, all quotas have been lifted on the sessions at Camp Tekoa and the Senior High Activities at Lake Junaluska. There are still openings in most sessions at Camp Tekoa and in both weeks at Junaluska. Any number of applications from a church will be accepted as long as there are places open in the session the delegate desires to attend.

¶ Two hundred and sixty friends of Mr. C. A. Dillon, Sr., gathered in the Fellowship Hall of Edenton Street United Methodist Church, Raleigh on May 9 to pay honor to him on the occasion of his retirement after forty years of service as superintendent of the Sunday School. His family presented a portrait of Mr. Dillon to the church.

¶ Miss Martha Henderson, who was recently approved by the United Methodist Committee for Overseas Relief to work with Vietnam Christian Service, was consecrated in special services in her hometown church, Immanuel Baptist Church in Greenville, on May 25. The Rev. Willis R. Stevens, Greenville District superintendent, and other Methodist ministers took part in the service, along with Baptist ministers. Miss Henderson has served as a registered nurse in San Francisco for the past several months. She graduated from Duke University School of Nursing in 1968 and worked for a short period at the Duke University Medical Center. VCS is an inter-church effort to resettle and rehabilitate refugees from the Vietnam War.

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SILER CITY, N. C.

High Point College

Given \$100,000 Grant

High Point College has received an endowment grant of \$100,000 which will be used to establish an unrestricted Chair of Learning at the Methodist affiliated institution.

Dr. Wendell M. Patton, college president, announced that Jefferson Standard Life Insurance Co. and Pilot Life Insurance Co., both of Greensboro have contributed toward the endowment. Proceeds from the interest on the endowment will be used to supplement the salary of a professor during a scholastic year.

The honored position, open both to faculty and visiting lecturers, will be known as the Jefferson-Pilot Chair of Learning.

Dr. Patton noted that the establishment of the Chair, in that the grant is not restricted to one particular department, is an unusual procedure and one that will afford the college much more latitude in the field of learning.

The \$100,000 will be contributed to the college over a four-year period and is a gift toward the second phase of the Golden Decade drive now underway. Goal for the second phase is \$1 million.

MORE ABOUT THE BLACK MANIFESTO

(Continued from page 7)

sort make of us extremists of another sort. This would simply be to compound the agony of our problems. Even worst, it would involve us in a denial of our discipleship to a Christ who steadfastly refused to be diverted from His true course, either to the left or to the right.

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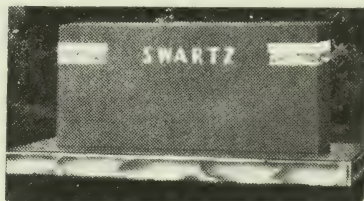
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The Minister and His Work

by Dermont Reid

FORTUNATELY, the average church member is keenly aware of the minister and his work and his worries in the community. For the most part, the minister is a beloved and respected member of the community in which he is called to serve.

In our Methodist church, the minister is "sent" to a church by "appointment" by the bishop of the area. This is a part of the ordination process of Methodism. The minister commits himself to the Methodist conference and pledges before God that he will serve where he is sent. On the other hand, the conference commits itself to the minister by pledging that he will not be left without appointment. The commitment by both minister and conference is made in good faith and, generally, it is, in my opinion, the best arrangement by which pulpits are supplied.

The minister, whoever he is, is appointed "pastor in charge" of the local church. This means he is the leader of the local congregation. He is not "hired" by the church. He is a member of every board, every committee, and every commission of the local church. No major decision should be made without his knowledge. He should be informed in advance of

every meeting of any committee within the church. A careful observance of this law of the church will eliminate many misunderstandings and will avoid tension between the pastor and the committees.

Another important factor in the minister's work is his training. In the Methodist church, it virtually impossible for any man to be ordained to the clergy without four years of college training plus three years of graduate work in an accredited seminary. All this simply means that the minister is **trained** for his job. His academic training and his years of experience qualify him to be received as the most knowledgeable person within the congregation concerning the work of the church. He does not need to be told how to conduct a funeral, carry out a wedding service, or baptize an infant. He will be interested in carrying out your wishes in any or all of these services, but the content of the service must be left to his discretion. The time of any service—wedding, funeral, baptism, should **never** be set until the minister has been consulted.

While ministers differ in their gifts and graces, almost without exception they are honest, hardworking, sincere men who want, more than anything else, to serve God and man in the most effective way possible with all their abilities.

From the Newsletter of First United Methodist Church, Henderson. The Rev. Mr. Reid is pastor of First Church.



NORTH CAROLINA
christian
advocate

Vol. 114 Greensboro, N. C., June 12, 1969 No. 24

WHERE IT IS

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OUR COVER

The two presiding bishops of the United Methodist Church in North Carolina — Bishop Earl G. Hunt, Jr., left, and Bishop William R. Cannon, right - talk together at the North Carolina Annual Conference, which met June 3-6 in Chapel Hill. Bishop Hunt addressed the 1,100 delegates to the Conference on Tuesday evening. Bishop Cannon presided over the sessions of the N. C. Conference, and preached the Memorial Sermon on Tuesday afternoon. The Western North Carolina Conference, over which Bishop Hunt presided, met at Lake Junaluska, June 4-8.

Since both annual conferences met last week, the Advocate is carrying the list of appointments made at each in this week's issue. The issue of June 19 will include additional news and pictorial coverage of the conferences.

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christian advocate

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CALENDAR OF COMING EVENTS

LAKE JUNALUSKA ASSEMBLY

- June 16-20: Senior Citizens' Conference
- June 23-29: Glenn Draper Youth Choral Workshop
- July 3- 6: Southeastern Choir Festival
- July 4- 6: 8th Annual Ushers' Conference
- July 9-12: Southeastern Conference on Social Concerns
- July 10-16: Koinonia Prayer Service
- July 14-18: Ecumenical Theological Refresher Course
- July 17-20: Southeastern Conference on Family Ministry
- July 21-25: Regional Workshop in New Church Development
- July 21-27: Southeastern Missionary Conference
- July 21-27: Youth and Missions Conference
- July 25-27: Weekend Conference for Local Church Commissions on Missions
- July 27-31: Southeastern Ministers' Conference
- July 31-Aug 3: Southeastern Laymen's Conference
- Aug. 3-15: Leadership and Laboratory Schools
- Aug. 7- 9: Conference of Annual Conf. Boards of Health and Welfare Ministries
- Aug. 7-10: Southwide Lawyers' and Doctors' Conference
- Aug. 8- 9: Junaluska Assembly of Trustees Meeting
- Aug. 9-10: Junaluska Associates Weekend
- Aug. 11-15: Town and Country Conference
- Aug. 15-17: Church School Administrators' Conference
- Aug. 15-17: Conference for Professional Workers in Christian Education
- Aug. 15-17: Conference for Chairmen of Local Commissions on Membership and Evangelism
- Aug. 17-22: Candler Camp Meeting
- Aug. 17-22: Conference on Evangelism
- Aug. 18-22: Church Business Managers' Conference
- Aug. 27-31: Junaluska Prayer and Bible Study Conference

WESTERN NORTH CAROLINA CONFERENCE

- June 10-12: Women's Society of Christian Service Annual Meeting, Lake Junaluska
- June 13-15: Wesleyan Service Guild Annual Meeting, Lake Junaluska
- June 13-15: Young Adult Assembly, Lake Junaluska
- June 16-21: Senior High Kaleidoscope
- June 23-28: Senior High Search
- July 7- 9: Quadrennial Bible Study Training Conference

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June 12, 1969 3

EDITORIALS

OUR EPISCOPAL LEADERSHIP

United Methodists of North Carolina are extremely fortunate in the caliber of leadership represented in our two bishops. Both Bishop Earl G. Hunt, Jr. and Bishop William R. Cannon bring to the office an unusual combination of talents and attainments.

We have no intention to run down a check-list of achievements, but we would like to point up several obvious facts about these two outstanding United Methodist Church leaders. Their theological perspective is thoroughly grounded in biblical foundations. They possess a keen sense of the historical; yet at the same time, they are vigorous and understanding participants in the yeasty ferment of these times.

Both of our bishops demonstrate an even-handed interest in all major concerns of the Church. They are authentic leaders in that they are out front showing the way, but not so far out front as to be out of sight of their followers.

Being men of learning, they also have that common touch which keeps them in close communication with people of all types and classes. With wide experience in the fields of administration and of education they are both eloquent and evangelical as preachers.

We do not intend to imply that they have attained unto perfection—or that there are not numbers of their ordained brethren, sitting as armchair quarterbacks, who could not call a better set of signals! But we will string along with these two!

All of us owe them an incalculable debt of gratitude. We believe that United Methodists of our state will join the *North Carolina Christian Advocate* in expressing to them our deep sense of appreciation, our warm love, and the assurances of our continuing loyalty.

But why not go a step further? As the new conference year begins, why not sit down and write a personal letter to your bishop? Why not tell him of your warm regards? That you are standing behind him? That he has your prayers—if he does? You might even pick a crow with him, if you have one.

Whatever else he is, your bishop is thoroughly human. He needs the same sort of sustenance for body, mind and soul that is necessary for anyone else. High on the list among these is the love and loyalty of you preachers and laymen.

Reconciliation and the Fund

It is becoming apparent that some United Methodists in North Carolina are less than enthusiastic about the Fund for Reconciliation. Opposition seems to stem from two sources: i.e. from those who couldn't care less about reconciliation; and from those who take a dim view of the fund-raising aspect of the program. Some probably dissent on both counts.

This situation—where it does exist—should give us serious concern. Th

need for reconciliation in our schismatic world is critical. Our nation is sick with division and strife. Methodists who remain unconcerned about this condition are neither the sons and daughters of John Wesley nor are they the harbingers of a happy future.

We need to return to the concepts of a Methodism which believed and taught that genuine Christians will love one another and God. The fruits of such a love will be reconciliation. The General Conference of 1968, in calling for an emphasis upon reconciliation, and in setting up the financial means to help further it, was acting, we believe, in the best traditions of our church.

It should be obvious to all of us, that great ideas and ideals, such as "reconciliation", cannot be instrumented without financial undergirding. Therefore, our failure to respond monetarily really becomes a vote against the reconciliation idea.

We realize, of course, that many consecrated Christians who earnestly want reconciliation are not convinced that this is the right way to bring it about. We would, however, urge upon such that they give larger consideration to the united voice of the vast majority. Perhaps God is speaking and leading the United Methodists through this program much more so than they imagine. At very least, why not give the program a full chance to achieve what it seeks to accomplish? Would this not be better than to strangle this new born endeavor before it really begins to live?

Everyone of us, and every congregation in our midst, should find innumerable individual ways to promote understanding and reconciliation. Such expressions of Christian concern, however, should not be a substitute for the church's larger, united efforts. Let's

give the Fund for Reconciliation every chance to succeed.

A Word to Pastors Who Are Moving

Almost all of our pastors are now receiving the *North Carolina Christian Advocate* not in their personal names but as "pastor" of the charge they serve. Since all pastors receive complimentary subscriptions, this plan saves us from having to make new plates when ministers move.

However, confusion results when some pastors who are moving instruct their postmaster to forward *all* of their mail. If the *Advocate* is coming to them (to the old address) as "pastor," then the postmaster should not forward these copies. They should be delivered to the new man who has moved in as pastor.

It would be helpful if all ministers who are moving would explain this to the proper postal authority when they arrange for the forwarding of other mail. Where a minister is moving into a special appointment of some sort or is retiring he should by all means convey this information to us, including his new address.

We are aware of the fact that at "moving time" there is increased possibility that the *Advocate* may not reach its destination. Your attention to the above will help minimize this possibility. If anything does go wrong, let us know immediately and we will do everything possible to rectify the situation.

Incidentally, we have printed extra copies of this issue of the *Advocate*, which carries the lists of appointments for both annual conferences. These may be secured at a cost of 10 cents apiece plus postage.

Appointments — N. C. Conference — 1969-70

(Note—Changes in appointments from 1968-69 are indicated by *italic*.)

BURLINGTON DISTRICT

District Superintendent, E. B. Fisher

Belmont—Charles Hutchinson

Bethel—E. H. Houser

Bonlee—J. M. Short

Burlington: Davis Street—R.E.L. Moser

Associate—Donald Gum

Faith—George W. Johnson

Front Street—M. W. Lawrence

Associate—W. G. Sharpe, IV

Minister of Education—Fred Falls, Jr.

Grace—Wayne G. Wegwart

St. Paul—W. R. Crowder

Webb Avenue—Trinity—Gayle Alexander

West Burlington—Randall Baker

Burlington Circuit—James G. Allred, Jr.

Bynum—Bobby Smith

Cedar Grove—John Rutland, Jr.

Chestnut Ridge—J. P. Clodfelter

Cobb Circuit—C. P. Pearce

Efand—Robert S. Leeds

Fairview—J. C. Shore

Friendship—George A. Davis

Graham—Christ Church-Cedar Cliff—W. L. Wolfe

First—Christian White

Grove Chapel—J.M. Leatherwood

Haw River—H. L. Rogers

Hebron—W. H. Gattis

Hightower—Robert Kerr

Leasburg-Salem—W. A. Wentz, Jr.

Lebanon—P. F. Newton

Mebane—W. S. Potter

Merritt's—Ebenezer—Jay Fast

Hills—Clarence Garner

Moncure—P. H. Hager

Mount Herman—W. R. Johnson

Mount Pleasant—Richard Fife

New Hope—Purley—Howard A. Elam

Piney Grove-Hickory Grove—J. D. Mitchell

Pittsboro: First—C. W. Barbee

Pittsboro Circuit—B. H. Lamb

Rock Creek—Lloyd McClelland

Saint Lukes—J. K. Young

Salem-Chapel—Carson Wiggins

Saxaphaw—J. V. Bone

Shiloh—S. J. Starnes

Siler City: First—J. K. Bostick

West End—R. L. Wallace

Silk Hope—H. T. Pickett

Sweepsonville—R. W. Pritchard

Walnut Grove—R. D. Sheridan

Whitney Cross—J. D. Bailey

Yanceyville—A. B. Falls, Jr.

Chaplain, United States Army, James L. Bryan

Chaplain, United States Air Force, K. E. Beane

Chaplain, United States Air Force, Floyd M. Patterson

Professor, Duke University Divinity School, Harmon L. Smith

Professor, Perkins School of Theology, J. L. Allen

Staff, Division of Curriculum Resources, General Board of

Education, Frank Wier

Youth Director, The Institute of Communicative Arts,

Robert H. Gibbons, Jr.,

Student, Emory University, C. S. Arnold (P), Merritt's-Ebenezer

CC

Student, Duke University, Melvin Dowdy

Retired: A. P. Brantley, J. H. Lanning, W. L. Maness,

J. F. Minnis, P. F. Newton, S. J. Starnes, J. D. Stott.

DURHAM DISTRICT

District Superintendent, C. D. Barclift

Allensville-Trinity—Russell F. Knowles

Andrews-Soapstone—Larry L. Kimel

Bahama—J. Donald Phillips

Banks-Grove Hill—M. L. Barber

Bethesda—William L. Barbee

Brooksdale-Brookland—James R. Oliver

Butner—Ralph E. Foulkes

Carrboro—Nathan H. Byrd

Chapel Hill: Aldersgate—W. W. Sherman, Jr.

Amity—H. L. Tenney

Orange—John S. Paschal

University—H. Langill Watson

Associate—W. Stanley Smith, Jr.

Concord-Oak Grove—J. B. Speight

Creedmoor—Charles H. Lancaster

Durham: Aldersgate—James B. Godwin

Asbury—Carlos P. Womack

Asbury Temple—To Be Supplied

Bethany—R. L. Fleming

Branson—Wade Hawkins

Calvary—Robert L. Nicks

Carr—Lawrence J. Bridges

Duke's Chapel—Ben H. Wilson, III

Duke Memorial—Warren P. Petteway

Epsworth—C. Alison Simonton

Glendale Heights—W. E. Tisdale

Associate—E. D. Williams

Lakewood—C. F. Hirsch

Maybrook-Massey—Kenyon B. Wheeler

McMannen—Vassar W. Jones

St. John—Thomas W. Cramer

St. Paul—W. A. Tew

Trinity—W. K. Quick

Wellons Village—H. D. Watson

Ellis Chapel—Roger V. Elliott

Eno—W. F. Gerhardt

Fletcher's Chapel—H. L. McLaurin

Granville Circuit—E. C. Crawford

Granville-Vance—Theodore V. Carter

Hillsborough—H. N. Ward, Jr.

Lea's Chapel-Warren Grove—T. G. Holtsclaw

Mt. Sylvan—Douglas L. Byrd

Mt. Tabor-Riverview—D. K. Doyal

Mt. Tirzah-Helena—W. D. Mullen

Mt. Zion—W. R. Heston, Jr.

New Sharon—F. J. Duplissey

Oxford—Vernon C. Tyson

Oxford Circuit—M. R. Gardner

Palmers Grove—Billy F. Seate

Parkwood—S. G. Dodson, Jr.

Pleasant Green—H. A. Maddry, Jr.

Rougemont—E. R. Clegg

Roxboro: Ca-Vel—William I. Hughes

Grace—W. V. Taylor

Longhurst—Kenneth McArthur

Long Memorial—J. T. Maides, Jr.

Stem-Bullock—J. A. McClung

Union Grove—To Be Supplied

Administrator, The Methodist Retirement Homes, Inc., J. F.

Coble

Administrative Assistant, The Methodist Retirement Homes, Inc.,

H. B. Johnson

Associate Professor of Religion, Duke University, Barney L.

Jones

Associate Registrar, Duke University, Clark R. Cahow

Chaplain Intern, St. Elizabeth Hospital, Washington, D. C.,

Kenneth B. Frazier

Chaplain, United States Air Force, B. C. Black

Chaplain, United States Army, Robert G. Harris, Jr.

Chaplain, United States Army, Robert H. Love

Chaplain, Veterans Administration, W. K. Barrs

Chaplain, Veterans Administration, John R. Blue

Chaplain, Westminster College, W. K. Anderson

Dean, Duke University Divinity School, R. E. Cushman

Director, Peace Education Program, American Friends Service

Committee, Southeastern Region, William M. Jeffries

Director, The Upper Room Library and Museum, Brooks B. Little

Director, Wesley Foundation, University of North Carolina at

Chapel Hill, R. L. Johnson

Guidance Counselor, Highland School, Avon Park, Fla., Paul C.

Gentry

Missionary to Japan, Justin G. Haruyama

President, Scarritt College, D. D. Holt

Professor and Associate Dean of Students, Duke University
 Divinity School, O. K. Ingram
 Professor, Drew University Theological School, Russell E. Richey
 (P)
 Professor, Duke University, D. G. Bradley
 Professor, Duke University, R. T. Osborn
 Professor, Duke University Divinity School, J. J. Rudin, II
 Professor, Louisburg College, Sidney E. Stafford
 Professor, Methodist College, Eldon C. Woodcock
 Professor, Wilmington College, Gerald H. Shinn
 Professor, Alfred University, Alfred, N. Y., Joel M. Savell
 Sabbatical Leave, Walton N. Bass
 Special Education Teacher, State Department of Correction,
 Polk Youth Center, Raleigh, W. L. Freeman
 Staff, Division of Curriculum Resources, General Board of Edu-
 cation, H. D. Minor
 Staff Psychiatrist, North Carolina Alcoholic Rehabilitation Cen-
 ter, Butner, Norman A. Desrosiers
 Superintendent, Oxford Masonic Orphanage, A. D. L. Gray
 Supernumerary, James W. Lineberger, Jr.
 Student, Duke University Divinity School, J. C. Weatherly, Jr.
 (P) St. John CC
 Student, Ohio University Graduate School, J. C. Alexander, Jr.
 Student, Ohio University Graduate School, Daniel Ross Chandler
 Student, University of North Carolina at Chapel Hill Graduate
 School, Paul F. Fendt
 Student, University of Oklahoma, Royce Paul Jones (P) McMan-
 nen CC
 Student, University of Texas at Austin Graduate School, John E.
 Reed
 Student, Wesley Theological School, J. W. Hobbs (P), Mt.
 Tabor-Riverview CC
Retired: M. R. Chambers, D. A. Clarke, E. R. Clegg, E. C.
 Crawford, D. E. Earnhardt, P. H. Fields, R. N. Fitts,
 Ira A. Friend, L. M. Hall, J. C. Harmon, M. L. Husted,
 W. G. Lowe, F. R. Lowry, W. V. McRae, J. Herbert
 Miller, Sr., H. E. Myers, D. M. Sharpe, B. B. Slaughter,
 H. E. Spence, H. Freo Surratt, R. D. Wellons, A. M.
 Williams, J. D. Young.

ELIZABETH CITY DISTRICT

District Superintendent, Henry G. Ruark
 Ahoskie—Kimsey King
 Aulander—V. N. Moore
 Chowan—D. L. Middleton, Jr.
 Columbia: Wesley Memorial—B. F. Potter, Jr.
 Columbia Circuit—L. L. Sanderlin
 Creswell—H. M. Hunnings
 Currituck—E. E. Whitley
 Edenton—E. L. Earnhardt
 Elizabeth City: City Road—C. B. Hutcherson
 First—G. R. McKenzie, Jr.
 Riverside—L. A. Green
 Gatesville—H. L. Harrell
 Harrellsville—H. W. Lee
 Hatteras—Murrell K. Glover
 Hertford—C. J. Andrews
 Kinnakeet—O. L. Matthias
 Kitty Hawk—H. M. Wilkinson
 Mackeys-Pleasant Grove—C. C. Smith
 Manteo—H. B. Lewis
 Moyock—A. L. Wesley, Jr.
 Murfreesboro—C. C. Capps
 New Hope-Woodland—J. M. Saunders
 Newland-Grace—C. G. Nickens, Jr.
 North Gates—Evander Parnell
 Ocracoke—C. H. Beale
 Pasquotank—Neil E. Smith
 Perkins—J. T. Ledford
 Perquimans—R. M. Pinner
 Pilmoor Memorial—R. M. Smithson, Jr.
 Plymouth—J. C. Chaffin
 Roper—D. E. Earnhardt
 South Camden—C. B. Cheezem
 South Mills—S. L. Wood
 Stumpy Point-Manns Harbor.
 East Lake—W. J. Evans
 Union-Newbegun—John C. Raiser
 Wanchese—L. V. Wesley
 Windsor—J. C. Staton
 Chaplain, Duke University Hospital, P. W. Aitken
 Chaplain, United States Army, A. N. Gore, Jr.
 Probation Officer, Yorktown, Va., James B. Eskridge
Retired: E. E. Edmond, E. R. Meekins, P. M. Porter

FAYETTEVILLE DISTRICT

District Superintendent—Graham S. Eubank
 Angier—A. W. Winstead
 Bethesda—C. D. Brown
 Coats-Pleasant Plains—Robert Flynn
 Collins—D. F. Lowry
 Cotton—E. D. Martin
 Cumberland—L. G. Royall
 Dunn: Divine Street—S. J. Boone
 Erwin—S. S. Moore
 Fairmont: Mt. Pleasant—Leroy Horsley
 Fairmont-Trinity—Ralph I. Epps
 Fayetteville: Arrian Lake-Trinity—M. W. Maness
 Asbury—W. O. Connor
 Calvary—J. H. Parrish
 Camp Ground—R. D. Ricks, Jr.
 Christ—P. W. Boone
 Culbreth Memorial—R. M. Pouk
 Gardners—J. M. Hunter
 Haymount—W. J. Neese
 Associate—B. C. Rouse
 Hay Street—W. H. Kirby
 Associate—W. I. Jackson, Jr.
 John Wesley—S. T. Gillespie
 Johnson Memorial—James R. Lancaster
 Lyon Memorial—L. P. Plyler
 Person Street—C. F. Grill
 St. Andrews—A. M. Cameron
 St. Matthews—B. M. Carden
 Salem—N. B. Hill, Jr.
 Victory—C. H. Carpenter
 Wesley Heights—W. E. Eason
 Hope Mills—C. Clyde Tucker
 Kipling-Cokesbury—S. H. Brown
 Leslie—J. B. Hurley
 Lillington—C. V. Bryant
 Linden: Parker's Grove—B. D. Critcher
 Lumberton: Asbury-Pineview—Robert Warren
 Chestnut Street—J. H. Bailey
 Mt. Olive-New Zion—W. F. Elliott
 Lumberton Circuit—R. V. Mabe
 Marners—H. D. Draper, Jr.
 Marvin—Robert D. Bryant
 Maxton: St. George—Oscar M. Graham
 St. Paul—H. D. Stanley
 Olivet—W. L. Dawson
 Parkton—Walter E. Smith
 Pembroke: Calvary-Buie—H. W. Burnside
 First—H. A. Bizzell
 Philadelphus-Fairview—Jakie Locklear
 Pleasant Grove—Harvey Lowry
 Prospect—S. F. Cummings
 Raeford: First—R. C. Mooney, Jr.
 Hoke—B. O. Barbour
 Red Springs: Rhyme Memorial—To be Supplied
 Trinity—R. S. Harrison
 Red Springs Circuit—John F. McEachin
 Rowland: Bolton—J. W. Gamble
 Sandy Plains—R. L. Mangum
 St. Pauls—B. F. Meacham
 Spring Hill—A. G. Tyson
 Spring Lake—A. C. Edens, Jr.
 Stedman—R. E. Thompson
 Tabor—Woodrow Wells
 Union Parish—Ira A. Friend
 Walls Chapel-Mt. Zion—Jayno O. Smith
 Chaplain, United States Air Force, Gilbert Beeson, Jr.
 Chaplain, Veterans Hospital, Columbia, S. C., Miles Murphy, Jr.
 Conference Evangelist, H. Sidney Huggins, III
 Deaconess, Director of Christian Education, Raeford: First, Eth-
 elynde Ballance
 Dean, Methodist College, Samuel J. Womack, Jr.
 Dean of Men, Methodist College, Arnold Pope
 Director, Church Extension, Pembroke Area, D. F. Lowry
 Director, Public Relations, Methodist College, W. P. Lowdermilk
 Professor, Columbia College, George P. Chandler
 Professor, Greensboro College, Walter P. Weaver
 Professor, Methodist College, L. P. Plyler
 Professor, Wichita University, Harold L. Stauffer
 Professor, Louisiana State University, Donald K. Hanks
 Student, North Carolina State University, H. H. Hodgins, Jr.
Retired: B. D. Critcher, W. L. Dawson, B. T. Hurley, J. B. Hurley,
 A. C. Lee, P. O. Lee, D. F. Lowry, John F. McEachin,
 J. H. Parrish, J. R. Regan, W. N. Vaughn.

GOLDSBORO DISTRICT

District Superintendent—A. F. Fisher

Benson—P. H. Layfield, Jr.
 Beston-Bethel—Jere A. Rouse
 Bethel-Rones—J. W. Hicks, Jr.
 Brogden-Falling Creek—C. P. Mason
 Browning-Smith—H. M. Owens, Jr.
 Clayton—R. H. Stark
 Clinton: First—J. E. Garlington
 Grace—W. C. Teachey
 Clinton Circuit—C. Freeman Heath
 Coharie Mission—H. G. Ridgaught
 Eureka-Yelverton—G. R. Massey
 Faison—J. M. Roberts
 Four Oaks—P. D. Midgett, III
 Fremont—E. C. Shoaf
 Garris Chapel—C. McGee Creech
 Goldsboro: Airboro—William H. Farmer
 Daniels Memorial—H. G. Quigley
 Elm Street—C. D. Hicks, Jr.
 New Hope—R. A. McLean
 Pine Forest—Leonard Mayo
 Providence—Milton T. Mann
 St. John—E. Maxwell McNair
 St. Luke—R. T. Commander
 St. Paul—B. L. Davidson
 Associate—J. S. McMillan, Jr.

Salem—D. M. Tyson
 Goshen-Keener—C. R. Hollowell
 Hopewell-Mt. Moriah—F. W. Fortescue
 Jerusalem—T. C. West, Jr.
 Kenansville-Woodland—W. T. Clarke
 Kenly-Buckhorn—H. F. Crawley
 Micro-Fellowship—J. L. Wilson
 Mt. Carmel-Saulston—J. H. Bryant
 Mt. Olive—J. G. White, Jr.
 Newton Grove—W. S. Burns
 Pikeville-Jefferson—L. R. Aills
 Pine Level—Richard F. Lewis
 Princeton—R. F. Bundy
 Roseboro—K. B. Sexton
 Salemburg—Leon Brock
 Selma: Edgerton Memorial—F. I. Lloyd, Jr.
 Seven Springs—R. C. Hill
 Smithfield: Asbury-Brietz—H. T. Ferguson
 Centenary—F. O. Fitzgerald, Jr.
 Whitley Memorial—Frederick Dillon
 South River—J. G. Lupton
 Turkey—H. D. Coker
 Warsaw—C. E. Owens
 Wayne Circuit—Leon Lewis, Jr.
 Wesley-Black's Chapel—N. P. Edens
 Chaplain, Methodist Home for Children, J. M. Waggoner
 Chaplain, United States Air Force, J. P. Rickards
 Chaplain, United States Army, C. L. Cherry
 Chaplain, United States Army, Tracey A. Maness
 Conference Evangelist, Tommy Tyson
 Deaconess, Church and Community Worker, Salemburg Area,
 Bernice Ballance
 Director, Leadership Education, General Board of Education,
 M. E. Cunningham
 Disability Leave, R. E. Walston
 Missionary to Brazil, George C. Megill
 Missionary to Southeast Asia, C. H. Dunn
 Professor, Atlantic Christian College, E. G. Purcell, Jr.
 Supernumerary: C. Ray West.
 Retired: D. W. Charlton, N. P. Edens, C. F. Heath.

GREENVILLE DISTRICT

District Superintendent—W. R. Stevens

Aurora—John W. Yount
 Ayden—W. W. Bishop
 Bath—J. E. Ellis
 Belhaven: Trinity—F. G. Peterson
 Bethel—R. F. McKee
 Farmville—J. L. Hunter
 Greenville: Holy Trinity—J. A. Starnes
 Jarvis Memorial—J. V. Early
 Associate—T. E. Loftis
 Associate—A. E. Brown
 St. James—D. J. Reid
 Associate—David L. Hilton
 Associate—L. A. Watts
 Grifton—W. M. Ellis
 Grimesland—David E. Lupton

Hobgood—Bennie J. Tripp
 Hookerton-Rainbow—J. L. Hood
 Institute—A. S. Lancaster
 Jamesville—G. D. Miller
 Kinston: Queen Street—H. F. Leatherman

Associate—J. E. Sutton
 St. Mark-Lane's Chapel—J. L. Hobbs
 Westminster—E. R. Porter
 Kinston Circuit—Earl F. Matoy
 LaGrange—John T. Smith
 Mattamuskeet—H. L. Martin
 Maury-Mt. Herman—D. T. Goodwin
 Noble's Chapel—D. R. Woodworth
 Pink Hill—D. R. McKay
 Robersonville—A. L. Reynolds
 Salem—T. H. House
 Snow Hill: Calvary—J. C. Loy
 Stantonburg—L. R. Sparow
 Stokes—D. C. Boone
 Swan Quarter—J. J. Grimes
 Washington: Asbury—Everette E. Bryan
 First—Kelly J. Wilson, Jr.
 Washington Circuit—Jerry T. Smith
 Wesley Memorial—K. W. Taylor
 Williamston—J. C. Brown
 Woodington-Webb—J. D. Long
 Professor, Central College, C. E. Hix, Jr.
 Staff, Alcoholic Rehabilitation Center, Greenville, J. H. Waldrop,
 Jr.
 Disability Leave: H. B. Harrell
 Retired: D. C. Boone, A. E. Brown, H. F. Pollock,
 I. S. Richmond, L. A. Watts.

NEW BERN DISTRICT

District Superintendent—C. H. Mercer
 Asbury—R. F. Randalls
 Atlantic—C. K. Wright
 Beaufort: Ann Street—J. H. Miller, Jr.
 Beech Grove—C. T. Wilson
 Belgrade-Tabernacle—E. H. Overman
 Bridgeton—J. G. Olive
 Core Creek—Homer F. Yearick
 Dover—P. C. Yelverton
 Harkers Island—R. M. Hill
 Harlowe-Oak Grove—E. F. Seymour
 Havelock: Cherry Point—J. C. Parker
 First—W. S. Davenport
 Hubert—M. S. Ampsacher
 Jacksonville: Northwoods—Brooks Patten
 St. Paul-Verona—J. A. Tingle
 Trinity—P. C. Browning
 Marshallberg—D. C. Wise
 Maysville—T. M. Faggart
 Midway-Bethlehem—D. L. Gould
 Morehead City: First—A. P. Hill, Jr.
 Associate—W. L. Bumgardner
 Franklin Memorial—L. C. Swink
 St. Peters—R. C. Hamilton
 New Bern: Centenary—T. J. Barrett
 Associate—J. J. Williams

Garber—W. D. Sabiston
 Riverside—H. W. Pearce
 Trinity—E. J. Bedsworth
 Newport: St. James—I. E. Cook
 Oriental—George C. Campbell
 Pollocksville—J. T. Fisher
 Richlands—H. S. Garris
 Richlands Circuit—Orville Leonard
 Riverdale—E. P. Armstrong
 Salter Path—F. L. Reynolds
 Sea Level—H. H. Cash
 Shady Grove—R. M. Gradeless
 Sneads Ferry: Carroll Chapel—C. H. Brigman
 Stonewall—H. C. Davis
 Associate—H. D. Elliott
 Straits-North River—R. D. Shinkle
 Swansboro—W. S. Hopkins, Jr.
 Trenton—P. E. Oldaker
 Vanceboro—J. G. Snypes
 Vanceboro Circuit—B. R. McCullen
 Williston-Smyrna—D. W. Griffin
 Chaplain, Boylan-Haven-Mather Academy, S. C., J. L. Peterson,
 Jr.
 Chaplain, Veterans' Administration Hospital, Waco, Texas, J. O.
 Jernigan

Conference Evangelist, H. B. Jones
 Director, Technical Assistance, New York University Graduate
 School of Social Work, J. P. Mansfield
 Professor, Scarritt College, James H. Warren
Retired: H. H. Cash, Z. V. Cowan, R. G. Dawson, D. L. Fouts, L.
 F. Harris, L. A. Lewis.

RALEIGH DISTRICT

District Superintendent—Leon Russell

Apex—W. W. Neuman
Bethlehem-Shady Grove—J. H. Coile
Cary: First—W. M. Howard, Jr.
 White Plains—C. E. Shaw
Ebenezer—J. W. Hamilton
Franklin—Walker Pettyjohn
Franklinton—J. E. Richardson
Fuquay-Varina—G. W. Crutchfield
Garner: First—R. F. Moore
 Associate—Thomas S. Yow, III
St. Andrews—A. E. Thompson, Jr.
Gillburg—S. E. Stafford
Henderson: City Road—H. D. Scott
 First—J. L. Joyce
 White Memorial—A. H. Payne
Hollands—W. N. Fulford
Holly Springs—J. E. Heathcock
Jerusalem-Zion—W. C. Lewis
Kittrell-Plank Chapel—G. E. Allen, Jr.
Knightdale—R. B. Pate
Louisburg—Norwood L. Jones
Louisburg Circuit—R. L. Etherton
Macon—R. L. Ogburn
Middleburg—Hershel Wiygul
Mt. Zion—R. W. Morgan
Norlina—J. S. Epperson

Raleigh: Benson Memorial—W. S. Teague
Cokesbury—T. R. McKay
Edenton Street—T. M. Vick, Jr.
 Associate—John K. Ormond, Jr.
Fairmont—J. M. Cline
Hayes Barton—J. W. Page
 Minister of Education—J. R. Gibson
Highland—J. A. Auman
Jenkins Memorial—R. R. Blankenhorn
Layden Memorial—J. T. Miller, Jr.
Longview—F. Odell Walker
Macedonia—R. L. Baldrige
Millbrook—Paul G. Bunn
Pleasant Grove—C. R. Johnson
St. James—Amos H. Stone
St. Marks—J. Malloy Owen, III
Trinity—John R. Poe
Wesley Memorial—R. H. Hodge
Westover—K. L. Braswell
Wilson Temple—J. H. McCallum
Wynnewood Park—F. T. Mahla
Rehobeth-Harris Chapel—A. M. Hall, Jr.
Tabernacle—H. N. Lovelace
Trinity (Franklin County)—W. D. Clodfelter
Union Chapel—E. O. Murray
Vance—John E. Williams
Wake Forest-Youngsville—I. J. Wall, Jr.
Warren—Leroy Watkins
Warrenton: Wesley Memorial—L. T. Wilson
Wendell—R. N. Knight
Zebulon—R. S. Brodie
 Administrative Assistant To Cabinet—J. H. McCallum
 Chaplain Intern, Georgia Baptist Hospital, Atlanta, Ga., C. Earl
 Davis, Henderson: First CC
 Chaplain Resident, University of Virginia Hospital, Charlottesville,
 T. J. Collier
 Chaplain, United States Army, Franklin D. Daniels
 Chaplain, United States Air Force, C. C. Caudill
 Chaplain, United States Military Academy, A. J. Wilson, III
 Coordinator of Religious Affairs, North Carolina State University,
 Oscar B. Wooldridge
 Crusade Director, Department of Field Service, Division of Na-
 tional Missions, F. D. Hedden
 Conference Evangelist, Robert J. Rudd
 Director of Admissions, Methodist College, Neil H. Thompson
 Director of Children's Work, Conference Board of Education,
 R. Keith Glover
 Director of Development, New College, R. A. Lewis
 Director, Gifts and Wills, Methodist Foundation, Inc., O. L. Hath-
 away
 Director, Program Council, N. W. Grant

Director, Youth Work, Conference Board of Education, F. Belton
 Joyner, Jr.
 Executive Director, Conference Board of Education, C. P. Morris
 Executive Director, Conference Board of Evangelism, H. M. Mc-
 Lamb
 Executive Director, Conference Board of Missions, L. C. Vereen
 Missionary to Austria, Rudolph Benesh
 Missionary to Brazil, J. W. Garrison
 President, Louisburg College, C. W. Robbins
 Professor, Dartmouth College, Robbin J. Scroggs
 Professor, Greensboro College, W. G. Brogan
 Professor, Lea College, Gunter F. Sommer
 Professor, Louisburg College, David E. Daniel
 Professor, Louisburg College, C. Wade Coston
 Professor, Louisburg College, W. N. McDonald
 Professor, Louisburg College, E. R. Stott
 Professor, Louisburg College, Robert Versteeg
 Professor, Scarritt College, J. I. Warren, Jr.
 Rehabilitation Counselor, North Carolina State Commission of
 Blind, J. M. Benfield
 Superintendent, Damascus Home, Snow Camp, Robert M. Drew
 Superintendent, Methodist Home for Children, J. W. Lineberger,
 Sr.
 Student, North Carolina State University, J. Conrad Glass, Jr.
 Student, Oxford University, England, Paul M. Parvis, Hayes Bar-
 ton CC
 Student, University of North Carolina, Chapel Hill, D. C. Nagel
 Student, University of North Carolina, Chapel Hill, T. A. Danek
 Youth Minister, Garden City Community Church, Long Island,
 T. J. Byrum, Jr., Fairmont CC
Retired: G. W. Blount, L. C. Brothers, R. H. Caudill, E. C. Dur-
 ham, H. L. Harris, H. C. Jones, J. O. Long, B. O. Merritt,
 C. Nelson Moore, A. S. Parker, H. P. Powell, L. A. Tilley,
 W. C. Wilson.

ROCKY MOUNT DISTRICT

District Superintendent—Paul Carruth
Bailey—Dan E. Meadows
Bethesda—Harvey L. Davis
Calvary—Clarence R. Breedin
Conway—L. A. Dillman
Elm City—James F. Thompson
Enfield—R. Leon Crossno
Evansdale-Black Creek—J. W. Scott
Gaston—Bobby R. Whitfield
Halifax—William D. Moore
Hawkins-Tabor—Etheridge M. Rhiner
Hornes—C. I. Umstead
Littleton—John C. Andrews
Lucama-Sims—Hugh Westbrook
Middlesex—W. Edward Privette
Milwaukee—W. E. Herbert
Mount Pleasant—Wade A. Mullikin
Mount Zion—James R. Hailey
Nash—Vance C. Way
Nashville—R. H. Jordan
Northampton—W. Everette Jackson
Pinetops—E. H. Measamer
Red Oak-Yorks—Dennis A. Dagenhart
Rich Square—George Blanchard
Roanoke Circuit—W. Hoyt Cheek
Roanoke Rapids: First—M. D. Tyson
 Rosemary—L. P. Jackson
 Rocky Mount: *Clark Street*—O. S. Williams
 Englewood—R. W. Ponder
 First—J. Paul Edwards
 Minister of Education—Francis C. Bradshaw
 Marvin-Temperance Hall—L. C. Thompson
 St. Paul—P. W. Evans
 Sandy Cross—William C. Spencer
 Scotland Neck—E. M. Thompson, Jr.
 Seaboard—Daniel D. Bowman
 Smith—Carson S. Tyson
 Spring Church—Carysburg—P. L. Leeland
 Spring Hope—Brian G. Gentle
 Tarboro: St. James—R. L. Bame
 Weldon—J. B. Parvin
 West Halifax—J. E. Morrison
 Whitakers-Battleboro—M. O. Stephenson
 Wilson: *First*—Charles S. Hubbard
 Associate—J. Thomas Smith
 West Nash—L. E. Lugar
 Winstead—J. D. Aycock
 Woodland—C. N. Burgess
 Chaplain and Professor of Religion, North Carolina Wesleyan
 College, James R. Hailey
 Chaplain, Veterans Administration, John S. Pearsall

Dean, North Carolina Wesleyan College, Jack W. Moore
 Executive Secretary, Methodist Ministers' Credit Union, C. M. Mitchell
 President, North Carolina Wesleyan College, Thomas A. Collins
 Professor, North Carolina Wesleyan College, H. L. Bond
 Professor, Florida State University, J. T. Greene
 Professor, Randolph Macon College, Eugene T. Long
 Sabbatical Leave—R. W. Johnson
Retired: H. R. Ashmore, Buell E. Bingham, Harvey L. Davis, Theodore R. Jenkins, C. T. Rogers, Sr.

SANFORD DISTRICT

District Superintendent—Vergil E. Queen

Aberdeen—R. L. Jerome
Biscoe—W. A. Crow
Broadway—W. D. Wise
Caledonia—Frank Parham
Candor—M. W. Warren
Carthage—H. A. Phillips, Jr.
Center—Michael Hale
Cool Springs—James F. Sawyer
Cordova—R. H. Lewis
Ellerbe—W. F. Meacham
Glendon—G. E. Hawkins
Goldston—John G. Cottingham
Hamlet: Fellowship—J. H. White
First—J. Kern Ormond
St. Peters-Philadelphia—J. H. Shiver
Hoffman: Fletchers Chapel—Elwood J. Jones
Laurel Hill—W. Jack Martin
Laurinburg: Central—J. H. Kinkle
First—K. R. Wheeler
St. Luke—W. M. Wells, Jr.
Laurinburg Circuit—Samuel L. Townsend
Lovejoy-Macedonia—W. A. Ruth
Mt. Gilead—S. D. McMillan, Jr.
Norman—E. C. Lancaster
Pekin—William B. Farmer
Pinebluff—W. T. Greene
Pleasant Hill—L. C. Bissette
Poplar Springs-Trinity—J. E. Wood
Robbins—C. H. Mewborn
Robderel—D. D. Traynham
Rockingham: East—O. W. Watson
First—T. B. Hough
Associate—G. L. Edge
Glenwood—D. M. Lewis
Pee Dee—W. C. Feltman
St. Paul-Trinity—M. R. Miller
West Rockingham—L. A. Phillips
St. John-Gibson—J. D. Jones
Sandhills—L. H. Dodson
Sanford: Jonesboro—J. E. Sponenberg
Steele Street—C. S. Boggs
Sanford Circuit—Leroy Spells
Smyrna—J. F. Casey
Snead's Grove-Tabernacle—H. M. Chrismon
Southern Pines—H. S. Winberry
Springs Chapel—J. W. Davis
Star—G. L. Kinley
Troy—A. D. Byrd, Jr.
Troy Circuit—J. P. Pegg
Vass—C. W. Wooten
West End—H. H. Cameron
Missionary to Polish People in America, Konstanty Najder
Professor, St. Andrews College, Laurinburg, J. Rodney Fulcher

Professor, Florida Presbyterian College, Theodore J. Solomon
 Staff, Pastoral Institute Clinic, Washington, D. C., Glenn L. Warren

Student, Boston University School of Theology, J. H. Crum
 Student, Candler School of Theology, Emory University, Robert S. Pullman
 Student, Candler School of Theology, Emory University, M. W. Warren (P). Candor CC
Retired: W. C. Ball, John Cline, W. A. Crow, L. C. Larkin, Ralph H. Lewis, McDonald McLamb, Edgar M. McLeod, J. P. Pegg, L. W. Ross, J. A. Russell, I. J. Strawbridge, A. L. Thompson, C. E. Vale, R. L. Vickery.

WILMINGTON DISTRICT

District Superintendent—Clyde G. McCarver

Bethel-Lebanon—C. F. Eakin
Bladen—W. R. King
Bolivia—J. C. Dunn
Bolton—Douglas Lewis
Burgaw—Travis W. Owen
Carolina Beach—G. Paul Phillips
Carver's Creek—J. J. Juren
Chadbourn-Evergreen—Allen Richardson
Clarkton—W. F. Chasteen, Sr.
Dublin—V. A. Lewis
Elizabethtown—Fred Davis
Fair Bluff-Cerro Gordo—Bruce Taylor
Garland—W. B. Gregory
Hallsboro—D. A. Weaver
Harrells—J. K. Horne, Jr.
Lake Waccamaw—C. H. Tyson
Magnolia—Raymond Hall
Ocean View—J. S. Huggins
Old Dock—Edward Batchelor
Pireway-Bethesda—George Kelly
Riegelwood—Virgil Huffman
Rocky Point—C. E. Price
Rose Hill—C. E. Sparks
Scott's Hill—James R. Hines
Shallotte: Camp—Frank Salmon
Shallotte Circuit—Tracie Varnum
Southport—Paul B. Scott, Jr.
Tabor City—David Moe
Town Creek—J. A. Williams
Wallace—F. R. Randolph
Wesley's Chapel—H. N. Ward
Whiteville—T. J. Whitehead
Whiteville Circuit—C. L. Warren
Wilmington: Devon Park—D. G. Davis
Epworth—Bruce Garner
Fifth Avenue—George Ports
Grace—W. A. Seawell
Associate—W. E. Barber
Oleander-Pine Valley—A. J. Morris
St. John—Benton Hill
Sunset Park—M. L. DeHart
Trinity—E. F. Smith
Wesley Memorial—W. B. Cotton
Wrightsboro—C. B. Hicks
Wrightsville Beach—G. Waylon Cooke
Chaplain, United States Army, J. W. Griffis, Jr.
Chaplain, United States Army, W. B. Starnes
Staff, Division of World Missions, Linwood E. Blackburn
Student, North Carolina State University, Thomas O. Fulcher
Retired: J. M. Carroll, L. D. Hayman, C. M. Kelly, B. F. Musser
 D. A. Petty, E. R. Shuller.

Appointments—W. N. C. Conference—1969-70

(Note—Changes in appointments from 1968-69 are indicated by *italic*.)

ALBEMARLE DISTRICT

District Superintendent—J. Elwood Carroll
 Albemarle: Central—W. T. Medlin, Jr.
 Minister of Education—J. H. Thomas III (P)
 First Street—C. Marvin Boggs
 Main Street—Oscar L. Easter
 Parkway-Pine Grove—J. W. Belk (L)
 Tabernacle—Thurston St. Clair (P)
 Albemarle Circuit—James R. Faggart
 Ansonville—Cleveland S. Duke, Jr. (L)
 Badin—C. W. Randolph
 Bethany—Curtis L. Sides
 Bethel-Palestine—F. R. Loflin (A)
 Bethlehem—L. Lewis VunCannon
 Camp Ground—Hayward Morrison (L)
 Friendship—John T. Gantt (A)
 Hebron—James A. Thompson (RS)
 Indian Trail-Stallings—Mark F. Wimmer
 Lilesville—T. A. Plyler, Jr. (P)
 Marshville—Giles O. Bowman
 Mineral Springs—Earl A. Cook, Jr. (L)
 Monroe: Benton Heights-Midway—Foy L. Brooks (L)
 Central—Jacob B. Golden
 Memorial-Sutton Park—W. R. Doser
 Morven—L. C. Harris (A)
 New Hope-Trinity—Hugh D. Sims (L)
 New Hope-Bethel—Jimmie C. Furr (L)
 New London-Bethesda—R. G. Tuttle III (P)
 Norwood: First—J. P. Hornbuckle, Jr.
 Norwood-Oakboro—Forrest E. Church (L)
 Peachland—W. F. Heffner
 Polkton—Don Heafner (P)
 Prospect—J. G. Allred
 Richfield-New Mt. Tabor—E. L. Biggers (L)
 Rolling Hills-Grace-Bethel—Robert L. Poindexter, Jr. (A)
 Salem—A. B. Weaver (L)
 Stanfield—L. C. Morton (L)
 Unionville—Edgar F. Kale (A)
 Wade—F. R. Davis
 Wadesboro—Ernest D. Page
 Waxhaw—F. W. Dowd Bangle
 Weddington—Ernest U. Stephens
 Wesley Chapel—J. F. Weekley
 Wingate—George E. Thompson
 William G. Benfield, Professor Christian Education, Center College, Albemarle, Central CC
 Mary Betha, Deaconess, Assistant Dean of Students and Associate Professor of Religion, Greensboro College, Wesley Chapel CC
 E. D. C. Brewer, Professor, Candler School of Theology, Ansonville CC
 Susan Carmichael, Deaconess, Assistant Professor of Christian Education, Pfeiffer College, Wesley Chapel CC
 William H. Faggart, Chaplain, Pfeiffer College, Wesley Chapel CC
 Mary Floyd, Deaconess, Professor of Religion, Pfeiffer College, Wesley Chapel CC
 Thor Hall, Professor, Duke Divinity School, Ansonville CC
 N. A. Huffman, Professor, Williamette University, Waxhaw CC
 C. M. Maness, Jr., Chaplain, U. S. Army, Bethany CC
 B. C. Russell, Director of Library, Pfeiffer College, New London-Bethesda CC
 J. Lem Stokes II, Director Methodist Quadrennial Program, Wesley Chapel CC
 Sterling D. Whitley, Professor, American University, Wesley Chapel CC
 James G. Allred, Jr., Duke Divinity School, Prospect CC
 Charles B. Stevens III, Candler School of Theology, Richfield-New Mt. Tabor CC
 Retired: E. W. Mills, Paul W. Townsend, I. L. Sharpe, Fred H. Shinn

ASHEVILLE DISTRICT

District Superintendent—W. Harold Groce
 Acton—Mike R. Howard
 Asheville: Abernethy—John H. Christy, Jr.
 Asbury Memorial—Edgar C. Price
 Berry Temple-Wilson's Chapel—James T. Jones

Bethesda—Warner B. Milner
 Biltmore—R. Paschal Waugh
 Central—Herman Nicholson
 Associate—Ronald A. Koonts
 Elkwood—John H. Nelson (P)
 Emma-Green Memorial—J. Holt Madison
 Groce—Bill A. Haire
 Haywood Street—J. B. McLarty
 Oakley—Robert E. Boggan, Jr.
 Riverview—Enoch G. Ball, Jr. (L)
 St. Paul's—James E. Rink
 Trinity—J. W. Braxton
 Associate—Dwight E. Whitlock, Jr.
 Avery's Creek—Harry Russell Sellers, Jr.
 Bald Creek—Furman J. Rogers (A)
 Balfour-Moore's Grove—Furman Wright
 Barnardsville—E. O. Peeler (RS)
 Bethany-Tweeds—E. O. Queen (L)
 Bethel—Tom M. Mason (A)
 Black Mountain—J. M. G. Warner
 Brevard: First—Brunson Wallace
 St. Timothy—Joseph M. Reeves
 Burnsville—W. Ralph Jacks
 East Flat Rock—E. C. Johnston, Jr.
 Edneyville—Mrs. C. G. Norton (L)
 Etowah-Cummings Memorial—James B. Thomas
 Fairview-Sharon-Nesbitt's Chapel—Robert M. Harris (P)
 Fanning's Chapel—A. Jack Waldrep
 Fletcher—Harlan A. Creech III
 Francis Asbury—Terry L. Hammill
 Grace-Dix Creek—H. W. Brittain
 Hendersonville: First—J. Carland Winkler
 Associate—W. Douglas Shepherd
 Hot Springs—Finley M. Orr (L)
 Laurel Hill-Brown's View—John E. Jones (L)
 Leicester-Bell—Bennie Walters (A)
 Marshall—W. Claude Clark (RS)
 Mars Hill—James B. Long, Jr.
 Mills River—Paul Cassell
 Montmorenci—Norman H. Pusey
 Newdale—Fred Atwater (L)
 Oak Hill—R. Gilmer Waggoner
 Oteen-Azales—Paul Davenport
 Piney Mountain-Davis Chapel
 Fisgah—Kenneth Eller
 Pleasant Hill—Charles D. Mehaffey (RS)
 Rosman—Henry M. King (P)
 Salem—Leslie F. Ditchfield
 Sandy—E. H. Goode (A)
 Sardis-Reeves Chapel—Mark Q. Tuttle (RS)
 Skyland—Henry Flowers
 Snow Hill—Budd Ellington, Jr.
 Swannanoa-Tabernacle—Donald C. Davis
 Weaverville—D. Bryce Parker
 Weaverville Circuit—To be Supplied
 Nelson F. Adams, Professor, Brevard College, Brevard CC
 Beatrice R. Burgess, Deaconess, Dean of Women, Brevard College, Brevard CC
 J. A. Burrus, Chaplain, VA Center, Francis Asbury CC
 Robert A. Davis, President, Brevard College, Brevard CC
 Wannamaker Hardin, Jr., Business Manager, Brevard College, Brevard CC
 Bertha Engle, Deaconess, Brooks-Howell Home, Groce CC
 Ralph E. James, Jr., Professor, N. C. Wesleyan College, Central CC
 Luther Lawing, Professor, Brevard College, Brevard CC
 L. B. Laye, Chaplain, W.N.C. Sanatorium, Black Mountain CC
 N. V. McGlamery, Director Wesley Foundation, N. C. State University, Etowah CC
 Margaret McLaughlin, Deaconess, Brooks-Howell Home, Abernethy CC
 Reva McNabb, Director, Brooks-Howell Home, Abernethy CC
 Louis Miles, Professor, Brevard College, Brevard CC
 Worthley Moorman, Deaconess, Brooks-Howell Home, Asbury CC
 Carol Ann Miller O'Hanlon, Minister of Education, Farmingdale United Methodist Church, Farmingdale, N. Y., Reeves Chapel CC
 M. S. Richey, Professor, Duke Divinity School, Central CC
 C. E. Roy, Professor, Brevard College, Brevard CC

G. M. Schreyer, Professor, Pfeiffer College, Fletcher CC
 Royce E. Smith, Chaplain, Apple Creek Street Hospital, St. Timothy CC (Apple Creek, Ohio)
 D. L. Swain, Missionary to Japan, Central CC
 Carolyn Sweers, Deaconess, Allen School, Berry Temple CC
 Mrs. Julia P. Titus, Leaconess, Leave of Absence, St. Pauls CC
 Donald W. Turman, Board of Missions, World Division, Hot Springs CC
 A. Jack Waldrep, Director of Lord's Acre Plan, Fanning's Chapel CC
 Ruth Walther, Deaconess, Superintendent Allen High School, Berry Temple CC
 H. Grady Whicker, Dean, Brevard College, Brevard CC
 Robert A. Foster, Columbia Seminary, Decatur, Ga., Skyland CC
 Herbert Malcolm Gamble, Jr., Garrett Theological Seminary, Trinity CC
 Durwood Hoffer, Garrett Theological Seminary, Mars Hill CC
 Charles Porter Teague, Emory University, Trinity CC
 Phillip Waugh, Duke Divinity School, Biltmore CC
Retired: W. F. Beadle, E. H. Blackard, W. C. Clark, J. H. Green, C. V. Hall, J. E. B. Hauser, R. T. Houts, Sr., E. M. Hoyle, Jr., W. F. Keeler, W. A. Kerr, Jr., Vero Masters, Fred W. Paschal, E. O. Peeler, W. H. Pless, O. L. Robinson, J. N. Snow, L. C. Stevens, A. Wade Thompson, Mark Q. Tuttle, R. Dwight Ware, R. L. Young.
Retired Supply: E. C. Gover.

CHARLOTTE DISTRICT

District Superintendent—Harlan L. Creech, Jr.
 Asbury-Huntersville—V. A. Morton
 Blair Road—H. E. Blackmon (L)
 Charlotte: Aldersgate—Fred A. Carlisle, Jr.
 Belmont Park—John S. Jordan
 Big Springs—N. L. Oliver
 Calvary—J. Leo Pittard
 Central Avenue—George H. Needham
 Chadwick—Kelley R. Jones
 Christ—E. R. Freeman
 Cokesbury—B. E. Bass
 Cole Memorial—William C. Sides
 Commonwealth—Ray F. Swink
 Dilworth—Thomas B. Stockton
 Associate—W. B. Ellison
 Associate—Wesley Strong
 Duncan Memorial—James J. Boles
 Epworth Lane—Jasper Boyd (L)
 Faith—To be Supplied
 First—H. Eugene Peacock
 Associate—J. J. Miller
 Minister of Education—William Cole
 Grace—M. V. Thumm
 Hawthorne Lane—J. Alton Fitzgerald
 Associate—John Ferree
 Hickory Grove—R. J. Crowder
 Associate—C. C. Leverage (RS)
 Hidden Valley—Richard A. Howle
 Homestead—George E. Auman
 Inner-City Mission—Cecil K. Myrick
 Kilgo—L. R. Akers, Jr.
 Memorial—James S. Bellamy
 Moore's Chapel, Steeleberry—T. Paul Starnes
 Mouzon—Gene H. Little
 Myers Park—R. G. Tuttle, Jr.
 Associate—C. G. Adams, Jr.
 Associate—Erman F. Bradley
 Oak Grove—F. F. Wooten
 Plaza—Robert L. Moore
 Pleasant Grove—H. D. Gammon
 Providence—Bernard R. Fitzgerald
 Associate—Frank A. Jeffers
 Purcell—John R. Sills
 Associate—To be Supplied
 St. Andrew's—George P. Robinson
 St. James—C. A. Rhinehart
 St. John's—Malcolm C. Reese
 St. Luke—M. Preston Hughes, Jr.
 St. Mark's—C. E. Strickland
 St. Paul—H. Glen Lanier
 St. Stephens—James M. Armstrong, Jr.
 Sharon—John L. McWhorter
 Simpson Memorial-Gillespie—James E. McCallum
 Spencer Memorial—W. David Argo
 Thrift—Neil E. Smith
 Tuckaseegee Road—Roy L. Eubank
 Wesley Heights—Fred R. Barber
 Davidson—J. P. Todd, Jr.
 Fair View—Franklin W. Grice, Jr.
 Harrisburg—A. C. Waggoner

Harrison-Marvin—Robert M. Smith, Jr.
 Hill's Chapel Memorial—David L. Baxter
 Lake Norman—Clifford A. Weller (AS)
 Lowesville Circuit—Robert H. McDowell (P)
 Matthews—T. H. Swoford, Jr.
 Mount Holly: Aldersgate—Wm. Clifton Stroupe (L)
 First—S. B. Biggers
 Mount Holly-Hunter's Chapel—C. E. Strickland
 Mount Zion—P. H. Gibbs
 Pineville—Claude J. Hartsell
 Riverbend-Snow Hill—J. C. Swaim
 Rock Springs—Paul V. Ridenhour (P)
 Trinity—J. M. Taylor, Jr.
 Zoar—W. E. Dennis (RS)
 John Moore Bullard, Professor, Wofford College, Myers Park CC
 W. W. Butler, Assistant Professor of Religion, Columbia College St. Andrew's CC
 Kenneth W. Clark, Professor (Retired), Duke University, Charlotte: First CC
 Flora Clipper, Deaconess, Day Care Center, Bethlehem Center Charlotte: First CC
 H. C. Duncan, Chaplain, U. S. Navy, St. John's CC
 Daniel T. Earnhardt, Director, Wesley Foundation, ECU, Duncan Memorial CC
 Lucy Gist, Deaconess, Director, Bethlehem Center St. Paul CC
 Sidney A. Head, Director of Methodist Counseling and Hospital Services of Charlotte District, Providence CC
 C. C. Herbert, Jr., Administrative Assistant to the Bishop, Myers Park CC
 Charles L. Herron, Interpreter's House, Grace CC
 T. S. Hoffman, Chaplain, Methodist Home, Charlotte: St. Luke CC
 T. A. Langford, Professor, Duke University, Dilworth CC
 Cecil K. Myrick, Inner-City Ministry, Charlotte: Aldersgate CC
 J. H. Phillips, Professor, Duke University, Calvary CC
 L. H. Swinson, Chaplain, U. S. Navy, Charlotte: First CC
 L. H. Witherspoon, Professor of Philosophy and Religion, U.N.C. at Charlotte, Myers Park CC
 Paul W. Yount, Jr., Secretary of Missionary Personnel, General Board of Missions, Harrison CC
 A. C. Kennedy, Jr., Assistant Program Director, W.N.C. Conference, Mouzon CC
 Robert A. Clark, Perkins School of Theology, Charlotte: First CC
 C. C. Jack Caudill, Central State Hospital, Milledgeville, Ga., Memorial CC
 Wayne Marshall Jones, Divinity School, University of Chicago, Providence CC
 Wm. Paul Smith III, Candler School of Theology, Emory University, Providence CC
 Carl M. Worthy, Jr., Duke Divinity School, Hawthorne Lane CC
Retired: A. B. Bruton, O. L. Brown, Clovis G. Chappell, F. O. Dryman, Grady N. Dulin, H. C. Freeman, W. G. Grigg, J. Chalmus Groce, W. R. Jenkins, Walter R. Kelly, A. K. Kyles, Edgar H. Nease, Clyde O. Newell, N. S. Osburn
Retired Lay Pastors: Mrs. G. G. Adams, Mrs. C. O. Newell.

GASTONIA DISTRICT

District Superintendent—Charles D. White
 Asbury—Miles A. McLean
 Belmont: Ebenezer—Jack D. Harris
 First—Cecil G. Hefner
 Park Street—Kelly C. Brendle
 St. Mark's—E. Boyd Stokes
 South Point—W. C. Belcher (A)
 Belwood—Newell C. Bush
 Bessemer City: First—George E. Lyndon, Jr.
 Bethesda—Robert W. Little
 Bethlehem-Bess Chapel—E. D. Cantor, Jr. (P)
 Boger City—Joe L. Ervin
 Caesar—Ben T. Steele
 Cherryville: First—John A. Lowder
 Cleveland Circuit—V. N. Allen (A)
 Clover Hill-Oak Grove—E. Lee Ellis (P)
 Concord-Mary's Grove—H. Gwyn Clayton (A)
 Cramerton: Cramer Memorial—A. G. Perkins
 West Cramerton—Clark Poole (L)
 Crouse—J. E. Greene
 Crowell Memorial-Palm Tree—A. L. Kesler (A)
 Dallas: First—Glenn R. McCulley
 El Bethel-Hoey Memorial—E. L. Murphy (A)
 Fallston: Friendship—W. Rayvon White
 Gastonia: Bradley Memorial—Gilbert Miller
 Covenant—T. Dale Holcombe
 Epworth-Kelly's Chapel—Wyatt E. Cole
 Faith—James S. White
 First—C. E. Shannon
 Associate—Howard R. Jordan
 Minister of Education—W. Kirk McNeill

Maylo—Zane G. Norton
 Myrtle—Kenneth R. Moore
Smrye-Puett—Charles G. Sherrill (P)
 Saint John's—Paul R. Berrier
 Trinity—Reece E. Cook

High Shoals-Iron Station—Maynard E. Seehorn (A)
Hinton's Chapel-Mount Pleasant—Marion Walton (L)
 King's Mountain: Central—D. B. Alderman
 Galilee-St. Paul's—T. A. Powell
 Grace-Bessemer City: Bethae—J. C. Lane
 Laboratory-Landers—R. A. Clanton, Jr.
 Lawndale-Double Shoals—Don Fisher
 Lincoln Circuit—T. G. Highfill
 Lincolnton: First—N. C. Williams, Jr.
 Rhyme Heights—Herman C. Beck
 Lowell-McAdenville—Joe C. Davis
 Messiah—C. Garland Young
 Northbrook—John A. Petty
 Palm Tree—Merrill G. Perkins
 Pine Grove—Keys Pendleton (L)
 Pisgah—A. Gayle Ford
 Polkville-Rehobeth—Hubert C. Clinard
 Saint Paul—Howard Haskell (L)
Sharon-Boiling Springs—T. Dixon Adams
 Shelby: Aldersgate—Earle R. Haire
 Central—Dwight B. Mullis
 Durham Chapel-Philadelphia—Marshall McCallum
 Hoyle Memorial—H. R. Wilkinson
Lafayette Street—R. Harold Strader
 Stanley—J. C. Grose, Jr.
 Sulphur Springs—J. M. Brendle
West Lincoln—Fred Lee Baker (L)
 Joseph Russell Andrews, Chaplain, U. S. Army, Rhyme Heights
 CC
 Mack Armstrong, Chaplain, U. S. Army, South Point CC
 Richard H. Babcock, Assistant to Dean, Theological School, Drew
 University, Gastonia: First CC
 Jack H. Cooke, Chaplain, Carolina Freight Carriers, Cherryville:
 First CC
 Ben F. Davis, Counselor, Piedmont Clinic, Lawndale CC
 Vera Falls, Deaconess, Church and Community Worker, Lawndale
 CC
 H. L. Marbury, Chaplain, Tennessee Department of Correction,
 Epworth CC
 Joe R. Petree, Conference Evangelist, Concord-Mary's Grove CC
 Leo Rippey, Jr., Professor, Scarritt College, Shelby: Central CC
 Daniel D. Sain, Professor, Emory-Riddle Aeronautical Institute,
 Belwood CC
 W. R. Smith, Counselor, Vocational Rehabilitation Center, Sharon-
 Boiling Springs CC
 R. C. Summey, Assistant Chaplain, Department of Pastoral Care,
 Lynchburg General Hospital, Lynchburg, Va., Stanley CC
 Carolyn Thorne, Deaconess, Director of Christian Education, Lin-
 colnton: First CC
 Howard C. Wilkinson, Chaplain to Duke University, Shelby: Central
 CC
 Ray G. Burrell, Jr., Candler School of Theology, Emory Univer-
 sity, Trinity CC
 Robert V. Dodd, Duke Divinity School, Sharon-Boiling Springs
 CC
 Thomas J. Herin, Union Theological Seminary, Gastonia: First
 CC

Retired: J. M. Barber, P. E. Bingham, Horace E. Bolick, J. W.
 Combs, R. M. Hauss, W. L. Harkey, John Hoyle, Jr., H.
 O. Huss, H. F. Kuehn, D. H. Rhinehardt, W. A. Rollins.

GREENSBORO DISTRICT

District Superintendent—Julian A. Lindsey

Bass Chapel-Raleigh Cross Road—J. W. Jones

Bethlehem—William C. Clark

Brown Summit-Celia Phelps—C. E. Dungee

Collins Grove-Holmes Grove—John A. Gray (L)

Friendship-Joyner Memorial—Stephen R. Harrison (L)

Gethsemane—Ray Phillips (L)

Gibsonville—David Cowart

Greensboro: Bessemer—C. C. Washam

Bethel—F. Donald Beatty

Browning Chapel—P. E. A. Addo

Calvary—Ray J. Hahn

Carraway Memorial—Harold Austin

Centenary—Carlton C. Alspaugh, Jr.

Christ—George W. Thompson

Associate—P. D'Armon Hunter

College Place—J. B. Hurley

Glenwood—Walter R. Thompson

Grace—Robert H. Stamey

Associate—L. C. Adams

Groometown-St. Andrews—R. G. Steed, Jr.

Hinshaw Memorial—Milton G. Widenhouse

Inner-City Ministry—O. Ray Moss

Assistant—W. Douglas Camp (P)

Mt. Pisgah—M. Marion Workman

Muir's Chapel—L. A. Stephens

Newlyn Street—C. J. Huneycutt

Proximity—R. L. Wilkinson

St. John's—Henry Justice

St. Matthews—Joseph B. Bethae

St. Paul—James C. Stokes, Jr.

Trinity—Roy C. Putnam

Union Memorial—Avery E. Robinson

Warren Street-Mt. Carmel—J. B. Jowers

West Irving Park—Paul D. Lowder

West Market Street—Harley M. Williams

Associate—J. C. Reichard

Associate—Ron L. Hall

Associate—Paul M. Bradley

Guilford College—James S. Gibbs, Jr.

Haw River Circuit—Joseph C. McMurtry

Hickory Grove—William H. Key (A)

Laughlin Memorial-Summerfield—Walter N. Johnson (L)

Lee's Chapel—Dan P. Stowe

Midway Circuit—W. A. Knight (L)

Moriah—A. J. Clemmer

Mt. Pleasant—H. T. Penny, Jr.

Mt. Pleasant Circuit—C. W. Faulkner

Mt. Tabor—G. M. Phelps (RS)

New Goshen—Eugene Black

Oak Ridge-Morehead—Floyd Berrier

Pleasant Garden—W. B. A. Culp

Rehobeth—R. M. Hardee

Sedgefield—Steven Hicks (L)

Summerfield—R. C. Stephens

Tabernacle—W. H. Dyar

P. E. A. Adoo, Director of Religious Education, Bennett College,

Browning Chapel CC

L. A. Bennett, Librarian, Greensboro College, West Market Street

CC

Wm. R. Brantley, Assistant Program Director, W.N.C. Annual

Conference, Grace CC

W. Jackson Carroll, Professor, Candler School of Theology, West

Market Street CC

G. B. Ehlhardt, Professor, University of Dubuque, West Market

Street CC

James W. Ferree, Assistant Program Director, W.N.C. Annual

Conference, Union Memorial CC

E. O. Hall, Assistant Chaplain to Duke University, Gibsonville CC

R. Harold Hips, Staff, Division of Local Church, General Board

of Education, West Market Street CC

James E. Hull, Professor, Greensboro College, West Market CC

H. H. Hutson, Provost and Executive Vice-President, American

University, West Market CC

W. A. Kale, Professor, Duke Divinity School, West Market Street

CC

C. B. Lacy, Professor, Duke Divinity School, West Market Street

CC

Fred K. Macon, General Board of Missions, World Division, Col-
 lege Place CC

J. Clay Madison, Program Director, W.N.C. Annual Conference,
 West Market Street CC

E. M. Reagan, Jr., Chaplain, U. S. Navy, Lee's Chapel CC

Charles D. Stokes, Missionary to Korea, Rehobeth CC

James C. Stokes, Editor, *N. C. Christian Advocate*, West Market

Street CC

Robert F. Streetman, Assistant Professor of Religion, Montclair

State College (N.J.), College Place CC

J. D. Turner, Director Child Evangelism Fellowship of South Pa-
 cific Islands, Rehobeth CC

Wilson O. Weldon, Editor, *The Upper Room*, West Market Street

CC

Manuel D. Wortman, Director of Wesley Foundation, U.N.C. at

Greensboro, College Place CC

David Ray Dunlap, Gammon Theological Seminary, Mt. Carmel

CC

Richard A. Clark, Candler School of Theology, Emory University,

Muir's Chapel CC

Mark R. Sills, Wesley Theological Seminary, Muir's Chapel CC

Retired: E. Lester Ballard, Eugene C. Few, C. O. Kennerly, Karl

H. Koestline, A. L. Latham, R. M. Laughlin, L. E. Ma-
 bry, Francis S. McFarland, C. B. Newton, G. M. Phelps,

Sr., P. L. Shore, Sr., Raymond A. Smith, J. B. Tabor, Jr.,

E. C. Widenhouse, Jesse G. Wilkinson, Felton F. Mc-
 Callum.

HIGH POINT DISTRICT

District Superintendent—E. H. Nease, Jr.

Archdale—George C. Starr, Jr.
Asheboro: Brower-West Chapel—Billy Wayne Stamey
Calvary—Joe C. Daniels
Central—W. Calvin Leonard
First—A. J. Cox

Associate—W. Kenneth Brown (P)
Giles-Charlotte-Mount Shepherd—R. E. Sides
Grace-New Union—Lee Roy Hunt (L)
Legend Park-West Side—to be supplied
St. Luke—Andrew W. Brown, Jr. (L)
West Bend—B. V. Hunter

Bethany-Gray's Chapel—Mitchell C. Murrow
Bunker Hill-Sandy Ridge—William C. Crummett
Burnett's Chapel—Harold D. Shives (L)
Cedar Falls-Central Falls—Dewey Bailey (P)
Coleridge—H. M. Jamieson
Empire Circuit—C. L. Warren (L)
Fairfield-Randolph Hills—Zeno Wright (P)
Fairview—S. C. Gibson (L)
Franklinville—William H. Dings
Glenn-Liberty Grove—Otto Withers (L)
High Point: Brooks Memorial—D. S. Harkness
Calvary—G. R. Barringer
College Village—E. G. Needham
Director, Urban Ministries—Robert D. Weant (L)
First—Ralph H. Taylor

Associate—Donald D. Davis (P)
Highland—John F. Cagle
Lebanon—G. W. Bumgarner
Main Street—O. Dewey Smith
Mitchell's Grove—Joe S. Johnson
Montlieu Avenue—Worth Royals
Northwood-St. Timothy—D. H. Butler
Oak View—W. A. Rock, Jr.
Rankin Memorial—C. C. Murray
St. Mark—Liston Sellers
Ward Street—R. E. Kayler
Welch Memorial—Jack B. Yarbrough
Wesley Memorial—James G. Huggin
Wesley Memorial Associate—R. Delbert Byrum

Jamestown—Don G. Bridger
Julian—Cletus A. Pope, Jr.
Liberty: First—Paul A. Bruton
Liberty Circuit—Howard VonCannon (L)
Mount Gilead-Mount Pleasant—Charles B. Walker (L)
Mount Vernon—B. D. Killian (L)
Mount Zion-Zion Hill—I. C. Spinks (L)
Oakdale—To be supplied by Gary Hunt (L)
Old Union-Mount Lebanon—C. Clay Manning
Ramseur: Jordan Memorial—Robert E. Early
Ramseur Circuit—L. A. Thompson (L)
Randleman: First—Harry G. Long, Jr.
Randleman Circuit—Havwood B. Hvatt
Seacroft—E. B. Wright (L)
Sedalia-Randleman-St. Peters—W. T. Rankin (L)
South Randolph—Henry C. Thompson
Spring Hill—A. A. Ferguson

Trinity: Memorial—Aaron W. Moss
St. Mary—W. T. Brown
Vickrey—William C. Anderson
W. Stanley Baker, Jr., Chaplain, U. S. Army, High Point: First CC
W. T. Brown, Director, Wesley Foundation, A. & T. University,
Trinity: St. Mary CC
Earl P. Crow, Jr., Assistant Professor, High Point College, High
Point: First CC
Paul H. Duckwall, Coordinator Adult Ministry, Conference Board
of Education, Archdale CC
W. E. Hudeins, Professor, Greensboro College, High Point: Wes-
lev Memorial CC
W. R. Locke, Professor, High Point College, High Point: First CC
H. H. Peterson, Professor, High Point College, High Point: Wes-
lev Memorial CC
Charles E. Tyson, Chaplain, S. C. Department of Correction,
Asheboro: St. Luke CC
Roy David Cox, Duke Divinity School, Asheboro: First CC
Raymond L. Hines, Graduate School, U.N.C., Chapel Hill, Mt.
Vernon CC
Belvin Iessou, Gammon Theological Seminary, Asheboro: St.
Luke CC
Karl W. Indv, Duke Divinity School, Asheboro: Central CC
Barry Philip Osborne, Duke Divinity School, Asheboro: Central
CC
Ellis Rouse, Jr., Candler School of Theology, Emory University,
Rankin Memorial CC
James T. Trollinger, Duke Divinity School, Asheboro: Central CC
C. Denny White, Jr., Graduate School, Duke University, Ashe-
boro: First CC

James A. Hewett, School of Theology, University of Manchester,
Bunker Hill-Sandy Ridge CC
Retired: R. W. Blanchard, J. R. Duncan, C. L. Grant, T. Glenn
Madison, C. W. Russell.

MARION DISTRICT

District Superintendent—A. Glenn Lackey

Altamont-Linville Falls—Mrs. P. F. Snider (L)
Associate—P. F. Snider (RS)
Avery Circuit—L. Paul Heafner (P)
Bakersville—Dewey Morrison (A)
Banner Elk—M. Teague Hipps (RS)
Burke-McDowell—James E. Draper (L)
Caroleen: First-Acondale—F. G. Bottoms
Cliffside-Chase Wesley—Morris J. Byers
Drexel: Bethlehem—Charles R. McKinney
Forest City: First—Don A. Payne
Pleasant Grove—R. F. Hilliard
Wells Springs-Brooks Chapel—J. G. Boyd (L)
Friendship-Shady Grove—G. A. Upton
Gilkey—Robert G. Wolf (L)
Glen Alpine—Robert L. Carter, Jr.
Henrietta-Providence—Elton L. Strickland (A)
Hildebran—Wayne E. Hoyle
Marion: Addie's Chapel—George W. Slade (L)
Clinchfield-Nebo—Clay J. Morgan
East Marion-West Marion—Boyce Huffstetler
First—James H. Coleman
St. Mark's-Cross Mills—Rufus J. Essary (A)
Marion Circuit—B. W. Moody (A)
Mill Spring—A. R. Freshour (A)
Morganton: Bethel—Roy H. Lockridge
First—W. J. Huneycutt
Associate—Howard L. Coleman
North—William N. Blanton, Jr.
Salem—John E. Davis, Jr.
St. Matthew's—J. O. Prichard
Zion-Zion Memorial—T. A. Summey, Jr.
Mount Harmony—John H. Deyton (L)
Mount Hebron—John H. Herold (L)
Mundy's Chapel—J. M. McLean (L)
Newland-Elk Park—R. Keith Trotterow
Oak Grove-Salem—Robin W. Hurley
Oak Hill—Collins M. Benfield
Old Fort-Ebenezer—Earl M. Hansel
Pleasant Hill-Bethel—Roy J. Summerfield (S)*
Red Hill-Tipton Hill—Floyd J. Wood (L)
Rutherford College: Abernethy Memorial—Clegg W. Avett
Rutherfordton: First—Frank B. Cook
Saluda—To be Supplied
Spindale—R. J. Cooke
Spruce Pine—R. N. Burson Jr.

Associate—Grover C. Graham (RS)
Sunshine—John R. Little
Table Rock—G. B. Tomlinson (A)
Tanner's Creek-Kistler's Chapel—G. A. Carnwright (P)
Trvon-Columbus—Clark W. Benson
Valdese—R. T. Houts, Jr.
David M. Abernathy, Director, Department of Education, Prot-
estant Radio and Television Center, Atlanta, Rutherford
College CC
P. G. Deal III, Chaplain, Broughton Hospital, Morganton: First
CC
L. H. Evans, Jr., Chaplain, U. S. Air Force, Forest City: First CC
Ralph Miller, Chaplain, W.N.C. Center, Morganton: First CC
Fletcher Nelson, Assistant to the Dean of Duke Divinity School
for Development, Morganton: First CC
Joe B. Tyson, Professor of Religion, Southern Methodist Univer-
sity, Drexel: Bethlehem CC
C. B. Jenkins, Columbia (S.C.) Public Schools, Brook's Chapel CC
R. A. Spencer, Boston School of Theology, Morganton: St. Mat-
thew CC
Wm. Douglas Tanner, Jr., Duke Divinity School, Rutherfordton:
First CC
Retired: J. R. Bowman, J. Max Brandon, V. P. Crowder, Grover C.
Graham, H. Teague Hipps, Hugh D. Jessup, Fletcher
Nelson, Fred L. Setzer, T. H. Swofford, C. F. Tate, Moir
W. Edwards, Philip Nordstrom.
Retired Lay Pastor: L. W. Hall.

*Full member of another annual conference

NORTH WILKESBORO DISTRICT

District Superintendent—John R. Hamilton

Alleghany-Gravson—Shirley T. Jones (L)
Arbor Grove-Union—J. F. Herman
Boone: Boone—Robert T. Young

Deerfield-Banner Elk—Wade E. Wright (L)
Boone Circuit—Byrd H. Metcalf (L)
Boonville-Mitchell's Chapel—Derrell L. Parris
Center—R. H. Ballard
Creston-Green Valley—George W. Dalton
 Elkin: First—A. L. Maxwell, Jr.
 Elkin Circuit—W. Ralph Surratt
 Elkin-Jonesville—W. R. Royster, Sr.
 Helton—G. W. MacDow (L)
 Hiddenite—Robert P. Crawley
 Jefferson—W. E. Andrews
 Jonesville: First—J. E. Hawkins
 Miller's Creek—G. Keith Howell
Moravian Falls—H. H. Mandell (L)
 Mount Bethel—W. R. Ormond
 Mountain Park-Grassy Creek—Frank E. Blalock (A)
 Nathan's Creek—Baxter W. Proffitt (L)
 North Wilkesboro: First—Walter Lee Lanier
Rocky Springs—T. F. Prichard
 Saint Home-Philadelphia—C. W. Bailey
 Saint Paul's—W. P. Elder (A)
 Sparta—B. T. McKinney
 Stony Point—B. T. Myers
Taylorsville—Edward D. Lee
 Thurmond—Otis T. Hayes (L)
Todd—A. G. Jones (L)

Associate—Mrs. A. G. Jones (L)
 Warrensville—(To be Supplied)
Watauga—D. H. Lutz (L)
 West Jefferson—Robert W. Walters
 West Yadkin—S. E. White (A)
 Wilkesboro—D. Austin Hamilton
 Yadkinville—T. J. Howard
 F. L. Heckard, Chaplain, U. S. Army, Taylorsville CC
 M. Wilson Nesbitt, Director of Rural Church Affairs and Adjunct
 Professor Duke Divinity School, West Jefferson CC
 Reginald L. Smith, Director Wesley Foundation, Appalachia State
 University, Boone CC
 Wayne G. Shelton, Chaplain, U. S. Army, Elkin Circuit CC
 Wayne W. Woodward, Administrative Assistant to Librarian, As-
 bury Theological Seminary, Elkin Circuit CC
 Edward Lee Moore, the Divinity School, Vanderbilt University,
 North Wilkesboro: First CC
 Sherman Michael Anderson, Candler School of Theology, Emory
 University, Wilkesboro: First CC
Retired: L. P. Barnett, S. J. Brawley, J. S. Gibbs, Sr., R. P. Jones,
R. W. McCulley, T. E. Rutledge, Jr., G. Ervin White.

SALISBURY DISTRICT

District Superintendent, Melton E. Harbin

Bethel—J. L. McCleskey
Bogers Chapel—to be supplied
Centenary—J. F. Edwards
Center Grove-Friendship—F. S. Starnes
 China Grove: First—G. B. Culbreth
 South China Grove—F. E. Brown (L)
 Cold Springs—W. W. Pryor (A)
 Concord: Ann Street—D. G. Groh
Center—Lee Pollock
Central—E. Paul Hamilton
Associate—E. J. Harbison (RS)
 Epworth—G. H. Allred
 Forest Hill—R. P. Bunch
 Harmony—E. S. Cook
 Kerr Street—Don E. Rollins
 Westford—R. L. Oakley
District Special Ministries—Kenneth G. Roth (P)
Gay's Chapel—R. E. Laire, Jr.
 Gold Hill-Bethlehem—T. E. Hendrix (L)
 Kannapolis: Bethpage—Fred A. Hill
Jackson Park—L. E. Barden
 Memorial—Wade W. Benson (A)
 Midway—Harold R. Simpson
 Mt. Mitchell—B. J. Dennis
 North—Earl C. Black, Jr.
 Royal Oaks-Mt. Carmel—Louis H. Murray
 Trinity—Herman Duncan
 Landis—J. P. Heafner
 Matton's Grove-Zion—W. C. Currie (L)
 Midland—B. W. Clinard
 Mt. Olivet—I. P. Rutledge
 Mt. Pleasant—Hubert A. Brown
Mt. Tabor—R. Norman Beck, Jr. (P)
Oak Grove-Unity—E. R. Lynn
 Providence-Bethel—S. L. Martin
 Roberta—W. G. Hawks
 Rock Grove—G. G. Gregory (A)
Rockwell-Liberty—Carl A. Lain (A)

Rocky Ridge—Ronald Overcash
 Rowan—R. L. Crook (L)
 Salisbury: Coburn Memorial—W. E. Fitzgerald
First—D. Edwin Bailey
 First Associate—W. H. Osborne, Jr.
 Main Street-Long Street—Frank B. Turner
Milford Hills—Harold E. Wright
Park Avenue—Larry G. Bumgarner
 Shiloh: Granite Quarry—Joe B. Davis
Shiloh: Bethany—to be supplied
 Spencer: Central—L. A. Scott
West Rowan—Harry M. Sherrill (L)
 Woodleaf—W. F. Lee (A)
 Yadkin—B. R. Hillard (L)
 Wm. O. Bigham, Missionary to Brazil, Mt. Pleasant CC
 H. M. Taylor, Professor of Religion, Georgia Southern College,
 Rock Grove CC
 H. M. Wood, Chaplain, U. S. Air Force, Concord: Ann Street CC
 Fred N. Jordan, Jr., Duke Divinity School, Salisbury: First CC
 Edward Purioffy, Wesley Seminary, Concord: Forest Hills CC
 Baxter Maurice Richey, Graduate School, Duke University, Con-
 cord: Forest Hills CC
Sabbatical Leave: A. G. Amick, H. P. Myers.
Retired: C. R. Allison, George W. Clay, Earl A. Cook, Robert J.
Goldston, D. P. Grant, E. J. Harbison, B. W. Lefler, J. L.
Love, Fred R. Love, W. E. Ruffy, Frank J. Stough.

STATESVILLE DISTRICT

District Superintendent, J. D. Murray

Balls Creek—Frank Pennigar
 Beaver Creek-Green Hill—B. J. Dula (L)
Bethlehem—Charles E. Bruce
 Catawba—Bethel E. Bruce
Center-Pisgah—to be supplied
 Chapel Hill-Christ—Robert Clinard
 Claremont: Bethlehem—A. Frank Phibbs
 Colliers-Baton—Marion M. Swann
Concord-Hopewell—John Oakley
 Conover: First—David W. Charlton Jr.
 Ebenezer—H. L. Blackwelder
 Elmwood—F. W. Kiker (RS)
 Fairgrove—J. Marion Fulk
Friendship—Everett Lowman
 Grace Chapel-Ebenezer—John W. Cole
 Granite Falls: First-Rhodhiss—K. A. Horn
 Harmony—J. C. Reynolds (L)
Harpers-Cedar Valley—Alvin Wilson
 Hickory: Bethel—W. C. Cockman
 First—Cecil L. Heckard
 Associate—Edwin Carter
 Minister of Education—William R. Ragsdale
 Hartzell Memorial-McQueen Chapel—John J. Patterson
 Highlands—Clyde L. Collins
 St. John's—T. R. Sigmon
St. Luke's—Thad L. McDonald Jr.
Westview—F. Doyle Freeman
 Hudson—Worth Sweet
 Lenoir: First—Douglas Corriher
Smith Memorial-Harper's Chapel—Harry A. Smith
 South Lenoir-Mt. Olivet—Marion J. Parker
Whitnel-Moriah Chapel—John Kale
Littlejohn-Ganewell—J. W. Crawley
 Maiden: First—W. B. Bobbitt, Jr.
 May's Chapel-St. Paul—Fletcher L. Andrews
McKendree-Rocky Mount—Billie Joe Parker
 Mooresville: Broad Street-Jones Memorial—J. Ed Houk
 Central—Roy E. Bell
 Port City—A. W. Stowe
New Salem-Cool Springs—Garland Stafford
 Newton: Abernethy Memorial—C. E. Barr Jr.
 First—Roger W. Tucker
St. Paul-Beulah-Providence—John J. Patterson
Pisgah-Trinity—W. E. Walker (A)
 Plateau-Wesley Chapel—M. W. Heckard, Jr.
Rose Chapel-Providence—John Spillman
 Shiloh (Catawba County)—J. Herman Billings (A)
Shiloh-Wesley Chapel—Louis Woodward
 Statesville: Boulevard—C. Moody Smith
 Broad Street—Frank Jordan
 Associate—M. G. Ervin (RS)
 Monticello-Midway—J. Wayne Billings
Race Street—John H. Barnes
Scott's Chapel—Paul H. Duckwall
 Wesley Memorial—Lloyd Hunsucker
 Terrell—Luther B. McPherson
 Triplett—T. C. McLean
 Troutman: First—W. C. Burgin
 Union Grove-Olin—Dwight Ludwig (L)

Vanderburg—Robert W. Combs
 Williamson Chapel—Ray S. Cody
 H. G. Allen, Director of Annual Conference Brotherhood, Statesville: Broad Street CC
 William B. Blanton, Director of Blue Ridge Methodist Service Program, Statesville: Broad Street CC
 Charles W. Clay, Missionary to Brazil, Hickory: First CC
 Rollin P. Gibbs, Executive Secretary of Field Service and Finance, Board of Lay Activities, Statesville: Broad Street CC
 Homer M. Keever, Director of Archives, Conference Historical Society, Statesville: Broad Street CC
 Thomas S. Lee, Jr., Coordinator of Youth Ministry, W.N.C. Annual Conference, Statesville: Wesley Memorial CC
 Virginia Miller, Deaconess, Caldwell County Church and Community Worker, Hudson CC
 Louise Robinson, Deaconess, Coordinator of Children's Ministry, W.N.C. Annual Conference, Wesley Memorial CC
 G. Roland Mullinix, Chaplain, High Point College, Hickory: Bethel CC
 Russell L. Young, Jr., Assistant to Executive Secretary, World United Methodist Council, Conover: First CC
 John Andrews, Candler School of Theology, Emory University, May's Chapel CC
 Wayne A. Beatty, Union Theological Seminary (N. Y.), Rose Chapel-Providence CC
 David C. Creech, Candler School of Theology, Emory University, St. Luke's CC
 Lewis Gibbs, Jr., Candler School of Theology, Emory University, Granite Falls CC
 Frank G. Richards III, Candler School of Theology, Emory University, Hickory: First CC
Retired: H. G. Allen, McRae Crawford, D. H. Dennis, J. O. Dula, M. C. Ellerbe, M. G. Ervin, A. C. Gibbs, R. Clem Goforth, D. T. Huss, George W. Patterson, Wade Kiker, Preston L. Smith, John C. Vernon, C. F. Womble, B. H. Ziglar, William Howard Benfield.
Retired Lay Pastors: G. L. Lovett, R. A. Setzer, Lonnie W. Templeton.

THOMASVILLE DISTRICT

District Superintendent, Charles G. Beaman, Jr.

Advance-Mocks—Phillip Ray Vaughn (A)
 Bethany-Macedonia—Don Conrad (P)
 Bethesda—Bruce A. Norwood (P)
 Bethlehem—Paul M. Hart
 Canaan—C. Milton Young
 Cid—O. C. Loy (RS)
 Coolemeec—Gary H. Brown
 Davidson—B. F. McCracken
 Davie—Bennie B. Bearden
 Denton: Central—Kenneth D. Crouse
 Denton Circuit—W. H. Yokeley
 Dulins-Smith Grove—P. L. Wilkins, Jr. (P)
 Elbaton—C. Bryce Smith
 Eldorado—Jack D. Luther (L)
 Farmer—Bill E. Poole (L)
 Farmington—Joseph C. Phillips (P)
 Good Hope-Arcadia—Albert W. Wellons
 Hopewell—Robert L. Witty, Jr.
 Lexington: Christ Chapel-Elenezr—Thomas J. Duncan
 First—A. Mitchell Faulkner
 Parish—M. S. Laughlin
 Trinity—Paul M. Dennis
 Wesley Heights-St. Timothy—Wm. L. Crowell
 Liberty-Concord—William R. Frost (P)
 Linwood-Cotton Grove—J. Hal Varner (L)
 Midway—O. L. Hancock, Jr.
 Mocksville: First—J. A. Allen
 Mocksville Circuit—Ardys Payne (L)
 Mount Carmel-Greer's Chapel—K. M. Kitley
 Mount Pleasant—A. B. Pope (L)
 New Mt. Vernon—Charles W. Sisk
 Oak Forest—June P. Greene
 Oak Grove—William G. Biggerstaff
 Pine Woods-Fairview—Carl Allison Haire (A)
 Pleasant Grove—R. J. Starling
 Prospect-Pleasant Hill—Joe E. Luther Jr. (P)
 Reeds—David E. Hubbard
 Shady Grove—James C. Singleton
 Sheffield—Fred C. Shoaf (L)
 Shiloh—James A. Northington
 South Davidson—R. L. Phillips (A)
 Tabernacle—Bruce C. Hobson (P)
 Thomasville: Bethel—J. M. Rufty
 Fair Grove—Frank H. Edwards
 First—Jesse L. Johnson, Jr.

Johnsontown—M. Donald Sides
 Memorial—P. L. Shore, Jr.

Minister of Education—Melvin D. McIntosh
 St. John-Hoover's Chapel—Glenn A. Brooks
 Trinity—Robert G. Russell, Jr.
 Unity—Joseph T. Melton
 West End—Edward M. Heath
 Tyro—Wilbur A. Jarrett
 Union Chapel—Bobby Ray Beck (P)
 Welcome: Center—D. K. Funderburk
 J. Harley Cecil, Chaplain, Murdock Center, Butner, Pleasant Grove CC
 James P. Clodfelter, Jr., Duke Divinity School, Midway CC
 Terry Craddock, Candler School of Theology, Thomasville: Fair Grove CC
 William Daniel Clodfelter, Duke Divinity School, Fairview CC
 Ervin H. Houser, Duke Divinity School, Canaan CC
 William F. Gerhardt, Duke Divinity School, Thomasville: First CC
Retired: E. M. Avett, J. B. Fitzgerald, W. A. Jenkins, E. M. Jones, O. C. Loy, R. G. McClamroch, A. P. Ratledge, C. E. Ridge, H. C. Sprinkle, Jr., W. B. Thompson, J. W. Vestal, Byron Nifong, D. Moody Nifong.
Retired Lay Pastor: I. J. Terrell.

WAYNESVILLE DISTRICT

District Superintendent, C. Harley Dickson

Andrews—R. B. Bullard, Jr.
 Bethel—Thomas W. Weeks
 Bryson City—Joseph R. Morris
 Canton: Central—Ralph L. Reed
 First—T. H. Streater, Jr.
 Cashiers—Rick W. Mills
 Cherokee—R. J. Marty*
 Clyde: Central—J. Oscar Dowdle, Jr.
 Crabtree—Mrs. M. B. Lee
 Cullowhee—J. C. Gilland
 Campus Minister—George C. Weekly
 Elizabeth Chapel-Maple Grove—H. D. Noblitt (P)
 Faith-Francis Cove—Joel King, Jr. (L)
 Fines Creek—J. F. Broyles, Jr. (L)
 Franklin Circuit—Lee W. Dunlap (L)
 Franklin: First—Donald W. Haynes
 Hayesville—John M. Burton
 Hayesville Circuit—Carroll R. Lindsey (P)
 Highlands—Julian M. Aldridge, Jr.
 Long's Chapel—C. Dwight Pyatt
 Macon Circuit—Clifford W. Chubb (L)
 Maggie Valley—George H. Winecoff
 Morning Star—J. W. Lasley
 Murphy—W. Thornton Hawkins
 Murphy Circuit—James R. Westmoreland (P)
 Associate—Jack Palmer (L)
 Pigeon Valley—Burvin L. Baucum
 Plains—James L. McKinney
 Robbinsville—M. Loy Kennedy
 Rockwood-Beaverdam—Ned B. Owens
 Shady Grove—D. B. Martin (L)
 Shooting Creek—J. Harry Hawk (L)
 Sylva—T. L. Cassidy
 Sylva Circuit—Paul G. Kale (L)
 Waynesville: First—Robert J. Ralls
 Webster—Guy H. Godfrey (L)
 West Macon Circuit—William T. Haselden
 Whittier—Billy L. Lindsey (L)
 Gladys L. Campbell, Deaconess, Assistant Director Hinton Rural Life Center, Hayesville CC
 J. W. Fowler, Jr., Executive Director College Coordinating Council, Waynesville: First CC
 J. W. Fowler III, Director of Continuing Education, Harvard University, Waynesville: First CC
 William B. Harris, Inner-City Minister, Atlanta, Macon Circuit CC
 Carl W. Judy, Missionary to Korea, Plains CC
 Paul W. Matthias, Executive Secretary, S. C. Human Relations Council, Cashiers CC
 G. A. Oglesby, Institutional Chaplain, U. S. Army, Long's Chapel CC
 Arthur Pearce, Chaplain, U. S. Army, Andrews CC
 V. J. Ramsey, Chaplain, U. S. Air Force, Webster CC
 James M. Thurman, Chaplain, U. S. Air Force, Highlands CC
 Lee F. Tuttle, Executive Secretary, World United Methodist Council, Waynesville: First CC
 B. M. Whiteside, Chaplain, U. S. Army, Crabtree CC
 J. L. Williams, YMCA Staff, Burlington, Canton: Central CC
 Carolyn Waybright, Deaconess, Kindergarten Inspector, Cherokee Elementary School (on leave), Cherokee CC

Merle Young, Director of Ecumenical Affairs, Lake Junaluska Assembly, Long's Chapel CC
 E. Vance Davis, Drew Theological Seminary, Highlands CC
 C. W. Faulkner, Jr., Candler School of Theology, Hayesville CC
 James Michael Leatherwood, Duke Divinity School, Clyde: Central CC
Retired: J. H. Brendall, L. B. George, J. W. Groce, A. W. Lynch, Walter J. Miller, C. E. Murray, Byron Shankle, Frank Smathers, C. A. Smith, W. S. Smith.
 * Full member South Dakota Conference, Assigned to Cherokee by National Division, Board of Missions

WINSTON-SALEM FORSYTH DISTRICT

District Superintendent, James C. Peters

Brookstown-Old Town—E. E. Hiatt, Jr.
 Clemmons—Oren R. Edmonds
Concord-Sharon—Richard Jarrett
 Kernersville: *Cherry Street-Pine Grove—O. E. Merritt (A)*
Advance—Clifton Scott (L)
Main Street—L. Donald Ellis
 Lewisville—S. B. Moss
 Pine Grove—J. E. Cochran
 Sedge Garden—J. J. Powell
 Walkertown: Love's—Courtney B. Ross
 Morris Chapel—James T. Ingram
 Winston-Salem: Ardmore—O. N. Hutchinson, Jr.
 Minister of Administration—Robert Martin
 Minister of Education—William Nickle
 Burkhead—Russell T. Montfort
 Associate—Ralph Eanes, Jr.
 Centenary—Ernest A. Fitzgerald
 Associate—William T. Hatchford
 Associate—James E. McNeely, Jr.
 Central Terrace—Joel T. Key
 Children's Home—A. L. Chamblee, Jr.
 Crews—H. A. Barker
 Grace Bethel—Dallas Rush (P)
 Green Street—Kenneth M. Johnson
 Konnoak Hills—Eugene A. Lamb
 Maple Springs—Larry D. Wilkinson
 Marvin—J. T. Frazier, Jr.
 Mount Carmel—Donald W. Ashe
 Mount Pleasant-Harmony Grove—J. A. Law
 Mount Tabor—John K. Miller
 New Hope—Douglas R. Beard, Jr.
 Oak Summit—H. S. Carter
 Ogburn Memorial—W. T. Forbis
 Pisgah-Hiatt—J. Kent Outlaw, Jr.
 St. Andrews-Walnut Cove—L. M. Mayfield
 Saints Home—W. R. Crawford
 St. Paul—J. W. Gwyn
 Trinity—Dwight Mashburn
 Union Ridge—A. R. Livengood
 Wesley Memorial-Hanes—D. Leon Stubbs
 Rodney C. Brown, Chaplain-Counselor, Reynolds Tobacco Co., Centenary CC
 R. L. Clayton, Jr., N. C. Department of Probation, Ardmore CC
 S. G. Ferree, Editorial Associate, *The Upper Room*, Centenary CC
 Douglas Gilbert, Downtown Church Center, Centenary CC
 Roy L. Grant, Resident Chaplain, Sibley Memorial Hospital, Pine Grove, CC
 Mark S. Rose, Jr., Director Wesley Foundation, Wake Forest University, Maple Springs CC
 E. O. Temple, Jr., Chaplain, Lynchburg General Hospital, Centenary CC
 Mrs. Earl (Marian) Wooten, Deaconess, Executive Director, Bethlehem Center, Winston-Salem, St. Paul CC
 H. C. Young, Jr., Associate Program Director, W.N.C. Conference, Maple Springs CC
 Larry Leslie Kimel, Duke Divinity School, Ardmore CC
 James Lee Powell, Duke Divinity School, Sedge Garden CC

Edwin Lee Plowman, Boston University School of Theology, Children's Home CC
 Larry E. Tice, Graduate School, University of North Carolina, Chapel Hill, Mt. Tabor CC
 John Christian Wilson, Duke Divinity School, Ardmore CC
 Linda Van Tassel, Duke Divinity School, Oak Summit CC
Retired: J. Clyde Auman, R. L. Billings, C. D. Brown, John R. Church, George B. Clemmer, Mark Depp, J. C. Gentry, G. F. Houck, Guy A. Hovis, E. W. Needham, C. Excellence, Rozzelle.
Sabbatical Leave: Joe C. Smith.
Supernumerary: Ben F. Stamey.

WINSTON-SALEM NORTHEAST DISTRICT

District Superintendent, John H. Carper

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 East Bend—Charles W. Sartin
 Eden: Draper: First—J. S. Higgins
 Leaksville—C. W. Rudisill
 Meadow View—L. F. Strader (RS)
 Spray—William H. Pheagin, Jr.
 St. John's-Chapel Hill—Willie L. Napper (A)
 Fairview—J. W. Holland (L)
 Flat Rock—Okel E. Evans
 Forsyth-Stokes—Wallace E. Ryals
 Huntsville Circuit—S. B. James (L)
 King—Coy Lee Brown, Jr.
 Level Cross-New Hope—W. E. Harris, Jr. (L)
 Lowe's—George M. Carver
 Madison—George E. Smith
 Madison Circuit—P. G. Carter (L)
 Mayodan—Donald F. George
 Mount Airy: Central—H. R. McSwain
 Franklin Heights—J. Dwight Cartner (A)
 Rockford Street—A. B. Pearce
 Salem—L. P. Henderson
 Mount Airy Circuit—Leonard T. VonCannon (L)
 Mount Airy-Pilot Mountain—P. G. Carter (L)
 Mount Carmel—Wade R. Bustle
 Mount Herman—J. R. Dawkins (A)
 Mount Pleasant-Tabernacle—T. H. Wood
 Oak Grove and Director of Greater
 Mount Airy Parish—R. Dale Hilton (P)
 Palmyra-Hickory Ridge—Wade M. Dulin
 Pelham-Hickory Grove—Cameron Dodson
 Pilot Mountain-Whitaker's Chapel—Aubert M. Smith
 Pinnacle—James E. Smith
 Reidsville: First—D. P. Smotherman
 Main Street—J. J. Hauser
 Saint Paul-Wesley Chapel—Cecil Marcellus
 Woodmont—Earl Gibson
 Reidsville Circuit—Charles Adams (P)
 Ruffin—E. F. Pepper, Jr.
 Rural Hall-Germanton—Walter Cooper
 Rural Hall-Red Bank—Buford Miller (L)
 Sandy Ridge—Cleet Owens (A)
 Shiloh-Olivet—Derry Barnhardt (L)
 Smithtown—Frank A. Stith, III
 Stokesburg-Pine Hall—Harry Queen (A)
 Associate—Joe R. Hicks (L)
 Stokesdale-Mount Carmel—C. E. Page
 Stoneville—Alberto Rodriguez
 Associate—William Thompson (L)
 Virginia Circuit—Richard H. Pfohl (L)
 West Forsyth—Harold T. Reeves
 Henry I. Ridenhour, Assistant to Admissions, Brevard College, Pilot Mountain CC
 H. M. Pollock, Chaplain, U. S. Army, Reidsville: Woodmont CC
 Henry Mitchell Smith, Yale Divinity School, Eden: Leaksville CC
Retired: Ross Francisco, Lindsey E. Strader.
Retired Lay Pastors: J. S. Garner, Silas G. Strader.

HIGHLIGHTS OF THE WESTERN NORTH CAROLINA ANNUAL CONFERENCE

by J. C. Stokes

The most significant step taken at the Western N. C. Annual Conference held at Lake Junaluska, June 4-8, was the adoption of a new organizational structure. The plan adopted had grown out of intense and lengthy study by the Coordinating Committee of the conference and was adopted with only very minor alterations.

The Rev. Dr. E. H. Nease, Jr., chairman of the committee, was also head of a study committee which did much research in preparation for the presentation. The constitution of the new Program Council calls for a director and five associate directors who will function in the following areas: Ministry, Outreach and Service, Training, Stewardship and Research, and Special Ministries. Also there are to be four coordinators whose work shall be in (1) communications; (2) children's work; (3) junior high and camping; and (4) senior high and adult.

The Rev. Dr. J. Clay Madisor was selected as Director of the Program Council, of which the resident bishop is chairman.

The committee of fifty, reporting on the quadrennial emphasis, indicated that progress to date had been, on the whole, excellent. Harvey J. Smith, layman from Greensboro who heads the Fund for Reconciliation drive, report-

ed that well over half a million dollars had been subscribed. An initial group of projects representing all 14 districts had been accepted with total commitments from the fund of \$78,000. Ten other projects were awaiting approval and support when funds were available.

A budget of \$4,375,000, up \$175,000 from last year, was adopted. The conference treasurer, Fred Russell of Charlotte, stated that all obligations for last year had been paid in full, making the 26th consecutive year that this had been the case.

Christian higher education was given a boost in connection with the report of the College Coordinating Council, when Bishop Hunt gave a personal appeal for financial support and personal involvement to save and upgrade our colleges and to undergird the campus ministry program.

Clarence Winchester of Greensboro, former lay leader of the North Carolina-Virginia Conference (now merged with other conferences) reported for the Transitional Trustees of that conference, and turned over to the Western North Carolina Conference the sum of \$11,962.98. This amount was ordered to be disbursed to the Fund for Reconciliation, to the Winston-Salem Forsyth District Parsonage, and to the Commission on World Service and Finance.

The Institute for Homiletical Studies announced that the Rev. J. Lawrence McClesky had won the award for the best sermon presented in the conference-wide contest which it sponsored. Second and third prize winners were Rev. Julian A. Aldridge and Rev. George E. Thompson respectively.

A disturbing development was the announcement that for the first time in over twenty years, the conference last year showed a net loss in membership.

TWO ANNUAL CONFERENCES —AN OVERVIEW

Both United Methodist annual conferences in North Carolina met last week. Both manifested a considerable degree of indignation and consternation over demands of black extremists on the Board of Missions in New York City, and over the Board's handling of the situation.

The picture of just what had happened was clouded by conflicting reports. Before the week was out, the atmosphere seemed to have cleared considerably as false reports were run down and the picture placed in proper perspective. It became clear that the concept of "reparations" had been rejected, and no funds were to be turned over to James Forman and the Black Manifesto group. A few questions of lesser weight were left dangling.

There were no demonstrations at either conference; no radical thrusts of any vigor; but also little evidence of strong reactionary currents. Moderation and harmony were mainly the order of the day. Of course, sparks flew now and then, but there were no large displays of fireworks.

Each conference got itself restructured along the line of its recommended proposals. Recommendations for minimum salary increases were voted in with scant comment. Social concerns recommendations, in the main, followed the safe and sane line. These indicated quite plainly the conferences' concern with social problems of the day, but did not call for bold and radical action.

The spirit of United Methodists in North Carolina during annual conference week seemed to be: "everybody today seems to be in protest; let's see if we can't get together and stay together for three or four days." And they did it.

METHODIST NAMES STUDENTS TO WHO'S WHO

Methodist College (Fayetteville) has named eighteen rising seniors to the 1969-70 Who's Who Among Students in American Universities and Colleges. They are (back row, left to right), Robert C. Flynn, Steven R. Thompson; (sixth row), Susanne Donnelly, Jesse C. Staton, Jr.; (fifth row), Jan Cranford, Lena Eckard; (fourth row), Caroline Norman, Georgena Clayton; (third row), Linda Mae Burns, Amelia Leimone; (second row), Karen Job, Carole McKnight, Camellia Sizemore; (first row), Barbara Schutz, Diane Qualliotine, Linda McPhail. Not pictured are LeVan Nguyen and Alan G. Schwint. Flynn, a religion major, plans to enter the ministry, while Staton is the son of the Rev. and Mrs. J. C. Staton of Windsor. Both Miss McKnight and Miss Schutz plan to enter Christian Education.



N. C. Conference Shows Great Progress

by S. J. Starnes

The North Carolina Annual Conference of the United Methodist Church, embracing the 56 counties of the eastern section of the state, in session at University Methodist Church in Chapel Hill June 3-6, gave evidence of remarkable progress during the past year in practically every phase of its work, as indicated by the reports of the eleven district superintendents and the administrative assistant to the Bishop.

Bishop William R. Cannon, in his first session as presiding bishop, handled the administrative affairs like a veteran. He also preached at the opening session on Tuesday, when the memorial service for ministers and ministers' wives who had died during the year was held. Following the sermon Holy Communion was observed.

The University Methodist Church is a beautiful, commodious structure standing at the very center of the university community. Its facilities, its personnel, and its entire organization was geared to minister to the comfort and to contribute to the efficient operation of the more than 1200 ministers and delegates present.

At the Tuesday evening session 18 young men were ordained elders. Bishop Earl G. Hunt of the Charlotte Area preached the ordination sermon. Music throughout the conference was furnished by the church choir. Reports concerning the work of the various boards and agencies were given throughout the four-day gathering, and each gave evidence of progress and sounded a note of optimism. Notably among the reports were those of the district superintendents, showing a

healthy gain in membership, evangelism, financial matters, church extension, missions, and the other items of endeavor. 3,425 members had been added on profession of faith, and 1,381 from other denominations, bringing the conference membership to 210,947. More than \$12,000,000 were raised for all purposes. Not all reports were in when these figures were compiled.

The Women's Society of Christian Service raised \$261,781 for local work, over and above what was sent to the Conference treasurer. Total value of church and parsonage property was listed at above \$87,000,000. The conference voted to hold its 1970 session at Jarvis Memorial United Methodist church in Greenville, N. C.

One item from the report of the Commission on World Service and Finance drew considerable debate, when it was learned the Commission had reduced the appropriation for Campus Ministry through the Wesley Foundation by some \$16,000 from the original asking. After Dr. Kelly Ingram and others had spoken in favor of restoring that amount it was voted favorably.

Among other recommendations, the Board of Pensions recommended an increase in the pension rate for retired ministers from \$68 to \$71 per service year. It was adopted. The minimum salary for ministers in full connection with one or more dependents was advanced to \$6,000; married, \$5,800; single, \$5,600; lay pastors, one or more dependents, \$5,200; married, \$5,000; single \$4,800.

Mr. D. W. Brooks of Atlanta, Ga., an outstanding layman spoke at the laymen's hour, clearing up some apprehension concerning an appropriation made by the General Board of Missions, and challenging the church to renewed loyalty and devotion to its program. The conference on Thursday

morning adopted a resolution opposing the "Black Manifesto" so called, and supporting the Fund for Reconciliation, and other similar programs of the United Methodist Church.

Dr. Gerald O. McCulloh of Nashville, Tenn., of the Department of Ministry, preached the ordination sermon for Deacons at the Wednesday evening session, when 16 young men were ordained and 21 were received into full connection. Ten ministers were granted the retired relationship.

Each of the four proposed amendments to the constitution of the church were approved. These had to do with the structure of the General, Jurisdictional, and annual conferences, and with the residential and presidential supervision by the bishops of the Jurisdictional conferences.

Bishop Herbert Bell Shaw of the Second Episcopal District of the African Methodist Episcopal Zion Church preached at the 11 o'clock hour on Thursday. He brought a very inspiring message to a near capacity congregation. A consecration service was held Thursday afternoon for lay people in Christian vocations, including Director of Music, Miss Ruthann M. Greenwald of Burlington, and Director of Christian Education, Miss Barbara Johnson of Washington. The statistician's report by Rev. D. D. Traynham reflected growth in many areas and showed the church in a healthy state.

Speaking at the anniversary program of the Board of Missions Thursday evening was Dr. Tracey K. Jones, General Secretary of the Board of Missions of the Methodist Church. He entertained a period of questions and answers concerning the appropriations and work of the Board of Missions.

The annual Love Feast was held Friday morning, at which time a large number of ministers and laymen took

advantage of the opportunity to give a personal testimony of their faith in God and their commitment to the Christian way of life. It was, as usual, a stimulating spiritual experience for those present, and one to which many look forward each year. The moving date for ministers transferring to other charges was set for Thursday, June 12, 1969.

Following the presentation of reports and other conference business, Bishop Arthur J. Moore, of Atlanta, Ga., preached at the 11:00 o'clock hour, following which Bishop William R. Cannon read the appointments of the ministers for the ensuing year 1969-1970, and the conference closed with the singing of the prayer hymn, "Guide Me, O Thou Great Jehovah."

ALYCE ROBERTSON JOINS ALDERSGATE STAFF

Miss Alyce Robertson of Laurel, Md., has joined the staff of Aldersgate United Methodist Church, Shelby, as educational associate.

A 1969 graduate of Pfeiffer College, she has an AB degree in Christian Education. She also is a graduate of Wesley Junior College in Dover, Delaware, where she was president of the Wesley Student Christian Association.

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WOMEN'S NEWS

North Carolina Conference

MRS. IVAN E. WELBORN

WSG SPIRITUAL LIFE RETREAT

If you have not attended a Wesleyan Service Guild Retreat such as was held at Camp Rockfish by members of the Raleigh District Wesleyan Service Guilds in April you would do well to plan now to attend the next one.

Mrs. J. E. Sponenberg, former chairman of Spiritual Life of the N. C. Conference Women's Society of Christian Service, was our Retreat leader. And she certainly gave a challenge to those who had come apart for a time of examination of the inner life and and a beginning again in our New Church for a New World.

The first activity upon being assigned to their respective cabins by Addie Jones was for each Guilder to make her bed, then report to the dining hall where each one spread her own lunch and we enjoyed a bountiful meal with wonderful fellowship — greeting members whom we had not seen, in some cases, since last year's Retreat. Following that tables were cleared by those assigned for that work and we heard Mrs. Sponenberg's first message, "In the Beginning". She reviewed for us Astronaut Borman's account in Guideposts for April of how the Genesis creation story became a part of man's first flight to the moon. And from there she told of many beginnings and particularly of the beginning of our New Church in a

New World. Her evening message that day was a study in depth on "How to Bring your Faith up to Date." In brief, don't be discouraged, but hold on to those things that have been proved and meet this new day boldly with those things of everlasting value. At morning watch by the lakeside before breakfast she spoke of "Frontier necessities." There was group participation in this most personal and soul searching service - some members offering prayers, some giving quotations from Scripture and all feeling that "Truly, God is in This Place." For the 10:00 o'clock session on Sunday morning our Retreat Leader reached heights seldom attained by any speaker as she spoke on "Riding in High Places." She based her study on Deuteronomy 32:11-13, "Like an eagle that stirs up its nest, that flutters over its young, spreading out its wings, catching them, bearing them on its pinions, the Lord alone did lead him and there was no foreign god with him. He made him ride on the high places of the earth" She said that we want to ride in high places — to get the feel of our mission; that God has stirred the nest of the Methodist church saying, "It is time for you to go now and show who your God is." He stirred the nest of the Pharisees when he said, "You have kept the law, but I say, Love your enemies" He has stirred the nest of the Methodist Church. We have made many strides in our mission program overseas, but have we

kept our own vineyard? We have boasted of figures and money sent to the Division. We have occupied a place in the nest as adults when we should be pushed out into higher places. God, stir our nest! Yesterday we may have needed to stay there but now we should say, "Lord, teach me to fly." Breaking up of the nest is God's benevolence for us.

She went further to say that the primary question is whether our nest will be tossed about by the storms and be destroyed, or will we survive? We may have woven in too many improper materials—new members to report, more contributions, etc. We have an obligation to our young people. We should be flying instead of staying in the nest. We should show our young people so that they can fly when they get into the world. We go to Junaluska and have the best entertainment taken out of expense money. The little woman last Monday night who had her Circle in her modest home dug deep to pay her dollar. But she paid it and the Master saw it. We are going to have to soar higher than we have ever done. God uses the smallest person he ever created to do his work. The stories that have changed history are stories of people who went out to serve — Paul, the women at the tomb. And at this point Mrs. Sponenberg related the story of an alcoholic member of a family who chose never to discuss her situation in the family; they said they chose to ignore it. And then after relating how the alcoholic was reclaimed by the minister and his wife and what a valuable member she had become, she asked the question, "Should we ignore service to any people around us?" When it comes close home we are not very strong on missions. We must ask God to push us out.

She asked that we observe some

places where we might go into service—right here in our home land. (1) The wave of secularism which is about to engulf us. Throngs are going, the well dressed, well fed. They have many possessions. Where are they going? They may be forgetting God unless we let him push us out of our nest and minister to their spiritual needs. (2) We see a strange new growth coming out around us. Non-Christian religions are coming alive in our world. They are not away over there — away from us where we would want to send missionaries. They are right here in America. So many of our church people are not recognizing this. Christ is the true foundation and we must know this and live it every day. (3) The next field in which we may serve and be a true representative of Christ is very indistinct. We hear a lot of noise and we do not know whether they are friend or foe. We must pray more than we have ever prayed before and stick close to Him. If that noisy group out there talks to God and we talk to God, maybe we can work out a solution. I think we had better put all we have in God's hands and move in His direction and by His direction. (4) Urbanization is another thing that is making itself felt in our world. We see new homes, beauty. We buy these new homes and take all the cash we can get together. Then it takes all that both mother and father can make to keep up the payments. There is nothing left for the Church. We are substituting a house for home. What do we have in the way of Missions here? This is a hard question but it is ours. It will be difficult to get these people to join us because they are happy in their situation. But they will need a minister; they will need love of neighbors. There is place for service in this urbanization that is crowding in upon us as church people — as Christians. (5) Nationalism. Let's look

and behold our nation. Could we need to reinforce with God's presence? Our nation is good. Not infallible. Loyalty here should not take precedence over God's presence with us; God before all the state and man-made laws.

Rockfish is indeed a place to "come

apart;" enjoy nature at its best and go home refreshed in spirit and in body as well as enjoy the social side of association with women of kindred spirit in a most wholesome setting.

Mrs. Palmer Bailey
Raleigh District WSG

WOMEN'S NEWS

Western North Carolina Conference

MRS. JOHN C. WRIGHT

MARY BETHEA TO JOIN GC FACULTY

Miss Mary E. Bethea, administrative assistant at Brooks-Howell Home for Retired Missionaries and Deaconesses in Asheville, has accepted a position as assistant Dean of Students at Greensboro College, Greensboro, to begin her new duties at the coming fall term.

Miss Bethea is a Deaconess in the United Methodist Church and was formerly Dean of Women at Pfeiffer College, Misenheimer, before joining the staff of Brooks-Howell Home. She left Asheville on June 1.

During the summer months she will serve as leader of a Deaconess Seminar to travel in Europe. This is the second quadrennial Deaconess Seminar and will be held June 30-July 30, 1969. The Seminar is sponsored by the Committee on Deaconess Service of the National Division of the Board of Missions of the United Methodist Church.

The Seminar is designed to deepen the understanding of the Deaconess



Miss Mary E. Bethea

Movement, past, present and future, and of the Ecumenical Movement, as well as to heighten the appreciation of the religious and cultural heritage of the United Methodist Church.

The tour members will meet at the United Nations Church Center on June 30 and depart for Stockholm that evening. In Scandinavia the participants in the Seminar will attend the Triennial Meeting of the International Federation of Deaconess Associations

(DIAKONIA) to be held in Tampere, Finland, from July 3 to 9.

From Tampere, they will go to Helsinki, then to Hamburg, Germany, to visit the Deaconess Motherhouse. They will visit East and West Berlin, then go to Darmstadt to visit the Ecumenical Sisterhood of Mary. After a stop in Munich and Salzburg, they will go to Rome, Italy, and later to Florence and Milan.

A visit in London, England, will include a performance at the Royal Shakespeare Theater and a trip to Stratford-on-Avon. On July 30 they will return to New York and thence to their homes.

Miss Bethea is well trained to be leader of such a trip. She has spent three summers in Europe. For two summers she directed a Youth Work Camp in Austria and one summer she served abroad on the staff of the Methodist Committee on Overseas Relief in their work among Hungarian refugees.

Twenty-five Deaconesses have registered for the trip. They come from all parts of the United States. Miss Susan Carmichael of Pfeiffer College is in the group. Others from the southeast include Miss Eunice Stockton, Savannah, Ga.; Miss Mary M. Shackett and Miss Virginia Taylor of Birmingham, Ala.; Mrs. Verna W. Willis, Louisville, Ky.; Miss Nancey Franks, Beverly, Ky.; and Miss Martha Wagner, Nashville, Tenn.

The three voting delegates at the DIAKONIA are Miss Allene Ford, Executive Secretary of Deaconess Service; Miss Betsy K. Ewing, associate Sec. of the National Division; and Miss Bethea.

Miss Bethea is currently serving as secretary of the Conference Women's Society. Prior to this she was secretary of Student Work in the Conference Society. She was formerly president of the Conference Deaconess Associa-

tion and of the Southeastern Jurisdiction Deaconess Association.

MARION DISTRICT MEETING

The women of the Marion District Women's Society made a study of "Crises in a Lopsided World" at their Annual District Meeting held at First United Methodist Church, Marion, on April 26.

Mrs. Joe Benson, district chairman of Christian Social Concerns, presented a meditation, urging the women to be more concerned about those who are caught in ghettos of indifference and ignorance. The women then discussed in smaller groups ways that Christian women might help in constructively finding ways to improve conditions of people in need. Miss Mattie Lou Summey, district vice-president, assisted in the dialogue sessions.

Others on the program were Mrs. Kenneth Rabb, Mrs. James Laughlin, Mrs. James Coleman, Miss Pam Steppe, Mrs. J. H. Randall and Mrs. Henry Edwards. A dramatization of "Masks" was given by three women.

Approximately 175 women were in attendance at the meeting. Mrs. Kimball Miller, district president, was in charge of the day's program.

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FOR JUNE 22

The Bible, a Personal Book

Background Scripture: Deuteronomy 5:1-6; 30:15-20; Psalms 19:7-11; 119:9-16, 102-05; 2 Timothy 1:13-14.

The writer once listened to an address by a noted Biblical scholar on a theme similar to our subject for this lesson. He contended that "everyone makes his own Bible." By way of illustration he held up his own copy of the Bible. We could all see that certain parts of it, as indicated by the worn edges of the pages, had been much used. By contrast, there were others parts which looked almost new, indicating they had been seldom, if ever, read. What makes the difference? If, as has been said, a man's check stubs are an index of his character, might it also be true that the parts of the Bible he regularly reads might give a clue to his religious faith?

If the Bible is to be "a personal book" we must believe it was written for us. But if we know the Old Testament was written for and by the Hebrews, and the New was written by and for early Christians, how can we say it was written for us? A passage of Scripture that bears directly on this question is cited for our study: Deuteronomy 5:1-6. Note particularly verses 2 and 3; "The Lord our God made a covenant with us in Horeb (that is Mt. Sinai). Not with our fathers did the Lord make this covenant, but with us, who are all of us here alive this day." Now does this make sense, seeing these words were

spoken more than five hundred years after the Sinai experience? They do, indeed, make sense when we realize the Hebrews thought of themselves as a continuing community. What had been revealed to Moses had also been revealed to them. In the same way we Christians think of the church as a continuing community. The Sermon on the Mount, while given to the disciples of Jesus nearly two thousand years ago, is also addressed to all Christians of every time and place, even to us who now live in the latter half of the twentieth century. Just as every love poem is forever the property of all lovers of every age, so the words of life put down in Holy Writ are addressed to every seeker after eternal life.

In Deuteronomy 30:15-20 the way of life and the way of death is portrayed in unmistakable terms. Again, we need to consider these words as being spoken to all of us who belong to the Judeo-Christian tradition—a community of believers which transcends time and space. "I have set before you life and death, blessing and curse; therefore choose life" are words which challenge persons of all ages in every generation.

Our memory verse is from Paul's letter to the church at Rome (15:4) "Whatever was written in former days was written for our instruction that by steadfastness and by encouragement of Scripture we might have hope." There are, of course, people

who do not believe we can learn anything worthwhile from the past. They go along with the man who said: "The only thing we learn from history is that we don't learn anything from history." To be honest, it does sometimes seem that our human condition is tragically like that of other generations in those nations which rushed head-long into doom, merely repeating the mistakes of former nations. Remember the lines of the hymn: "O where are kings and empires now, of old that went and came?"

In spite of the cynics, however, there are those who believe with George Santayana that those who will not study the mistakes of history are doomed to repeat them. In other words we can, if we will, learn from the past. Above all we must bear in mind that the God we serve is a living God. Jesus reminded some of his contemporaries that God is "a God of the living." In a prayer of St. Paul's (see Romans 15:13) we read: "May the God of peace fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope." It might be worth adding that not too many of us can "abound in hope" by reading the newspapers or listening to radio and TV these days. If we have any hope it must have come to us from other sources than the mass media.

We remember also that in his great hymn to love in I Corinthians 13 Paul includes hope, along with faith and love, as central to our faith. If we are ever to be led out of the spirit of unfaith and cynicism which marks the lives of so many men and nations in our time it will not be done by the despairing and hopeless ones of the earth. Rather, it will be by those, who, according to I Peter 1:3, "have been born anew to a living hope."

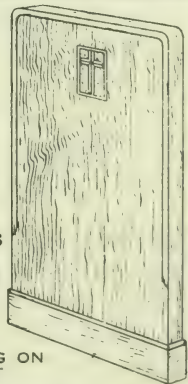


TWENTY-FIFTH ANNIVERSARY

Rev. and Mrs. N. B. Hill, Jr., were honored May 25 at a tea sponsored by the Women's Society of Christian Service of Wesley Heights United Methodist Church, Fayetteville. The couple was presented a five piece silver service, purchased with donations from individual church members. Miss Connie Hill of Fayetteville and Mrs. James Hammond of Greensboro, daughters of the Hills, presided over the guest book. Rev. Mr. Hill has served as pastor of Wesley Heights during the past six years.

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THE CHILDREN'S PAGE

MRS. CATHARINE VICK

Dear Girls and Boys:

Have you ever said, "If I had all the money I wanted, I would be happy?" Perhaps, you have, but I hope you realize that money is not the most important thing to have. Money cannot give you all that is necessary for a good and happy life.

You see, money cannot buy friends. Friendship is earned by doing for others. We can't buy a clear conscience with money. Only square dealing with others can purchase that. Money cannot buy character. Character is what we are when we are alone with ourselves and God. These are qualities we must have to really be happy and no one can give them to us, nor can we buy them.

Aunt Cay



THE KITTEN WHO WANTED A NEW HOME

Out in the wood-shed, in an old hen's nest, lived Mrs. Graycat and her family of kittens, Fuzzytail, Tippet, Fritzzy and Pink Nose. They had grown so lively that they no longer stayed in the hen's nest all day, but climbed down to the wood-shed where they romped and played. When night came, they climbed back into the hen's nest where they were safe.

One morning Pink Nose woke very early. She looked around her and tried to stretch; but there wasn't room in the hen's nest for that. She climbed down to the floor of the wood-shed without waking her mother. There she stretched, first one leg, then the other, then her back. One good shake of her fluffy gray fur and she was wide awake.

"Dear me!" sighed Pink Nose. "This home is too small for all of us. I believe I'll see if I can find another." And out of the woodshed she went. The first thing she saw was the farmer's dog. "H'm," Pink Nose said, "Since he's not home, I'll go and visit him. Perhaps a home like his would do."

She soon found it, a big packing box out by the side of the barn. There was plenty of clean straw inside. Pink Nose looked in and then went inside. She turned around twice. She sat down and looked outside. The big wide world looked very close; anything from it could come in there while she was sleeping. "This home is all right for the farmer's dog," Pink Nose said, "but it wouldn't do for me." And so she went on.

She had not gone far when suddenly behind her there was a noise that made every fuzzy gray hair on her back stand straight up. "Don't mind me," said the

noise; "I'm only a goose. Might I ask where you are going?"

Pink Nose told the goose where she was going and why.

"Would you like to see my home?" asked the goose. "I have the finest one on the farm. Follow me," and off the goose strutted with Pink Nose close behind. Soon they reached a big rose bush, which was a thick tangle of red flowers and vines. Low on the ground was an opening just big enough for a goose to get through.

"There it is," said the goose, "Walk in. Only be careful not to step on my big white egg." So Pink Nose walked in, being very careful not to step on the egg. There was a soft nest inside, but the briars had caught at her fur on the way in and one had scratched her little pink nose.

"This home is all right for a goose," she said, "and I thank you, but it wouldn't do for me." And then she went on.

Soon she found herself face to face with a big brown cow. "Moo!" said the brown cow, in a very loud voice. "Aren't you lost, way down here?"

"No," replied Pink Nose, "I haven't lost myself, for I'm right here. I'm hunting for a new home. Mine is too small."

"Would you like to see mine?" asked the cow. "Follow me." Pink Nose followed behind the big brown cow. Soon they stopped under a big shady tree. "I'm not tired," said Pink Nose. "Let's go on."

"But this is my home," smiled the big brown cow.

"Oh!" said Pink Nose; "but I'd be right out in the big wide world. No, no, this home is all right for a big brown cow but it wouldn't do for me."

Suddenly the farmer's boy appeared. "Well, well, how did you get here?"

You've run away from home I know. I'll take you up to the house." Now, Pink Nose was going to see the farmer's home; perhaps that would be just the place for which she was looking.

The boy set Pink Nose inside the kitchen door and she began to look around. All she could see was legs—table legs, stove legs, chair legs. Away up above her were the rest of the things. How queer everything looked.

Just then the cook appeared. When she saw Pink Nose, she cried, "Scat!" and opened the door for the little cat to run out. Pink Nose did, for she was in a hurry. No one had ever said "Scat!" to her before. "A house is all right for a farmer's boy, but it wouldn't do for me," she thought.

Then she hurried around to the woodshed, where she climbed up into the hen's nest beside her brother and sisters. Just before she settled down for a comfortable nap, she purred to herself, "What a lovely-home-this-is."

Adapted



FATHERS

Next Sunday will be Father's Day and you will be thinking about your father. Do you know who the fathers of these people were?

Obed	B	—	—	—
Jonathan	S	—	—	—
Ephraim	J	—	—	—
Cain	A	—	—	—
Esau	I	—	—	—
John the Baptist	Z	—	—	—
James and John	Z	—	—	—
Abraham	T	—	—	—
Shem	N	—	—	—
David	J	—	—	—



ANSWERS FOR LAST WEEK
Desert; refuse; minute; present.

CAROLINA BRIEFS

¶ Dr. Howard C. Wilkinson, chaplain to Duke University, is the author of a meditation accepted for publication by "The Upper Room." It will appear in the July-August, 1969 issue, with a reading date of July 4.

¶ The Rev. Dr. James Peters, Winston-Salem Forsyth District superintendent, is scheduled to be the Men's Day speaker at Browning Chapel United Methodist Church, Greensboro, on Sunday, June 15, at the 11 o'clock worship hour.

¶ The Rev. Charles Alexander Long, a retired Methodist minister and missionary to Brazil, has given the papers gathered over his career of more than 50 years' Christian service to the Duke University Library. The Longs now reside in Ardmore, Okla.

¶ The twenty-eighth annual meeting of the Chestnut Ridge Memorial Association and homecoming will be held at Chestnut Ridge United Methodist Church, Sunday, June 15. The Rev. James P. Clodfelter, Jr., the pastor, will be the speaker. Following the morning service, a picnic dinner will be held in the afternoon. A cordial invitation is extended to former members, pastors and friends.

¶ Dr. John O. Gross, who served this past year as acting president of Pfeiffer College, has been named vice president of Florida Southern College effective Sept. 1. Located in Lakeland, Florida Southern is a 1600-student Methodist-related liberal arts college. Dr. Gross will serve as a special consultant to college officials in the areas of institutional development, personnel and curricular affairs.

¶ William R. Henderson of High Point will be the speaker for homecoming at Groometown United Methodist Church, June 22, at 11 o'clock. A picnic lunch will be served on the church grounds following the morning service. All former pastors and friends are invited.

¶ The Advocate has been requested to print the following invitation: "The honor of your presence is requested at the marriage of Thelma Wright Trolinger to the Rev. Charles Lee Grant at Mt. Lebanon United Methodist Church, Randleman, June 22, at 3:30 p.m."

¶ Dr. and Mrs. William R. Locke of the High Point College faculty left June 7 for Germany where they will attend the English Language Theological Seminar to be held there June 8-28. The 60 members of the Seminar will hold sessions in Hamburg, West Berlin, and Munich. They also plan a visit to Humboldt University in East Berlin. Purpose of the Seminar will be to hear lectures and to hold discussions on new developments in continental theology.

¶ Dr. J. Ralph Jolly, who resigned several months ago as president of Greensboro College, was honored May 29 by trustees of the college at an informal luncheon at GC. The gift of the trustees to Dr. and Mrs. Jolly was a silver antique English biscuit box, and the College Coordinating Council presented Dr. Jolly an electric typewriter. Dr. Jolly has been named executive vice president of the Alabama Association of Independent Colleges and Universities with headquarters in Birmingham.

Chaplain (Major) William B. Starnes, member of the North Carolina Annual Conference, who has been stationed in Germany for more than three years, arrived with his family in New York last Sunday, June 8. They are spending some time with his father, Rev. S. J. Starnes, near Burlington, and with his wife's parents, Mr. and Mrs. Aldon F. Johnson, of Route 2, Cameron. Chaplain Starnes will report to Fort Lewis, Washington, July 20, for a year's duty in Vietnam.

Mrs. R. M. Andrews Dies

Mrs. R. M. Andrews, president of the North Carolina Branch of Women's Work of the Methodist Protestant Church from 1936-1939, and widow of Dr. R. M. Andrews, first president of High Point College, died in the Wesley Nursing Center, Charlotte, on May 23. She was 85 years of age.

Mrs. Andrews lived for many years in Greensboro, but had entered the Methodist Home in Charlotte in 1964.

A native of Henderson, she studied at Woman's College, Greensboro, now UNC-G, and at the Arts Students' League in New York.

After the unification of the Methodist Protestant Church and the Methodist Church, she served as the first secretary of Christian Social Relations in the Woman's Society of Christian Service of the Western North Carolina Conference.

Survivors include three daughters, Miss Rosalie Andrews, Charlotte; Mrs. Alma Clark, Greenville; and Miss Dorthea Andrews, Washington; and one son, Robert Andrews of Columbia, S. C.; three sisters and two brothers.

Lycoming College President



The Rev. Dr. Harold H. Hutson, provost of American University, Washington, D. C., since 1964, has been named president of Lycoming College, Williamsport, Pa. He will begin his official duties August 1. A member of the Western N. C. Conference, Dr. Hutson was president of Greensboro College from 1952-64.

Lawing Named Brevard Dean

The Rev. Luther Harold Lawing has been named dean of student affairs at Brevard College.

A native of Charlotte, Mr. Lawing has been a member of the staff at the Methodist-related junior college since 1966. He served as dean of men from 1966-68, and during the 1968-69 college year was student financial aid administrator and instructor in religion.

He is a graduate of the University of North Carolina at Chapel Hill, and has earned both the B.D. and Th. M. degrees from Duke University. A member of the Western North Carolina Annual Conference of the United Methodist Church, he has held a pastoral appointment at the Ansonville Charge in Anson County, and Salem Methodist Church, Stanley County.

"Tryin' to Make Heaven My Home"

WHEN I was a small child, I remember thinking how nice it would be to live in the house next to the church. The feeling I always got when I went to church delighted me; and I was sure that if I lived right next door, I could have that beautiful feeling all the time. I remember, too, imagining how happy I would be if I were the lovely lady of that house next to the church; she and her kindly husband, always smiling and talking, got to go to every meeting. In my childhood fancies I supposed that that would be next to living in Heaven.

Years went by and other dreams took the place of my heavenly visions. Sometimes my grades at school were good and learning thrilled me; then I dreamed of being a brilliant scholar and writer. On several occasions my piano teacher seemed pleased with my recital performances; then I daydreamed about being a concert pianist, playing in all the vast music halls of the world. The school choral director several times indicated an interest in my singing; so I imagined myself a great opera star. And for a while after playing a successful part in a class play, I believed that my life surely belonged to the theater. Also along the way I had two or three teachers who were especially creative and stimulating, and they inspired me to think that I might even be a teacher.

There came a time, however, when concerns for Heaven and dreams of the future were obscured by the pleasures and realities of the moment. These pleasures and realities mainly involved boys, college, cars, dancing, cards, sports, and parties. They were great fun.

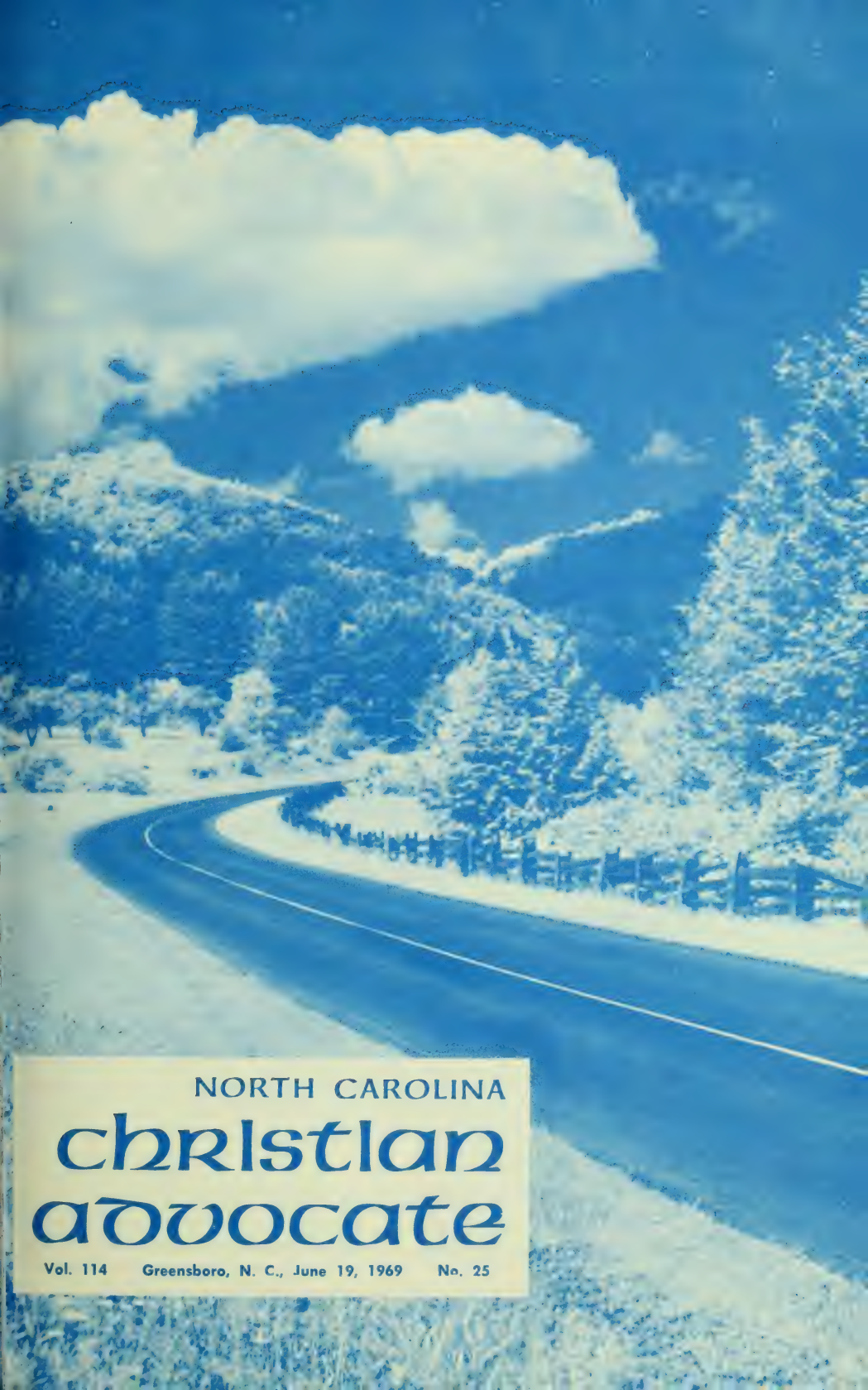
But this Epicurean era of my life came to an abrupt end when a Methodist preacher captured my fancy and took me to wife, "for better or for worse."

Since that time I have lived with my preacher husband in four different houses—guess where?—and I have tried to be a pious wife; but certain it is I have not attained the perfection of the ladies before me. Many times, I have heard how beautifully one could play the organ. Another made the communion bread and always kept a spotless house; and another raised model children. Their spirits are ever before me.

Still the feeling for church that so delighted my childhood heart comes back to me, though it does not remain always as I used to imagine it would if I lived in the shadow of the church. The most beautiful feelings have a way of disappearing in the midst of chiming doorbells and ringing telephones, unexpected guests for dinner and the natural unbridled enthusiasm of our 1956 and 1959 model children. Indeed parsonage life gets hectic. I have discovered, too, that the idea I once had of the preacher's family getting to go to every congregational gathering was very innocent; it is a matter of *having* to go, and that sometimes takes the smile from my heart, though not from my face, I hope.

You ask if I would choose again this life. I would, of course, because I feel assured that one way to Heaven is being a preacher's wife.

A minister's wife was inspired by Mrs. G. T. Rowe's poem "Reminiscence" to write this essay.



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OUR COVER

This is the Blue Ridge Parkway, voted "most scenic of all America's major highways" in a National Association of Travel Organizations poll. In North Carolina, the Parkway reaches its highest elevations as it skims, skirts and burrows through mountains for over 400 miles between the Shenandoah National Park in Virginia and its link-up with the Great Smoky Mountains National Park at the North Carolina entrance.

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CALENDAR OF COMING EVENTS

LAKE JUNALUSKA ASSEMBLY

- June 23-29: Glenn Draper Youth Choral Workshop
- July 3- 6: Southeastern Choir Festival
- July 4- 6: 8th Annual Ushers' Conference
- July 9-12: Southeastern Conference on Social Concerns
- July 10-16: Koinonia Prayer Service
- July 14-18: Ecumenical Theological Refresher Course
- July 17-20: Southeastern Conference on Family Ministry
- July 21-25: Regional Workshop in New Church Development
- July 21-27: Southeastern Missionary Conference
- July 21-27: Youth and Missions Conference
- July 25-27: Weekend Conference for Local Church Commissions on Missions
- July 27-31: Southeastern Ministers' Conference
- July 31-Aug 3: Southeastern Laymen's Conference
- Aug. 3-15: Leadership and Laboratory Schools
- Aug. 7- 9: Conference of Annual Conf. Boards of Health and Welfare Ministries
- Aug. 7-10: Southwide Lawyers' and Doctors' Conference
- Aug. 8- 9: Junaluska Assembly of Trustees Meeting
- Aug. 9-10: Junaluska Associates Weekend
- Aug. 11-15: Town and Country Conference
- Aug. 15-17: Church School Administrators' Conference
- Aug. 15-17: Conference for Professional Workers in Christian Education
- Aug. 15-17: Conference for Chairmen of Local Commissions on Membership and Evangelism
- Aug. 17-22: Candler Camp Meeting
- Aug. 17-22: Conference on Evangelism
- Aug. 18-22: Church Business Managers' Conference
- Aug. 22-24: Western North Carolina Laymen's Conference
- Aug. 27-31: Junaluska Prayer and Bible Study Conference

NORTH CAROLINA CONFERENCE

- June 19: Raleigh District Board of the Laity Staff Mtg., 7 p.m.
- June 20: New Bern District Board of the Laity Staff Mtg., 7 p.m.
- June 21: Greenville District Board of the Laity Staff Mtg., 7 p.m.
- June 22-28: Second Week Summer Camps, Chestnut Ridge, Don-Lee, Rockfish
- June 22-27: Senior High Canoe Trip
- June 23: Greenville District Set-Up Mtg., St. James Church, Greenville, 10 a.m.
- June 23: Wilmington District Board of the Laity Staff Meeting, 7 p.m.
- June 24: Goldsboro District Set-Up Meeting, St. Paul Church, Goldsboro, 10 a.m.
- June 24: Fayetteville District Board of the Laity Staff Mtg., 7 p.m.
- June 25-26: Orientation Workshop for New Pastors, Methodist Building, Raleigh
- June 25: Goldsboro District Board of the Laity Staff Mtg., 7 p.m., Goldsboro Hotel

WESTERN NORTH CAROLINA CONFERENCE

- June 16-21: Senior High Kaleidoscope
- June 23-28: Senior High Search
- July 7- 9: Quadrennial Bible Study Training Conference

TEN COMMANDMENTS FOR EVANGELISM

by K. MORGAN EDWARDS



This statement was presented to the Southern California-Arizona Annual Conference two years ago by its Board of Evangelism, of which Dr. Edwards was chairman. It was read to the Western N. C. Conference last week by the Rev. Mitchell Faulkner, chairman, as he made the report of the conference Board of Evangelism.

These are given you with apologies to Moses. This word is *addressed primarily to my brothers in the ministry* because the initiative for evangelism rests chiefly with them.

Hear, O members of the Annual Conference, the principles by which we can regain the necessary ardor for the task of evangelism in the local church.

I. Christ is thy Lord and only Savior. Thou shalt not obscure thine own desperate need of him. "It takes two to make a Christian and one of the two is always Jesus Christ."¹

II. Thou shalt not have any other Lord except Christ: neither money, nor position, nor power, nor prestige of appointment, or golf, nor love of country, nor any other loyalty that thou shalt put higher than Christ. Thou shalt not settle for any relationship with Christ which is less real, intimate and empowering than the most precious relationship thou cherisheth with thy dearest companion on earth.

III. Thou shalt not take Christ for granted. Thou shalt come reverently to thine encounter with the living Lord. Thou shalt welcome the sense of misery which accompanies the facing of thy sinfulness. Thou shalt not suppress the joyful emotion which accompanies the assurance of forgiveness. And thou shalt allow God's love for thee to quicken love for others in thy heart.

IV. Thou shalt not assume that an intangible membership in an evanescent underground church will satisfy the continuing and persistent need for fellowship which slumbers in thee and thy people. Only regular and disciplined participation in the life of the church in the world as it becomes the community of Christ can satisfy man's deepest longing for togetherness.

V. Honor thine elders—bishop, district superintendent, and conference

1. William Russell Maltby

statistician—that thy days may be long in the church to which thou art likely to be appointed. But do not be intimidated by them. Remove from the church rolls the names of all non-existent members: those who have been dead for years and all who moved away years ago. Eliminate also from the church records all those inactive who renounce any connection with Christ and his church. The strength of the church is not determined by the number of nominal adherents it claims but by the extent to which Christ is reflected in the lives of all those who claim to be his disciples.

VI. Thou shalt not kill the desire of thy laymen to win others to Christ because their approach or method may differ from thine own. Neither shalt thou kill the Conference program either because of thy resentment of authority or thine unwillingness to try anything which thou didst not think up thyself. If no other program fits the needs of thy people thou shalt not fail to work out a plan of thine own for the full commitment of thy people to Christ.

VII. Thou shalt not look longingly on

the outward appearance of thy people, exploiting them for their riches, making friends with them for their affluence, or using them to build thine own reputation.

VIII. Thou shalt not steal thy neighboring Methodist pastor's members, nor thy Baptist brother's warm-hearted people, nor thy Presbyterian minister's learned listeners, nor thine Episcopal clergyman's well-to-do coupon clippers. Instead, concentrate on the least and the lowliest, the unchurched and the forsaken, the destitute and the dissolute, the diseased and the disinherited, for these were they to whom Jesus gave top priority.

IX. Thou shalt not bear false witness against thy brother pastor, either that thou mayest be elected to General or Jurisdictional Conference in his stead or be given the pastoral appointment for which he longs.

X. Thou shalt not covet thy neighboring pastor's associate minister, nor his choir director, nor his director of Christian education, nor his secretary, nor his prominent or wealthy members, nor anything that is thy neighbor's.



CLASS FOR COLLEGE STUDENTS

The Rev. Clingan C. Capps, pastor of Murfreesboro United Methodist Church, is shown with his church school class for Chowan College students, which meets in the parsonage every Sunday morning. Mr. Clingan saw the need for a class for the college age group, and plans to continue the class through summer school and the next college year. The informal atmosphere of the Capps' family room contributes to the group discussion format of the class.

A Privileged Comment

Except for a period of study in New England and for three years as a chaplain during World War II, this editor has attended every annual session of the Western North Carolina Conference since 1931. Each of them has offered something rich in inspiration and in fellowship.

However, the session just ended was for me just a bit different from any other. Two events made it so. One was the memorial service, and the other was the ordination service. My preacher father who died last July was among those memorialized. My two sons were among those ordained as elders. I stood between one generation which had just passed from the scene and another generation which was just coming upon the scene.

I felt myself to be in a proud line of succession which began with my grandfather, who started out as a Methodist minister in South Carolina just one hundred years ago less five, at the age of twenty. Growing up half way around the world, in Korea, I saw him only on two furlough occasions. But I remember him as the wearer of a bald head and a neatly trimmed mustache and beard.

As a minister he bore the image of authenticity. It was reflected in the kind of pastor he was, and in the kind of father he was. His one son and three daughters were all believers in and practitioners of vital Christianity. Faith in God was not an element grafted to their personalities; it went far down into the roots of their lives.

They could hardly have been other than people of vital faith.

If my father had not become a minister and a missionary, he would almost certainly have become a zealous, practicing Christian layman. And the latter would perhaps have been as significant as was the former.

His influence upon the two young men who were ordained on Friday night, June 6, would be hard to calculate. He wanted them to be out-and-out Christians; not just in a nominal sense. He believed—as did his father before him—in a definite conversion experience; in heart-felt religion; in a religious experience which would change the way people lived; which would break old habits, cleanse soiled lives, and set people right with God and right with their fellow men.

Doing "personal work"—to use an old Methodist expression—had long since become second nature with my father. Therefore when two P.K.'s (preacher's kids) would visit their grandparents at their retirement home in Crescent Beach, S. C., and see them upon other occasions, they were prime objects of his loving concern. He knew them to be "good" boys in a general way; but he also knew them to be "sinners" in need of a special act of grace on the part of God, through Christ.

But back to annual conference: At least one person there, namely, this editor, saw four generations present at the above-mentioned ordination service: two in the flesh; and two in the spirit.

The hopes and labors and fruits of all four generations were there.

These reflections are being written on the eve of Father's Day. They will be read after the day is past. But perhaps they can be suggestively help-

ful to fathers and to grandfathers. The best we can do for those who follow in our steps is to give them the example of a Christian life; and to lead them wisely and lovingly into such a life for themselves.

Where Are We Going?

We today live in the most promising and the most perilous age that human-kind has known. Man's mastery of his physical world has reached a new plateau of achievement. This mastery has brought to his fingertips undreamed of powers.

He has learned literally how to move mountains and how to explore the deep places of the ocean. He is launched upon a series of ventures into space, and no one can tell where it may carry him. He has steadily lengthened the span of life, and has delved into the mystery of life itself. Heart transplants today; who can say what tomorrow. Man is today looking awesomely but boldly into the world of genes and chromosomes which virtually concern the very forming of life itself.

It is idle to suppose that man will be deterred from investigations into these and thousands of other fields of knowledge. He was born with an insatiable thirst to see, to know, to understand. Always in every age there have been those who have warned "So far and no further. It was never intended that man should go into that." Probably when Columbus set sail, there were bystanders who deplored his voyage into the then unknown.

If we are dismayed by these conquests, and are fearful of where they may take us, let us remember that all knowledge, all truth, of whatever sort

it may be is God's; that this is God's universe; that we are God's people. Our inquisitive nature itself is God-given.

But also God-given is a sense of right and wrong. Man is endowed by his Creator with the capacity to make value judgments, to perceive what is good and what is bad. There is something within him which assents to what is right and which feels outraged with what is wrong. He must needs work for the good and oppose that which he judges to be bad or he is unhappy.

We have said all of the above to make this point: while we are winning the battle of mastery over nature, of ever larger technical achievement, there is a serious question as to whether we may not be losing the battle of right against wrong, of good against bad, of moral values against their opposite.

Is modern man gaining in spiritual sensitivity? Is he growing in his appreciation of all things excellent? Is he a better philosophical thinker? Does he possess a higher degree of wisdom than his forebears? Does he have a keener insight into the real meaning of his life? Does he pursue the things that matter most? Is he gaining in compassion, in love, in concern for others?

What will it profit the human race if we move out among the stars scientifically speaking, but live in a hog sty morally and spiritually speaking?

Lay Evangelism Conference Planned in August

The fourth annual Lay Conference on Evangelism of the N. C. Conference is scheduled August 16-17 at Methodist College in Fayetteville.

Resource leader will be the Rev. Larry Eisenberg of Nashville, Tenn. He is a member of the Department of Koinonia Ministries of the General Board of Evangelism. Mr. Eisenberg will speak on "The Bible and our Faith" and "The Evangelism Commission." He also will lead panel discussion on "Fresh Evangelism Methods and Small Groups."

Bishop William R. Cannon of Raleigh will preach at the concluding service on Sunday morning.

Jointly sponsored by the Conference Board of Evangelism and the Conference Board of the Laity, the conference is for chairmen of local church work areas of evangelism and members of evangelism commissions.

Cost is \$5.50 for room, meals and registration. Applications will be mailed soon to pastors and evangelism work area chairmen.



Rev. Larry Eisenberg

Bridgewater Ashram Set July 14

A week-long Christian Ashram will be held at Bridgewater College, Bridgewater, Va., July 14-19.

The leading speaker will be Dr. E. Stanley Jones, world renowned evangelist and missionary. Other speakers include Dr. Anna Mow, author and former missionary, and Mrs. Geraldine Conway, conductor of youth Ashrams in Europe.

Mrs. Conway will be the youth director at the Ashram. There also will be a program for children, and a nursery morning and evening for the smaller children.

Adult rates are \$33.50 minimum for the week, and children's rates are less. This includes all expenses.

For further information or to register, contact Carl B. Harris, Director, 2130 Mecklenburg Ave., Charlotte 28205.

Duke Campus Minister Gets New Atlanta Post

The Rev. Clyde O. Robinson, Presbyterian campus minister at Duke University since May 1966, has been named regional secretary of United Ministries in Higher Education in the Southeast.

In this new church venture, Robinson will represent interests and concerns of 10 Protestant denominations in their ministry in higher education. The United Methodist Church is one of the supporting denominations.

His office will be located in Atlanta, Ga., and his work will serve both state-supported and private colleges and universities in the Carolinas, Georgia, Florida, Alabama, Mississippi, and Tennessee.

Nanci Weldon Memorial Gymnasium Dedicated

A new facility at Lake Junaluska was dedicated on Wednesday, June 4. It is the Nanci Weldon Memorial Gymnasium, named in memory of a young lady who had spent many weeks of her summers in that environment.

With Dr. J. Manning Potts, director of the assembly, presiding, the chairman of the board of trustees, Hugh Massie of Waynesville, presented the building for dedication. Bishop Earl G. Hunt, Jr. led in the reception of the facility.

The dedication was "to the wholesome development of body, mind and

spirit; to the enjoyment of wholesome fellowship; to spirited participation in clean sports."

After the burning of the note, 1st. Lt. Bill Weldon, brother of Nanci, unveiled the memorial plaque. The closing prayer and benediction was spoken by Dr. James W. Fowler, Jr.

Nanci Weldon was the daughter of Dr. and Mrs. Wilson O. Weldon. Her untimely death came in 1965. She was elected Junaluska queen in 1961, and upon the occasion of her coronation she said, "I have come here all my life and I have loved it all my life. I love the early morning when the mist is still on the lake, and the afternoon when the sun is warm. I love to walk in the rain, splashing through the mud puddles. I love to see the moon rise over the lake and later roll down behind a mountain. And I love just to see the stars and hear the crickets sing. I love Junaluska, because it is here—more than any other place—that I have come to know myself and have learned to be myself. But most of all I love you—my friends."

N. C. Conference Ministers' Wives Meet

The fortieth anniversary luncheon of the Ministers Wives association of the North Carolina Conference was held at the Carolina Inn in Chapel Hill, on June 5, during the annual conference session. Mrs. R. L. Nicks, president, brought greetings and presided.

Special recognition was shown to the six charter members who were present, and the new brides were introduced. Mrs. W. K. Quick, chairman of the Nominating Committee presented the following slate of officers who were thereupon elected to serve for the years 1969-1971: Mrs. A. F. Fisher, president; Mrs. Norwood Jones, vice-president; and Mrs. Herman Winberry, secretary and treasurer.

Highlight of the program was a talk by Mrs. Luther Hodges, who stated that in all of her experiences she found that "the greatest things in life are the simple things." Mrs. J. H. Waldrop, in keeping with the anniversary theme, sang some of the popular songs of the past forty years. Decorations included a large anniversary cake and lovely spring flowers.

Junaluska Associates List Growing

The Junaluska Associates have come a long way since their organization in February of last year by the Board of Trustees of the Lake Junaluska Assembly. A recent report indicated that there are now 309 members who have contributed a total of \$54,850.

The Associates will hold their annual dinner at Lambuth Inn on August 9, at which time two outstanding TV personalities are expected to provide entertainment. Glenn Draper and the Junaluska Singers are also expected to be on the program.

Dr. Wilson O. Weldon is president of the Associates.

When Is Service Christian?

By PETER J. DYCK

It is often assumed that one can or ought to be able to tell the difference between Christian and non-Christian service. This is by no means as obvious or simple as it may appear. The difficulty arises in part, from the fact that the term "Christian" can hardly be applied to an act. It is best applied only to a person. We can say with reasonable confidence that service is Christian because of the person's relationship to Jesus Christ, but where that relationship does not exist the same service should rather be described as being "Christ-like." The following is not a listing of absolutes, but clues, not final criteria, but guideposts.

Service is Christian when there are no strings attached.

For service without a "hidden agenda" Jesus himself is the superb example. Surely the incarnation was not a tactical maneuver to win men to God. Christ gave himself unreservedly so that others might live, regardless of men's response. He knew that people do not want charity nor pity, they do not even want bread and technical assistance, at least not in the first place.

Then, and now, people want to be accepted as they are, to be confirmed in their beings. Each in his own idiom is crying for identity, longing for fulfillment and true selfhood. Jesus fully recognized and satisfied this basic need. Nor did he ever take advantage of their helplessness. Service that rec-

ognizes the worth and dignity of a person will never stoop to exploit another—least of all for the sake of winning him to Christ. It is simply another case of ends not justifying means.

Service is Christian when given in glad response to God.

John says, "We love, because He first loved us." There is no more succinct way of saying it. To the non-Christian this is unintelligible. He has neither heard nor responded to a call of Christ, hence, cannot understand service that is neither prompted by the desire for personal reward nor the humanitarian impulse. Much is to be said for this impulse, the "milk of human kindness," but it is not of the highest quality. Sometimes in fact it is all Holstein milk, thin and transparent. Service is infinitely richer, when the vertical dimension is added to the horizontal, when it is a tangible expression of gratitude to God for one's own salvation through Jesus Christ.

Jesus asked, "What more are you doing than others?" Can we say that our "more" in service is that ours is Christian?

Service is Christian when it seeks to generate faith in God.

This is not a string attached. Seeking to generate faith in God is a recognition that man's needs are not all physical, that he does not live by bread alone. When there are strings these are attached to the service or the gift in such a way that the recipient is not free, he is like a fish caught by bait on a line, like the refugees who have been helped with the expectation of becoming economic partners and political allies of their "benefactors."

But when one seeks in addition to

Peter J. Dyck is Europe-North Africa Director of the Mennonite Central Committee. His above article is reprinted from "Service News," published by Church World Service.



A VISIT TO FORT BRAGG

When the Sanford Ministerial Association visited Fort Bragg last month the Rev. Brooks Patten of the Jonesboro United Methodist Church, and the Rev. Wilford Wise of the Broadway United Methodist Church and Mrs. Wise were among those who went. Mr. Patten is shown here in the middle at extreme left while Mr. Wise is directly behind him. Mrs. Wise is at right, center. The men in uniform are left to right, Chaplain James H. Cotton, USATCI Staff Chaplain; Col. William R. Condos, Deputy Commanding Officer; and Chaplain Lester G. Brady, Deputy Staff Chaplain. Patten was recently appointed as pastor of Northwoods Church, Jacksonville.

gifts and service to generate faith in God, that is not an attempt to pull the recipient to oneself but to bring him into a meaningful relationship to God. The intent is not some benefit for the servant but a greater benefit to the recipient. It is coveting for him all that God through Christ has meant for the servant—wholeness, joy peace, and purposeful living.

Service is Christian when it seeks to reconcile, when it builds community.

The greatest need of the world today is for reconciliation. Arabs, Jews, communists, capitalists, blacks and whites, all are at each other. Recon-

ciliation is also the heart of the gospel.

For service to be Christian it must point away from self. John the Baptist was clear on this. He did not pretend to be the light, he pointed men to the Light. The volunteer is not the Light, he does not seek to bring any person to himself but goes about his work in a manner and spirit that seeks to enable men to find Him who is the Light. No doubt, this is what Jesus meant when he said, "Let your light so shine before men that they may see your good works and give glory to your Father who is in heaven."

METHODIST NEWS ROUND-UP

WORLEY JOINS EMORY STAFF

The Rev. Paul Worley, pastor of Church Street Methodist Church in Knoxville, Tenn., has been named associate director of development at Emory University with special responsibility for the Candler School of Theology. Pastor of Church Street since 1962, he was on the faculty of Candler School of Theology from 1956 to 1962, serving as professor of practical theology.

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The Rev. Charles W. Courtoy, Lakeland, Fla., has been named to the staff of the United Methodist Board of Education's Division of the Local Church. He will serve as the denomination's specialist on work with senior high young people and will be responsible for designing and supervising the church's youth programs for this age level. A graduate of The Divinity School of Duke University, he has served as associate program director of youth ministry for the Florida Conference since 1967.

CONSTITUTIONAL AMENDMENTS RECEIVE SUPPORT

Four proposed amendments to the new constitution of the United Methodist Church are receiving substantial support in annual conferences of the denomination across the nation, early scattered returns indicate.

Other actions in the first of the more than 100 conference sessions cover a wide range, according to reports being received in the news department of the **Christian Advocate**, Park Ridge, Ill., the national magazine of the denomination for pastors and other leaders.

The four amendments were adopted by the Uniting Conference for the church and sent to annual conferences for consideration. A two-thirds favorable majority of the aggregate annual conference vote is necessary for ratification. They would: Allow concordats with other autonomous Methodist churches to permit mutual seating of delegates in highest legislative bodies; make conference youth organization presidents members of the annual conference; remove the Northwest Canada Conference of the former Evangelical United Brethren Church from the Western Jurisdiction and relate it to the Commission on the Structure of Methodism Overseas (COSMOS); and permit the Council of Bishops to appoint one of its members as full-time secretary.

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METHODIST NEWS CAPSULES

Creation of one of the largest annual conferences in the United Methodist Church has been completed with union of the North Iowa and South Iowa

Conferences of the former Methodist Church and the Iowa Conference of the former Evangelical United Brethren Church. The union ceremony was held in Des Moines June 9.

Union of predominantly black and white annual conferences in Florida was completed in Lakeland in early June.

United Methodists in Wisconsin have approved a plan of union for the three annual conferences in the state. The Uniting Conference will be held September 19-20.

Welfare, community relations, justice and world development will be among topics discussed at a Southeastern Jurisdiction Conference on Christian Social Concerns July 9-12 at Lake Junaluska, N. C.

Methodist personnel, including American missionaries and Malaysian pastors and other church workers, apparently are unharmed in riots and unrest in Malaysia in mid-May, according to a cable received by the United Methodist Board of Missions.

Miss Margaret Porter, formerly an associate director of the Northeast Ohio Conference program council staff, has been appointed an editor of children's publications with the Division of Curriculum Resources of the United Methodist board of Education in Nashville.

The Rev. Joe W. Walker, Richland, Wash., is the new assistant general secretary of the United Methodist Board of Missions for cultivation in the Joint Commission on Education and Cultivation. He succeeds the Rev. Dr. Virgil W. Sexton who joined the staff of the church's Program Council.



The Rev. Dr. Harold T. Porter, Pittsburgh, Pa., has been appointed to the United Methodist Board of Education staff with the responsibility for promoting and interpreting the new Ministerial Education Fund throughout the denomination. Superintendent of the Pittsburgh East District of the Western Pennsylvania Conference, he assumed his duties in Nashville on June 1.

The staff of the United Methodist Church's Commission on Religion and Race was completed June 15 with the arrival in Washington, D. C., of the Rev. James L. Jones as associate executive secretary. Former campus minister of the University of Mississippi, he is the first white member of the three-man staff.

A former Methodist minister who launched the prayer breakfast movement, Dr. Abraham Vereide, died in Washington, D. C., May 16 at the age of 82. He founded breakfast groups in 1935 in Seattle, in 1941 brought the movement to Washington and founded International Christian Leadership.

Scenes From the Annual Conferences



Standing before the Western North Carolina annual conference are some of the ministers and their wives who took the retired relationship. They were presented certificates and the lapel pin which retired United Methodist ministers wear with distinction.

In the picture at left Mrs. P. F. Snider is placing the pin in her husband's lapel. Like many other ministers who retire, the Sniders will still be living in a parsonage, since he has taken an appointment as a retired supply.

Subsequent issues of the Advocate will carry information about where these men and their wives who retired are living and what they are doing.



This was the scene in the University United Methodist Church, Chapel Hill, as eighteen young men received ordination as elders.

Bishop Earl G. Hunt, Jr., preached the ordination sermon. Seated behind him (left to right) are district superintendents C. D. Barclift, Charles Mercer, Henry Ruark and Clyde McCarver. Bishop William Cannon, who presided at all sessions of the conference, is seated directly behind Bishop Hunt.

A Duke Divinity School professor and dean of students, the Rev. Kelly Ingram, is here congratulating some of the men who are to receive ordination at the North Carolina annual conference.



MORE ABOUT THE 'BLACK MANIFESTO'

RENEWAL GROUP ENDORSES 'MANIFESTO' IN PRINCIPLE

NASHVILLE, TENN.—(UMI)—A call for United Methodists to study the "Black Manifesto," to take it seriously and to contribute to black economic development has come from the board of Black Methodists for Church Renewal (BMCR). The board also decided to place its headquarters in Atlanta, Ga., rather than here.

The BMCR board, meeting here May 16, issued a position paper which endorsed in principle the manifesto, which had been issued by the National Black Economic Development Conference (NBEDC) calling for U. S. churches and synagogues to pay \$500,000,000 in "reparations" to black people for past exploitation.

The BMCR statement calls upon the United Methodist Church to contribute \$300,000,000 "in support of black economic development, the expenditure of such funds to be controlled by black people." A special BMCR task force on the Manifesto was established, chaired by the Rev. Archie L. Rich, pastor of Berea Church, Highland Park, Mich. The group also asked for two memberships on the NBEDC steering committee, which have been granted.

BLACK BISHOP CRITICIZES MANIFESTO

PITTSBURGH, Pa. (UMI) — Sharp criticism of the "Black Manifesto" promulgated by James Forman has been voiced here by Bishop Roy C. Nichols, one of the six black episcopal leaders of the United Methodist Church.

"Forman's confrontation appears to me to be a shock technique to force the churches to face the serious racial situation in the nation," Bishop Nich-

ols said in a message to the Pittsburgh Area, (but the) "plan and procedure do not give evidence of a program to deal with the crucial problems of the black community."

The bishop's statement continued:

"His invitation to the black community to disrupt and seize the white churches encourages an undisciplined disrespect that will bring swift reprisal—but not the desired results. . . . Forman's derisive reference to black business men as capitalistic "black power pimps" is self defeating. His failure to include the black churches and the existing black colleges in his liberation plans is almost unforgivable.

"Considering the massive needs of the black community, \$500,000,000 (asked in the 'Manifesto') is 'peanuts.' The unfinished business of black reconstruction left undone after the Civil War will require a commitment like the Marshall Plan. . . . The racial crises will continue until serious solutions, time and money are invested to deal with the critical educational, employment, and housing problems of our disadvantaged black citizens."

Bishop Nichols also rejected what he termed the "presumptuous inclusion" of black bishops by the denomination's Board of Missions in a proposed committee to expend \$300,000 in the next year on black economic development. He said he had notified the board that he disagreed in principle with the committee and would not serve.

Noting that the 1968 Uniting Conference for the United Methodist Church had created a program of reconciliation, including a fund of \$20,000,000, and a Commission on Religion and Race, the bishop asserted that "United Methodists must take the lead in making equal opportunity, compensatory assistance, and responsible citizenship a fact in every community."

(Continued on page 25)

The Broad Scope

FLEMMING SAYS TEACH RELIGION

"Religious illiteracy is one of the very serious problems confronting our nation at the present time," declared Dr. Arthur Flemming recently. He pointed out that the U. S. Supreme Court has never banned the objective teaching about religion in the public schools, and that such should be a part of the regular school curriculum.

Flemming, the president of Macalaster College, is also the top officer in the National Council of Churches.



ENGLISH METHODISTS DIVIDED ON UNION

A slight majority of Methodists in England favored the current plan for union with Anglicans according to a recent nation-wide ballot at circuit quarterly meetings. Opposition was strongest in Wales and in Scotland.

The actual count showed 478 circuits with 38,621 votes in favor; 341 opposing circuits mustered 31,810 votes; while 12 circuits with 2,306 votes reported a tie in the balloting.

The plan of union calls for merger in two stages: one creating intercommunion to be followed later by full organic union.



"RADICAL" STUDENTS ARE SMALL MINORITY

Educational Testing Service, an independent research agency, says that only 2 per cent of the almost 7 million college and university students belong to radical groups. Another 8 to 10 per cent strongly sympathize with the "movement for social change" and are "capable of temporary activation depending on the issues".

The Vietnam war was given as the

key issue motivating student protests. Other issues students raised had to do with dormitory rules, civil rights, and student participation in college government.

Dr. Richard E. Peterson who headed the project collected data from deans of students in 860 colleges and universities.



CHRISTIAN CHURCH REJECTS MANIFESTO

The Disciples of Christ, meeting in St. Louis, recently rejected the Black Manifesto, but called for dramatic increases in its own programs on behalf of "the poor, the powerless and the victims of racism." In an 11-page document, grievances of minority groups were acknowledged, and a two-year emergency program called "Reconciliation" was extended to four years. Funds for the program were to be doubled from \$2 million to \$4 million.



BLACK METHODISTS FORM PRINTING COMBINE

Three Negro Methodist denominations have agreed to form a joint publishing venture. Preliminary plans call for publishing church school literature, a combined hymnal and an official publication to be distributed to members of the three denominations.

The proposal has been under discussion for several years, and final details were worked out at a recent meeting in Atlanta. The three cooperating denominations are the African Methodist Episcopal Church with 1.5 million members; the African Methodist Episcopal Zion Church with 800,000 members; and the Christian Methodist Episcopal Church which has a membership of 450,000.

A. S. Young— He Keeps Busy

By Alfred Duckett

NEW YORK CITY (KF) — During a recent week, A. S. (Doc) Young — the nationally respected columnist, editor, and author—produced four sports columns for daily newspapers, a general comment column for a weekly newspaper, two magazine articles, completed one book and wrote a chapter for another, conducted two interviews, one with Roy Wilkins, Executive Director of the NAACP, dictated twenty letters, read thirty newspapers, eight magazines and one book, and still found time to watch the New York Knickerbockers play basketball and get some sleep.

Just to think about it is enough to make the average journalist tired; but this busy schedule is routine for Young. At one time, early in his career, Young was the sports editor of two newspapers (one under a pen name), business manager of a wholesale produce house, an accountant, advertising manager of a newspaper, and a free-lance writer. One of the few journalists who is also formally trained in business, Young has been active and successful in virtually all communications media, weekly newspapers, daily newspapers, national magazines, books, radio, television, and motion pictures where he pioneered as a studio publicist.

How does he do it?

"Well, for one thing," Young said during an interview, "I don't require too much sleep. I never did. Even as a small child, I'd get out of bed after my mother had tucked me in, and sneak downstairs to listen to big band

jazz on radio. I probably inherited some versatility from my father, an intellectual who seemed to get as big a kick out of building a house with his own hands as he did reading the the classics. Then the business training helped. I learned to be a fast typist—my only regret about my business training, which was quite well rounded, is that I didn't keep my shorthand, which certainly would help now with interviews. I work a lot at night, when there are fewer interruptions than during the day."

Doc has a flair for promotions. He has produced many newspaper supplements and special editions. One of them, the largest single edition in the 142-year history of the Negro press, grossed upwards of \$150,000. Several years ago, Young directed a staff which created for George Leviton's Texas-based *Sepia Magazine* a magazine-type book *The Nat King Cole Story*. In Los Angeles last year, under Young's direction, the *Sentinel* staff



A. S. Young, a busy journalist, expresses optimism about America.

(Photo: Cecil Layne)

produced a Dr. Martin Luther King, Jr. edition in two and a half working days.

In his writing, Young tends to see more racial progress than many racial leaders recognize and he is pro-American. "I think," he added, "I have this advantage over many of our leaders: I travel often by automobile, all over this country, and I talk to hundreds and hundreds of people. I can tell you that I have seen a great deal of unpublicized progress in this country within the last few years. I mean, prior to the riot seasons. This country has many flaws, no doubt about that. But there is another side to it. As anyone who has traveled extensively in foreign nations will tell you, this is the best country in the world for 23 million blacks. While we continue our fight against inequality, we also need to recognize this fact, quit trying to establish a monopoly in negatives and do more to help ourselves and others who are unfortunate as well."

Racial separation, says Young, "is a ridiculous idea for these times. We're not living in 5000 B.C. We're living in a small world. The need for racial understanding and interaction was never greater. We simply cannot afford to be segregated or withdraw from the mainstream. Those of us who want to bow out because the pace seems too fast, the demands too great, must realize that the tortoise beat the hare only once, and that was in fiction. We can do anything we set our minds to. But right now, I think, we're talking too much and doing so little. And there are so many phonies who are publicized as leaders."

What is Young's advice to the kids? "Well, first I'd say forget the past. It's over and done with. Anger and hatred will get us nowhere. People are people; there are no basic differences between them, black or white or polk-

adot. Second: get an education. Education is a must. Knowledge becomes more valuable with each passing year as American society becomes increasingly sophisticated."

Montgomery Subdistrict Elects Officers

The Montgomery Subdistrict of the United Methodist Youth Fellowship met June 15 at the First United Methodist Church of Mount Gilead. The meeting was called to order by President Ray Reynolds of Candor. Gregg Morris of Mount Gilead gave the opening devotional and a talk on "Directions and Directives For Youth Ministry" was given by Rev. S. D. McMillan, Jr.

The main item of business at the meeting was the election of officers for 1969-1970. Louette Bruton of the Candor United Methodist Church was elected president; Genie Jordan of First United Methodist Church, Mount Gilead, vice president; Linda Wright of the Marcus United Methodist Church, secretary, and Harriet Kirk of the First United Methodist Church in Mount Gilead, treasurer.

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WOMEN'S NEWS

Western North Carolina Conference

Mrs. John C. Wright

MISS JENNY LARSEN WRITES

The story of mission work at Ganta Mission Hospital in Monrovia, Liberia, is told by Miss Jenny Larsen in a recent letter to her friends in the States. She tells of staff changes at the hospital and praises the work of the Liberian trained nurses who have recently joined the hospital staff.

She says, "In December we were happy to welcome Dr. Paul A. Getty and family back to Ganta. Dr. Getty has been specializing in constructive surgery on leprosy patients in India, and has already started on our leprosy patients here. It has been thrilling to see the result after these operations. One man who has not been able to close his eyes, because of paralyzed facial nerves, can now open and close his eyes without difficulties. Several patients with crippled hands can now use them again, patients who have been dragging their feet for years can now walk normally. Dr. Getty is in charge of the leprosarium at Ganta, but also works at the hospital."

Miss Larsen tells of Dr. Robert John Kingsbury and his family who left in January for a two year leave and of Dr. William T. Wallace and his family who are due back in July.

Of the new nurse she said, "We also welcomed a new nurse on our staff. Miss Martha Sendelo is our great hope for the future, she is a high school graduate and college-trained nurse at the Lutheran Hospital Phoebe. She is our first college-trained Liberian nurse at Ganta and she is working as ward supervisor and is doing very well. We are thankful for her and we hope that she can get a scholarship next year for further studies overseas."

She added, "We also hope that we will be able to send one of our trained nurses, a very capable person, Joseph Johnson, to Denmark for a course in anesthesia. We are grateful for this progress, as more and more Liberian nurses take over the responsibility of the hospital."

She describes the kind of cases they have, "We have less maternity cases at the hospital lately and I suppose that being stricter with paying of fees has something to do with this, but we have just as many emergency cases as before, most of them flown in with mission-planes from far away places in the bush."

She adds a personal note saying, "Thank you all for letters, cards and gifts during the past year. We are grateful for your continuing support in your prayers. I hope you are all

doing well, Best greetings, Jenny Larsen."

MRS. FUNDERBURK HONORED

Mrs. A. O. Funderburk of Eden was honored on Mother's Day when her local Women's Society chose her as "Special Mother of the Year" in her home church, Draper First United Methodist Church, Eden.

The church bulletin that Sunday carried a picture of Mrs. Funderburk with a dedicatory message. She was also awarded a special membership in the Women's Society and a small gold pin in appreciation of her many years of faithful work in the society.

Through the years she has served in almost every office in the Women's Society and has just completed four years as chairman of membership cultivation in the Greensboro District. In her local society in recent years she has been very active as chairman of local work, serving tirelessly to promote projects to furnish the new parsonage.

In making the presentation, the president stated, "She is always willing to give of her services in any way that she can. Her Christian life is a blessing to all who know and work with her. Her motto, as she often reminds the society, is 'If we pray and seek God's

help we can accomplish anything.' It is with pleasure and pride that we have chosen Mrs. Funderburk as our 'Special Mother for 1969.'"

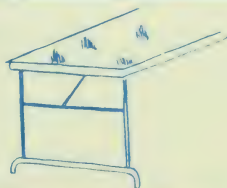
ECUMENICAL COFFEE IN GASTONIA

Two hundred women of Gastonia attended an Ecumenical Coffee held at First United Methodist Church, Gastonia, on May 5. Guests included Presbyterians, Methodists, Baptists, Lutherans, Catholics and Associate Reformed Presbyterian members.

The program centered in a theme, "Joining Hands in Service." Mrs. Thomas Waugh of the Catholic Church spoke on a Red Cross project, ditty bags for servicemen overseas, Mrs. James Haynes of the Baptist Church discussed her church's work among the exchange students at Gaston College.

Mrs. Britt Petty of the Presbyterian Church told of the work at the Community Day Care Center and introduced the director of the Center, Mrs. Myrtle Hoffman. Mrs. Walter Hendricks presented a devotional message.

Mrs. Albert Myers, Jr., hostess president, welcomed the group and Mrs. H. K. Herrin was in charge of the program.



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WOMEN'S NEWS

North Carolina Conference

MRS. IVAN E. WELBORN

All across the Rocky Mount District, women attending their sub-district meeting, have been challenged through Christian Witness Workshops with, "What it Means to Witness" and "Some Ways to Witness in Eastern North Carolina."

Three hundred women of the Tri-County, Halifax, and Northampton subdistricts heard the Rev. James H. McCallum, Administrative Assistant to the Cabinet of the North Carolina Conference, bring meditations at Mt. Zion Church, April 16th; Red Oak, April 17th and Weldon, April 24th. Rev. Mr. McCallum used the Sermon on the Mount lifting out a different part of the text at each meeting.

Rev. Paul Bunn, Minister of Millbrook United Methodist Church in Raleigh, speaking at Mt. Zion on "What it Means to Witness," gave the Bible as our motivation. He called attention to the verbs; come, follow, ask, seek, pray, find, obey, forgive, deny self, go, love, serve, give, build, feed, clothe, visit, heal, preach, teach, make disciples, that so impressively made up the cover of the program along with "You Shall be My Witness." Mrs. Angus Cameron of Black Creek, Tri-County Leader, spoke on this subject at Red Oak. Mrs. Cameron said, "We must be so related to God that in spite of ourselves we will relate to people." Rev. Paul Carruth, superintendent of Rocky Mount District, spoke at Weldon charging the group with the responsibility

of Christian witness at regular worship services.

William H. Shipes of Raleigh, Acting Director of the Migrant Project of the North Carolina Council of Churches, speaking at the three meetings presented ways to witness through volunteer service in the Migrant Ministry. Mr. Shipes told the women that the religious program in this ministry is not growing, that it is the same as in 1960.

Rev. E. M. Thompson, Jr., minister of Scotland Neck United Methodist Church, spoke on the Circus Tent Ministry and the Voluntary Service Program of the Quadrennial Emphasis at each meeting. Rev. Mr. Thompson asked, "Are you really prepared to witness where it counts? Are you prepared to really effect social change in Eastern North Carolina?"

Mrs. Frank Hinnant of Tarboro, local Secretary of Christian Social Relations, told of ways to serve in the rest homes, mental health, mental retardation, to our servicemen, in poverty, hunger, politics, morals, and race relations. Mrs. Hinnant was on program at Mt. Zion and Red Oak.

Dr. J. S. Blair, physician in Wallace, speaking at Mt. Zion Church told of his volunteer service in housing, stressing self help housing. Dr. Blair said, "We have affluent homes, big picture windows, but do we see out?"

Smith Costen of Rocky Mount, assistant director of Project Upward Bound,

speaking at Red Oak, told of Upward Bound work and the tutoring program which is a part of this project.

At Weldon, Rev. John I. Jessup, III, assistant pastor of the Church of the Good Shepherd, Rocky Mount, contributed greatly to the workshop by telling about the tutoring program at their church. "It is a very simple and small program motivated by love and concern for others," stated Mr. Jessup. Plans are already being formulated for a bigger and more thorough program for next year.

Mrs. Angus Cameron prepared the Christian Witness Workshop. Every woman that attended is indebted to her for a program that surely must expand their potential for Christian Witness.

The Women's Society of Christian Service of Mt. Zion, Red Oak, York, and Weldon, serving as hostesses, contributed much to make each sub-district meeting a success.

Mrs. James King, of Halifax, leader of Halifax Sub-district, and Mrs. Russell Johnson of Conway, leader of Northhampton Sub-district, have given much in service to their sub-districts and without their efforts, along with Mrs. Cameron's, the mechanics and the overall program for each meeting could not have been so highly successful.

Mrs. Bill Adler
Chm. Public Relations
Rocky Mount District



McKEES HONORED AT PARTY

On Thursday afternoon, May 22, Rev. Dr. and Mrs. Robert McKee and their daughters, Robin and Jo-Mary, were honored at a surprise party by various members and friends of the Bethel United Church. The party was held at the home of Mr. and Mrs. Walter Latham. Dr. and Mrs. McKee were presented a beautiful silver coffee and tea service in Gorham. Robin and Jo-Mary were presented checks for their educational funds.



TEA GIVEN FOR JENKINES

On May 25 the Roanoke Rapids First United Methodist Church Official Board sponsored a tea, served by the W. S. C. S., to honor Rev. and Mrs. T. R. Jenkins. They were presented with a silver serving tray and a check, as a token of esteem, and loving appreciation for their service to this church from 1965 to 1969. Rev. Mr. Jenkins is now retiring, after thirty-seven years in the ministry, and they will reside at 917 Lakecrest Ave., Woodcrest Park, High Point, N. C. 27260.

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The Bible Speaks to the Social Order

Background Scripture: Isaiah 5:16-25;
Hosea 12:6-9; Luke 4:16-21;
James 2:1-9.

In our last lesson we were concerned mainly with the way in which the message of Scripture is directed to individuals. In this lesson we are to be thinking about what the Bible has to say about community life, or social problems.

Like so many questions, this one tends to divide people into opposing camps. One will say the Christian faith is solely a matter between a man and his God, as it applies to his personal salvation in another world. Another will say it is a program, not only of personal redemption, but the redemption of the entire social order. For one man it is mainly something which brings peace of mind; for another it is a call to battle against the forces of evil in the world. Perhaps we shall have to conclude that the Bible teaches that we need both a personal and a social faith; and that it furnishes guidance both for the so-called "inner life" and also for the ideal community in which men should live.

E. Stanley Jones, certainly one of the world's greatest Christians, has warned us against the "either-or" attitude. He has said that the social gospel is a body without a soul, whereas the individual gospel is a soul without a body; one being a ghost and the other a corpse!

Now what answer do we actually find when we open our Bibles? The answer could be that it depends on

where we open them! If, for example, we turn to the book of Genesis and read about Abraham's experience with God it begins to look like an intensely personal experience. But as we read further we discover that Abraham was being called by God to a great mission through which the whole world would be blest. Or suppose we go on to Exodus and read about the experience of Moses at the burning bush. This, too, seems to be a highly individualized experience. Not many have had such experiences. But Moses found that God's purpose for him involved others—many others. He was to lead a revolution and free a nation from slavery.

If we should open our Bibles at the book of Amos we should discover a man who was deeply concerned about the sins of his people. He felt called to announce to everybody, especially to priests and kings, that God would bring the whole nation into judgment for its evil ways. In Isaiah we find another of these prophets who speaks about men who provoke God and who doubt his power to act: "Men who say 'Let him make haste, let him hurry so we may see what he is doing! Let the purpose of the Holy One of Israel come closer, let it be fulfilled that we may know what it is!'" (Phillips Tr.) In verses 22-23 the prophet even used satire as a weapon against those who are evil: "Woe to those who are heroes—at drinking, who are mighty men—at mixing drinks! Men who release the guilty for a bribe and cheat the innocent of his right to go free."

Turning now to the New Testament, we see in Luke 4:16-21 a clear announcement of the purpose and plan of Jesus for his life and ministry. When he visited his home-town synagogue he was invited to read the Scriptures. He unrolled the scroll of the prophet Isaiah to what we now call chapter 61. From it he selected the portion which reads: "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and the recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord."

The above words are clearly a program of social action in behalf of the disadvantaged. Jesus went on to remind his fellow-townsmen that former prophets, Elijah and Elisha, had carried their ministry of help and healing beyond the borders of Israel, that is to Sidon and to Syria. This infuriated his hearers and they immediately drove him out of town. They wanted a leader who would confine his acts of mercy to their own community. But Jesus' compassion was not to be confined to any national or geographical boundaries.

The other New Testament lesson is from the little book of James. It won't take long to read the entire book, but notice especially chapter 2, verses 1-9. Here is a good picture of how **not** to treat the disadvantaged. The message is so clear that comment is unnecessary.

We have not answered the question raised at the beginning, but the Bible will answer it for us. It seems to say that there is a Whole Gospel for the Whole World, both for the individual man and for the society of which he is a part; and it is not the will of God that any should perish.

'BLACK MANIFESTO'

(Continued from page 16)

COMMITMENT OF FUNDS ENDORSED

NEW YORK — (UMI)—Representatives from United Methodist-related community centers across the country have endorsed "the principle of a commitment of funds, in amounts provided for in the 'Black Manifesto,' for black self-determination."

Directors and board members of community centers passed the resolution in a 76-34 vote at a national workshop here May 24. The resolution, adopted after lengthy debate, avoids approval of the "Manifesto's" controversial rhetoric or tactics for implementation. Neither does it mention the National Black Economic Development Conference as recipient of funds.

'RHETORIC OF VIOLENCE AND REVOLUTION REJECTED'

WASHINGTON, D. C. (UMI) — "In the name of religion that drives us to work together on (racial) problems, we reject the rhetoric of violence and revolution contained in the ('Black) Manifesto' and the implication that racial apartheid is a prerequisite for the building of a just society in America," United Methodist Bishop John Wesley Lord said here June 3.

Reporting as chairman to the Inter-religious Committee on Race Relations of Washington, Bishop Lord added:

"We would like to understand that such exaggerations as are found in the document arise from the euphoria of revolutionary leadership and the humiliation of past centuries. We understand, but we do not accept.

"We pledge ourselves to a massive re-ordering of religious, governmental, and private priorities, that the valid objectives of the 'Manifesto' might be obtained."

WNC Cabinet Policy Statements Concerning the Ministry

In May 1969 the Cabinet adopted the following guidelines to become effective in the new conference year.

1. When a church seeks an associate minister, before interviews are begun, it must first notify its own district superintendent so he can clear the matter with the superintendent of a prospective candidate. Such arrangements to employ or release an associate minister should be completed, where possible, at least thirty days prior to the time of releasing the pastoral appointments at annual conference so as to give the bishop and the cabinet adequate time to review and make decisions related to the proposed action. When an associate minister is to be appointed again as pastor in a charge, his salary will be based upon the one he left to enter the staff ministry, plus a fair annual increment for each year he served as an associate.

2. In cases of charge realignment, while reserving the right to appraise each situation and each appointment on the basis of individual merit, the Cabinet will be sensitive to possible problems implicit in the salary elevations.

3. When a minister on sabbatical, or serving a special appointment, seeks to re-enter the itinerancy of the church, the Cabinet will undertake to appoint him at least in the same salary level he left. If possible, annual increment for the years away will be considered in determining the salary level, but this must not be counted upon. We urgently request the expression of intention to take a leave, or return for pastoral appointment from a leave, should be given to the Cabinet in writing no less than sixty days prior to the time of releasing the pastoral appointments for annual conference.

4. Because of the difficulty experi-

enced in making appointments when a Pastor-Parish Committee insists upon a certain individual as minister, the Cabinet's future policy will be to accept characteristics of the minister desired rather than the names of persons in the consultation process.

5. Where usable parsonage property exists, the appointed pastor will be expected to occupy it, use and care for it with proper respect becoming good housekeeping, and be responsible for leaving it clean for his successor.

The Cabinet commits itself to all reasonable effort in the observance of these guidelines. They are not guarantees. Because of the exigencies of the appointment-making process, the Cabinet reserves the right to make adjustments.

Dr. Gobbel to Head Athens College

Dr. Luther L. Gobbel, president emeritus of Lambuth College, Jackson, Tenn., and former president of Greensboro College, Greensboro has accepted the interim presidency of Athens College, Athens, Ala., according to announcement by R. C. Martin, chairman of the Athens board of trustees. Dr. and Mrs. Gobbel expect to leave Durham on or about July 1, at which time Dr. Gobbel will assume the duties of the presidency until a permanent president is selected.

Athens College is a coeducational institution related to the Methodist church, with a student enrollment between 1300 and 1400. It offers the A.B. and the B. S. degrees and also, in the graduate division, the Master of Arts in Teaching and the Master of Business Administration.

Silver Dollars Given to Pfeiffer

A gift of one thousand 1885 uncirculated silver dollars in mint condition has been made to Pfeiffer College for a scholarship fund promotion.

The gift was from J. E. Davis, Jacksonville, Fla., chairman of the Board of Directors, Winn-Dixie Stores.

The silver dollars were minted in the famed Carson City, Nev., Mint.

Dr. John O. Gross, Pfeiffer president, said that the silver dollars, valued at well over \$2.35 by coin collectors, would be offered to friends of the college in exchange for gifts for the scholarship fund.

"We've already had a friend purchase the first silver dollar in the program for \$1,000. Hopefully, we'll find others who will be willing to offer a sizeable check in exchange for one of these coins.

"We are also hopeful that we can realize \$100,000 in this program," Dr. Gross said.



SPECIAL PROGRAM

Mt. Tabor United Methodist Church of Greensboro recently opened its Quadrennial Emphasis program with a special service, at which Bishop Earl G. Hunt, Jr. was the preacher. The Rev. G. M. Phelps, Sr., pastor of the church, is shown as he presided. Seated in the background, left to right, are Bishop Hunt, and the Rev. Dr. J. Garland Winkler, Greensboro District Superintendent. Others who participated on the program were Rev. J. W. Jones, Dr. Isaac Miller, Rev. Joseph B. Bethea, Rev. W. N. Johnson, and Rev. E. H. Lowman. A choral group from Bennett College rendered special music.

Advocate Honor Roll Churches

ALL ADMINISTRATIVE BOARD PLAN

North Carolina Conference

West End, Siler City

Trinity, Rockingham

Union Parish, Beauty Spot Church

Union Parish, Piney Grove Church

Western N. C. Conference

United Methodist Church, Boonville

EVERY FAMILY CHURCHES

N. C. Conference

Central, Laurinburg

Western N. C. Conference

Maple Springs, Elkin Circuit

EARNs AWARD

Miss Susan Agneta Stevens, daughter of Mr. and Mrs. Henry W. Stevens, Asheville, was given the highest award in Cadette Girl Scouting recently at Bethesda United Methodist Church. The award was made by Mrs. Robert Hodges, leader of Cadette Troop 367. The new First Class Scout has earned a total of 44 badges. She is a ninth-grade honor student at A. C. Reynolds High School and an active member of the church, taking part in United Methodist Youth Fellowship, church choir, pianist for opening Church School worship and teacher in Vacation Church School.





THE CHILDREN'S PAGE

MRS. CATHARINE VICK

Dear Girls and Boys:

Work is a word that some people do not like to hear. Work is a part of God's plan for life and we need to work in order to give meaning to life. The attitude you have toward work will make it a curse or a blessing.

Once a traveller saw a man by the side of the road, quite unhappily whacking away at a large stone with his hammer. When asked what he was doing, he grumpily replied, "Why can't you see, I'm hammering away at this rock?" Down the road, a short distance, a worker in the same construction job was smiling and whistling as he worked at the same task. When asked what he was doing, he happily responded: "I am building a cathedral!"

I hope, as you do your work during this vacation season, you will find it a blessing and use it as a way to grow.

Aunt Cay

A PROPHET'S STORY

Samuel had to look for another king when God rejected Saul. He found a shepherd boy, David, whom he anointed to take Saul's place. David led his people against their enemies and tried to do God's will. But David did not always do what was right.

David had several wives, as was the custom at that time. One day he saw a lovely young woman whom he wanted for his wife. He could not marry her because her husband was alive, so David made arrangements for the man to be put in a place where he would be killed in battle. Only David and the commander of the army knew what had been done.

God was displeased with David for the evil he had committed. So God spoke to Nathan, the prophet, and sent him to tell David that God knew of his act and would punish him.

"O, King," said Nathan as he came into David's presence. "I have something to tell you."

"There were two men in one city; one was rich, and the other poor. The rich man had great flocks of sheep and herds of cattle; The poor man had only one little lamb that he had bought. It grew up in his home with his children, and drank out of his cup, and lay upon his lap, and was like a little daughter to him.

"One day a visitor came to the rich man's house to dinner. He did not take one of his own sheep to kill for his guest. He robbed the poor man of his lamb, and killed it, and cooked it for a meal with his friend."

When David heard this he was very angry. He said to Nathan, "The man

who did this thing deserves to die! He shall give back to his neighbor fourfold for the lamb taken from him. How cruel to treat a poor man thus, without pity for him!"

Then Nathan said to David, "You are the man who has done this deed!"

When David heard all this, he was very sorry for what he had done. He said to Nathan, "I have sinned against the Lord." And Nathan replied, "The Lord has forgiven your sin; you shall not die because of what you have done. But the child that is to be born to you will die. . "

After God had forgiven him, David wrote the Fifty-first Psalm in memory of his sin and of God's forgiveness.

"Hide thy face from my sins,
And blot out all mine iniquities,
Create in me a clean heart, O God.
And renew a right spirit within me."



HYMN OF THE MONTH

The hymn for this month is found on page 134 of The Methodist Hymnal. It is entitled, "Come, Holy Spirit, Heavenly Dove." The words of this hymn are difficult for us to understand. Perhaps, we can learn and enjoy the first and last stanzas. They are in the form of a prayer. We have learned that the Holy Spirit is God's presence with us. We have also learned that one of the symbols for the Holy Spirit is the dove, another is a flame of fire.

Isaac Watts, the author of this hymn, uses these two symbols. He asks that God may come into our hearts as quietly as a bird comes into your yard. He asks that God's love may grow in our hearts as a flame grows into a fire, so that we may spread God's love to others. I hope you will learn these verses.

Come, Holy Spirit, heavenly Dove,
With all thy quickening powers;

Kindle a flame of sacred love
In these cold hearts of ours.

Come, Holy Spirit, heavenly Dove,
With all thy quickening powers;
Come, shed abroad a Savior's love,
And that shall kindle ours.



"J" IN THE NEW TESTAMENT

The names of several people in the New Testament begin with the same letter as the month of June. Can you unscramble these letters and tell who they are?

- | | |
|---------------------------------|--------|
| 1. A sick girl's father | Jsirau |
| 2. Jesus' brother | Jsoes |
| 3. A son of Zebedee | Jesma |
| 4. The betrayer | Jsadu |
| 5. He had a tomb | Jhopse |
| 6. One of the women at the tomb | Janano |
| 7. A disciple | Jnoh |
| 8. A book in the New Testament | Jdue |



RIDDLES

What three words (which read the same backwards and forwards) might Adam have used to introduce himself to Eve?

"Madam, I'm Adam"

Who is the best doctor mentioned in the Bible?

Job, because he had the most patience

When the flood waters went down, was Noah the first one out of the ark?
No, he came fourth (forth).



ANSWERS FOR LAST WEEK:

Boaz; Saul; Joseph; Adam; Isaac; Zacharias; Zebedee; Terah; Noah; Jesse.

CAROLINA BRIEFS

¶ Rev. J. Dwight Cartner, pastor of Franklin Heights United Methodist Church, Mt. Airy, was the commencement speaker at White Plains Schools, White Plains, May 30.

¶ The Rev. Samuel D. McMillan, Jr., pastor of First United Methodist Church, Mount Gilead, preached the baccalaureate sermon at the West Montgomery High School on June 1.

¶ Mrs. Guy M. Ross of Wilson, North Carolina is author of a meditation accepted for publication by The Upper Room. Her meditation is in the July-August issue, under a reading date of Monday, August 25.

¶ The First United Methodist Church of Mount Gilead has just concluded a successful Stewardship Crusade in which they pledged \$32,420.20 on a \$30,344.20 budget. Some thirty teams of Ambassadors participated in the every-member visitation.

NOTICE CONCERNING 1969 JOURNAL, NORTH CAROLINA CONFERENCE

1. All ministers of whatever status send in correct and complete mailing address and telephone numbers if you have not already done so.
2. Advise Journal editor of any corrections that need to be made in Journal records.
3. Deadline for Journal information and material is hereby extended to June 23. After that never mind.

W. Carleton Wilson

¶ Chaplain (Col.) Floyd M. Patterson was awarded an honorary Doctor of Divinity degree by Central Methodist College, Fayette, Mo. Chaplain Patterson, a member of the North Carolina Conference, is at present assigned as the Command Chaplain, Headquarters Command, USAF, Washington, D. C. The presentation was made by Dr. Ralph L. Woodward, president, at commencement ceremonies on May 25.

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¶ The annual meeting of the Littleton College Memorial Association and reunion of alumnae of the former private Methodist college, will be held on Saturday, July 12, at North Carolina Wesleyan College. Miss Ruth Williard Merritt, professor of English at Louisburg College and a member of the Class of 1917 at Littleton College, will speak at the meeting. A tribute will be given to the late Miss Vara Louise Herring of Raleigh who served for many years as treasurer at Littleton College.

Larkins Honored on Golden Anniversary

The Rev. and Mrs. Leon C. Larkin were honored at a Golden Anniversary reception Saturday afternoon, June 14, at the Terrace Hotel, Lake Junaluska. The hosts were Mr. and Mrs. Hugh B. Stokes, Jr., of Greensboro, daughter and son-in-law of the honored couple.

The Rev. Mr. Larkin, having recently completed fifty years in the ministry, served for forty years in the North Carolina Conference of the Methodist Church and more recently has been serving in the Junaluska area. Among his many pastorates were Trinity Church, Wilmington; Centenary Church, New Bern; Front Street Methodist Church in Burlington and Mount Gilead Methodist Church. He also served as Rocky Mount District superintendent and as superintendent of the Methodist Home for Children in Raleigh.

Mrs. Larkin has been active through



Rev. and Mrs. L. C. Larkin

the years in a leadership capacity in the Women's Society of Christian Church as well as in the World Council of Church Women. She also has participated in the State Federation of Woman's Clubs.

The Rev. Mr. and Mrs. Larkin were married on May 14, 1919 at Mrs. Larkin's home church in Sanford.

Rev. Worth Royals Taken by Death

The Rev. Worth B. Royals died of a heart attack on Saturday, June 14. He was just beginning his second year as pastor of Montlieu Avenue United Methodist Church in High Point. Dr. P. L. Shore, Jr. and Dr. E. H. Nease, Jr., officiated at the funeral services which took place at 11 a.m. on Monday, June 16.

Among surviving relatives are his wife Mrs. Mary Aldine Edwards Royals, and four children, Worth Stephens, Randall Edwards, Laura, and Brent.

A native of Randolph County, Mr. Royals received his A.B. degree at High Point College, and received his theological training at the Duke Divinity School. He was admitted into the Western N. C. Conference in 1944. Among his more recent pastorates were Burnsville in the Asheville District; Midway, Thomasville District; Central Church, Spencer; and First Methodist of Spray (now Edens). He was fifty years of age at the time of his passing.

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The Lightning and the Thunder

I, who made the lightning and the thunder, cannot get into your churches. You have barred the doors with your feasts and your talk.

Do not look to me for pity.

I cannot help you while I am an outsider.

I must come in before I can be heard.

You see me standing outside your windows, but you cannot hear my voice, for your windows are shut. Pride keeps you from opening them. To let me in, through window or door, you fear your service would be disrupted—irreparably damaged. I might ask you to sing another hymn in place of the one you have selected. I might urge you to say "Amen," or to shed a tear. I might ask you to get on your knees. You are afraid to let me in.

Your fathers sang "Sweeter As The Years Go By." Did they believe it? Do you believe it? Can I who made the lightning and the thunder and the rain, can I make your life sweeter? Read my word. There I tell the answer. Your young people are singing "How Much Further Can We Go?" They have a message too.

Do you not know that without me you can do nothing? Look at yourselves. You have lost feeling. Every service is stiff. Every worshiper is conditioned by the things he sees around him. He cannot expand his vision to include the unseen. Yet my unseen Presence is not far away.—Just outside the door.

Who will walk out and invite me in? Who will take the risk? Who will dare?

I will show him the way. I will walk with him back into the church. I will bring gladness to his heart. I will bring feeling back into his church. I am the renewer for which he is looking.

The rain falls and floods the land. So can my spirit flood your soul and bring you peace and eternal life.

You think you do not want eternal life? The caterpillar may think he does not want wings, but when he gets them he is free. He is a new creature. My plans for you are just as wonderful.

The church is my home, but I cannot abide in my home until you invite me there. I do not break my own rules.

I who made the lightning and the thunder also made you, my child. But you do not understand how much I love you, else you would open the door.

—A LISTENER



Mrs. Irene Millroy, coordinator of Contact Telephone Counselling Service at First United Methodist Church, Charlotte, answers the phone. See Page 16.

NORTH CAROLINA
**christian
advocate**

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No Advocate Next Week

In conformity with long-standing policy, there will be no issue of the *North Carolina Christian Advocate* next week. This issue contains church school lesson material for two weeks. Our next issue will come out on July 10. Have an enjoyable and *safe* Fourth of July!

NORTH CAROLINA

christian advocate

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CALENDAR OF COMING EVENTS

LAKE JUNALUSKA ASSEMBLY

- July 3- 6: Southeastern Choir Festival
- July 4- 6: 8th Annual Ushers' Conference
- July 9-12: Southeastern Conference on Social Concerns
- July 10-16: Koinonia Prayer Service
- July 14-18: Ecumenical Theological Refresher Course
- July 17-20: Southeastern Conference on Family Ministry
- July 21-25: Regional Workshop in New Church Development
- July 21-27: Southeastern Missionary Conference
- July 21-27: Youth and Missions Conference
- July 25-27: Weekend Conference for Local Church Commissions on Missions
- July 27-31: Southeastern Ministers' Conference
- July 31-Aug 3: Southeastern Laymen's Conference

NORTH CAROLINA CONFERENCE

- June 26: Rocky Mount District Board of Laity Staff Mtg., 7 p.m.
- June 27: Elizabeth City District Board of Laity Staff Mtg., 7 p.m.
- June 29-July 5: Third Week Summer Camps, Chestnut Ridge, Don-Lee, Rockfish
- July 3- 6: Summer Institute for Laymen, Emory University, Atlanta, Ga.
- July 6-12: Fourth Week Summer Camps, Chestnut Ridge, Don-Lee, Rockfish
- July 7-Aug. 1: Approved Pastor's School, Duke Divinity School
- July 8-10: SEJ Commission on Archives and History, Louisburg College
- July 9-12: SEJ Conference on Christian Social Concerns, Lake Junaluska
- July 10: Executive Comm., Regional Commission on Christian Higher Education and Campus Ministry, First Church, High Point, 1 p.m.
- July 11-13: National Conference, United Methodist Men, Purdue University, Lafayette, Ind.
- July 12-18: Family Camp, Camp Don-Lee

WESTERN NORTH CAROLINA CONFERENCE

- June 26: Marion District Set-Up Meeting, First Church, Morganton, 7:30 p.m.
- June 26: High Point District Set-Up Meeting and Builders Club Rally, First Church, Asheboro, 7:30 p.m.
- June 26: Gastonia District Set-Up Meeting and Builders Club Rally, First Church, Gastonia, 7:30 p.m.
- June 26: Salisbury District Set-Up Meeting and Builders Club Rally, Trinity Church, Kannapolis, 3:00 p.m.
- June 27: Albemarle District Set-Up Meeting and Builders Club Rally, Central Church, Albemarle, 8 p.m.
- June 29: Asheville District Set-Up Meeting and Builders Club Rally, Haywood Street Church, Asheville, 3 p.m.
- June 29: North Wilkesboro District Set-Up Meeting and Builders Club Rally, First Church, North Wilkesboro, 3:00 p.m.
- June 29: Thomasville District Organizational Meeting and Builders Club Rally, First Church, Lexington, 2:30 p.m.
- July 7- 9: Coaching Conference for Leaders of Bible Study, Bible Study Commission, Lake Junaluska
- July 9-12: Social Concerns Briefing Conference (Regional), Lake Junaluska
- July 10: Statesville District Ministers and Wives, First Church, Conover, 10:30 a.m.
- July 11-13: National Conference, United Methodist Men, Purdue University, Lafayette, Ind.

THE DECLARATION OF INDEPENDENCE

by J. EUGENE WHITE

"And for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our Lives, our Fortunes, and our Sacred Honor."

So begins the document signed on July 4, 1776, by 54 men "in the Name and by Authority of the good people" of the thirteen original colonies which stretched from New Hampshire in the north to Georgia in the south.

The men who signed the Declaration of Independence were not wild-eyed, rabble-rousing ruffians. They were men of culture and education. Twenty-four of them were lawyers and jurists. Eleven were merchants. Nine were farmers and large plantation owners. All were educated men of means.

Many of the signers soon were called upon to pay the price they had pledged for liberty.

At the Battle of Yorktown, Thomas Nelson, Jr. noted that British General Cornwallis had taken over the Nelson home for his headquarters. The owner quietly urged General George Washington to open fire. The home was destroyed and Mr. Nelson died in bankruptcy.

Carter Braxton of Virginia, a wealthy planter and trader, saw his ships swept from the seas by the British Navy. He was forced to sell his home and proper-

ties to pay his debts. He died penniless.

The home and properties of Francis Lewis were destroyed, and his wife was jailed.

Five signers of this grand document were captured by the British as traitors and tortured before they died. Twelve had their homes ransacked and burned. Two lost their lives in the Revolutionary War, one in the Continental Army, and another had two sons captured. Nine fought and died from wounds or the hardships of the Revolutionary War.

Before the signing of the Declaration of Independence each of these men had security, but they valued liberty more. Our forefathers paid a high price for this country's independence, but we were *born* free.

Even so, there is a price we must pay for the independence we were born to. Eternal vigilance is the price of liberty.

The sons of those who fought and died for American independence learned this lesson. The outcome of the Revolutionary War was political independence, but church establishment and coercion of conscience remained a fact.

The pioneers of the American Republic public longed for freedom of conscience as well as political freedom. The same love of liberty which resulted in the signing of the Declaration of Independence gave birth to the Constitution's First Amendment, declaring that "Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof."

This independence of conscience was as difficult to win as political independence, and it is maintained just as high a cost. As a result of the sacrifices of our forefathers, freedom-loving Americans today are able to echo the proud statement of the Apostle Paul found in Acts 22:28: "I was free born."

AMERICAN PRESIDENTS AND AMERICAN METHODISM

by GRADY L. E. CARROLL

Since the beginning of the republic, several Presidents of the United States have been Methodists. Still others have worshipped with Methodists. Presidents John Adams and Calvin Coolidge had interesting connections with American Methodism in addition to those of Washington, Madison, Lincoln, Theodore Roosevelt and McKinley, mentioned in an earlier article.

John Adams, representative from Massachusetts to the First Continental Congress in 1774, heard stalwart Captain Thomas Webb preach in historic St. George's Church in Philadelphia. Of it, he said, "In the evening I went to the Methodist Meeting and heard Mr. Webb, the old soldier who first came to America in the character of a quartermaster under General Braddock. He is one of the most fluent men I have ever heard. He reaches the imagination and touches the passions very well and

expresses himself with good propriety."

Of the caliber of Methodist singing he heard, he claimed it to be "... the best I have ever heard except for a little Moravian Society."

While serving as our second President, from 1797 to 1801, he frequently worshipped at St. George's Church which still stands and is in constant use.

On October 16, 1924, the dedication of an equestrian statue of Francis Asbury was held in Washington, D. C. President Calvin Coolidge was the principal speaker. Of Asbury—and perhaps to a lesser degree—other circuit riders, he said, "His outposts marched with the pioneers, his missionaries visited the hovels of the poor, that all might be brought to a knowledge of the truth . . . What a wonderful experience he must have had, this prophet of the wilderness! Who shall say where his influence, written on the immortal souls of men, shall end? How many homes he must have hallowed! What a multitude of frontier mothers must have brought their children to him for blessing!"



WESTOVER BUILDING COMPLETED

The new Christian Education Building of the Westover United Methodist Church in Raleigh was recently completed. This fully furnished and air-conditioned contemporary structure was built at a cost of \$110,000. Raymond Sawyer was Building Committee chairman.

The Many Hats of Obscenity

The Christian Century has intrigued us by its deft editorial comment on the recent instance of censorship of **motive** magazine. As you will recall, Dr. Myron F. Wicke, head of the higher education division of the Board of Education, stopped the publication of the May issue of **motive** due to what he termed "clearly obscene language".

According to the Christian Century, the main offense came from use of "a certain colorful terminological alternative to 'bovine excrement'." The editorial (June 18 issue) goes on to say "as a 'clean family newspaper', we have a strong preference for clean language ourselves—but a rigid censorship over quotations from others is another matter."

But is it really? At any rate Christian Century would not "quote" the four letter words which it faults Dr. Wicke for censoring.

The editorial, however, does quote the following comment from B. J.

Stiles who recently resigned from the editorship of **motive**:

"How is it that we can live in a day when national guardsmen drop mace on students and thousands of Americans die from hunger, and when dozens of our neighbors and relatives die in a war which is abhorrent, and then run in horror from an occasional word which tells events like they are? This is the situation which I find obscene."

Mr. Stiles' language here is above reproach. But we cannot recommend his line of reasoning. We can see no connection between the tragic circumstances to which he alludes and the condoning of obscene language in a magazine. Mr. Stiles seems to be inferring that because Dr. Wicke and others do not like "clearly obscene language" they are insufficiently concerned about police use of mace and death from hunger and war. We believe that such an inference does a grave injustice to many honorable and deeply committed Christians.

About Annual Conferences

Everything these days is being examined with a critical eye. We might as well, therefore, include the annual conference as an object for critical evaluation.

As a starter, let's ask some questions. What is the function of the annual conference in our time? Has its function changed in recent years? If so, has the program of the annual conference kept

pace? Are we trying to do too many things in too short a time or too many things in too long a time?

Should the annual conference adhere strictly to enacting the specific business assigned it by the Discipline and leave off other programs and activities? Should the annual conference as a body give more time to the study of issues, formulation of policy, and the writing of pronouncements? Or

should it mainly receive reports and rubber stamp what is brought before it from boards and committees?

Can greater use be made of time and labor saving devices? Are there better ways of counting votes, of tallying ballots? What about handing out mimeographed copies of the appointments rather than reading them out name by name?

When matters of prime importance are to be decided upon, should there be more formalized presentations of the pros and cons—with equal time and eloquence given to each side? (This would not be in lieu of floor debate but would be in addition to it). Should more effort be made to brief delegates—especially lay delegates—upon important issues, prior to annual conference?

Should greater effort be made to complete all appointment-making before the annual meeting begins, in

order that tensions may be relieved and all conference personnel freed to enter more fully into the business of the conference?

Asking questions is easy. Finding answers is quite another thing. We believe that some of the questions raised above would be worth considerable thought and debate in the months ahead. There is rather widespread opinion that improvements can be made in the annual conference agenda. This would no doubt be the case whatever the program happened to be. Yet, it is out of the free exchange of ideas that progress and improvements come.

Therefore, we invite and urge our readers to send us their suggestions. We will print them to the extent that our space permits. We are sure that those who are responsible for next year's annual conference programs will be interested in what you have to say.

The Nation Has Cause for Celebration

This Fourth of July will find us in an unfinished quest for freedom, justice and unity. The fact that the job is incomplete should not deter us from honoring the memory and recognizing the achievements of those who founded our Republic and who shared in building its structures.

We are, of course, well aware of the discontent which bubbles and boils in the American melting pot. We would not bank the fires of this discontent as long as there is poverty and ignorance, division and injustice in our land. Yet, by the same token, we would not ignore the evidence of God's blessing and man's achievement which are everywhere apparent among us.

We have been a people who have in

many ways honored God; and we have received lavishly from His hand. Having come to these shores from many cultures, nations and races, we have formed ourselves into a single nation. This has not been done without tensions and tragedies.

The task of achieving unity out of diversity is far from finished. But what has been accomplished is near-miraculous when measured by the realities of human history. Independence Day should not be made the occasion to sneer at the imperfect achievements of our forebears. Rather we should respect them for what they did, learn from their mistakes, and press forward toward the goal — "one nation, under God, indivisible, with liberty and justice for all."

CONFERENCE MERGERS AND BLACK POWER RECEIVE ATTENTION

EVANSTON, Ill. (UMI)—Church union and black development have been major items on the agenda of a number of annual conferences of the United Methodist Church this spring.

Included have been ceremonies of unification between former Methodist and Evangelical United Brethren churches and predominantly black and white churches. Other conferences have taken votes on one or the other issue.

Spurring the consideration of black development, according to reports received by United Methodist Information here and in the news department of the denomination's national **Christian Advocate** in Park Ridge, Ill., has been reaction to the "Black Manifesto" promulgated by James Forman demanding \$500,000,000 in "reparations" for black economic development.

One of the major ceremonies uniting former Methodist and Evangelical United Brethren conferences was in Des Moines, Iowa, June 9 when three conferences—two Methodist and one EUB—were formally joined. The resulting Iowa Annual Conference is one of the largest such bodies in the nation.

In Lakeland, Fla., representatives of Negro and white churches joined bands to signify their union as a single Florida Conference. The merger brings

together 700 churches numbering 7,400 black members and 304,000 whites.

The uniting ceremony also marked the first participation of former Evangelical United Brethren churches in an annual session of the Florida Conference.

United Methodists in Wisconsin adopted a plan of union for the three conferences within the state and a uniting conference will be held in Appleton September 19 and 20. The resulting Wisconsin Conference will number 165,000 members.

In Texas, a plan of union for the predominantly-black Gulf Coast and the predominantly-white Texas conferences was approved. The merger will take effect June 1, 1970.

A plan that would have united black and white conferences in Georgia was approved by the black conference by 116 to 7, but the white South Georgia Conference rejected the proposal 400 to 289 after two hours of debate. Results of the voting in the North Georgia Conference had not been received here as of June 17.

The Mississippi Annual Conference approved creation of a 20-member committee to examine and report matters concerning the merger of the black and white conferences in that state.

Final plans are being laid for the merger of former Methodist and Evangelical United Brethren conferences in California. The merger is to become effective July 1.

The Baltimore Conference unanimously approved plans to unite 552 former Methodist Churches with 60 former Evangelical United Brethren congregations. Similar action has been taken by the former EUB conferences involved, the Susquehanna and the

Virginia. November 1 has been set for a uniting session.

In considering concerns raised by the "Black Manifesto," the annual conferences generally have refused to endorse the principle of reparations and direct payments to the National Black Economic Development Conference, but several have moved to allocate funds to black development and education.

The Missouri East Conference voted to provide five scholarships for Negroes at Central Methodist College in Fayette, Mo., and five more at Philander Smith College in Little Rock, Ark. Also approved was a \$50,000 missions project to assist black congregations in St. Louis, Mo.

A reconsideration of prior fund allocations to make moneys available for black development was approved by the Missouri West Conference.

Northern Illinois delegates voted to hold a special session in the autumn to consider making funds available for work with black and Spanish groups, including the possible diversion of some conference assets. Proposals by the bishop, cabinet and conference staff for such allocations now were rejected by the conference's black caucus.

A demand of nine black militants who visited the session for \$29,300,000, was unanimously rejected by the Texas Conference. Eight representatives of the Student Non-Violent Coordinating Committee appeared June 4 before the North Texas Annual Conference and were granted the privilege of the floor.

While the conference unanimously rejected the "Manifesto," it did "recognize the urgent and Christian need of black people today which those visiting us have conveyed to this body" and voted to "promise and

dedicate ourselves as individuals and as a church to the fullest extent in behalf of the welfare of black people in this country."

Addressing the Northern New Jersey Conference, Bishop Prince A. Taylor, Jr., one of the denomination's six black bishops, rejected demands that American religious denominations pay millions of dollars in reparations.

"Wounds inflicted on black people for centuries," said Bishop Taylor, "will not be healed by paying to a group of black people a sum of money, however large." The bishop said he was unalterably opposed to such an approach and would not be a party to it.

In other matters before the annual conferences, the four proposed constitutional amendments continue to receive substantial majorities, although a few groups of delegates have rejected the proposal that would permit the Council of Bishops to appoint one of their number as a full-time secretary. To be approved, the amendments must each receive a two-thirds majority of the aggregate vote cast.

A proposal to establish a non-profit corporation to develop housing for low and moderate income families was rejected by the Virginia Conference by a vote of 488 to 268.

For the first time in the history of the Kansas East Conference, a white minister was appointed to a black church.

Kansas East also, by a vote of 160 to 131, rejected a motion asking The Methodist Publishing House to remove its bookstore from the site of the conference. However, the conference later said the bookstore at subsequent sessions would not be welcome unless the house accepts Project Equality.

Northern Illinois said it would not accept next year the check from the

publishing house for pension assistance if the house had not joined Project Equality by that time.

A number of the conferences approved allocation of moneys from the Fund for Reconciliation. Florida, for instance, approved \$15,000 for an urban center pilot project in Jacksonville, \$14,000 for the volunteer service phase of the quadennial emphasis, \$8,-

000 for a pilot tutorial training center in Tampa, \$3,600 for a pilot rural ministry project in Gainesville; and \$1,000 for sponsoring day-care seminars.

Reports of petitions to the 1970 special session of the General Conference continue to be few and as of June 17 only one conference—Louisiana—reported election of a new set of delegates.

Three WNC Agencies Have New Leaders

Three agencies of the Western North Carolina United Methodist Conference have new leaders. The changes were made during the June 4-8 annual meeting of the Conference at the Lake Junaluska Assembly.

The Board of Missions will be headed by Dr. W. Jackson Huneycutt, pastor, First United Methodist Church, Morganton. He succeeds Dr. J. Clay Madison, former pastor, West Market Street United Methodist Church, Greensboro, and now director of the Program Council of the Conference. Dr. Madison will reside in Charlotte.

The Rev. R. T. Houts, Jr., new pastor for the United Methodist Church in Valdese, is the new chairman of the Television, Radio and Film Commission, succeeding the Rev. A. C. Kennedy, Jr. The Rev. Mr. Houts is the former pastor of Race Street United Methodist Church in Statesville. The Rev. Mr. Kennedy, former pastor for Mouzon United Methodist Church, Charlotte, is the new associate program director in charge of the Division on Stewardship and Research for the Program Council.

Miss Gladys Campbell is the new president of the Deaconess Group of the Conference, succeeding Miss

Reva McNabb. Miss Campbell is associate director of the Hinton Memorial Life Center at Hayesville and Miss McNabb is director of the Brooks Howell Home for retired missionaries in Asheville.

Young Adult Officers Elected

LAKE JUNALUSKA — The Young Adult Assembly, meeting here June 13-15, re-elected Jay L. Brandon of Salisbury as the president. Vice presidents elected were David S. Hedrick, High Point; Kenneth Harwell, Sherrills Ford; Mrs. Douglas Phelps, Hickory; and Jim Luther, Charlotte.

Other officers elected included: Mrs. N. Yates Giles, Hickory, secretary-treasurer; Billy White, Catawba, music; David E. Wood, Newton, social concerns; Dan Wood, Greensboro, Christian education; Mrs. Richard Huffman, Greensboro, recreation; Bobby G. Wood, Vale, evangelism; Mrs. Ed. Harrill, Boone, missions; D. J. Panarese, Morganton, worship; and Mrs. Reggie Eaker, Greensboro, marriage and family.

The Rev. Robert Young, Boone, was inspirational speaker.

The Rev. Paul Duckwall, Statesville, coordinator of senior high and adult work for the Conference, is in charge of the young adult program.

Duke to Sponsor Four Summer Clinics

The Divinity School of Duke University will sponsor four Summer Clinics for ministers in August. Scheduled Aug. 4-15, the clinics are designed to supplement seminary education through two weeks of intensive training in one selected subject.

Clinics are being offered in Church Planning and Development, Pastoral Care, Preaching, and Campus Ministry.

Rev. Robert A. Davis, president of Brevard College, and Rev. William C. Spong, acting chaplain supervisor at the Duke Medical Center, will lead the clinic on campus ministry. Mr. Davis was until recently with the Department of College and University

Life of the United Methodist Board of Education.

The church planning and development clinic will be led by Dr. Shirley E. Green, field secretary with the Dept. of Town and Country Ministry of the United Methodist Board of Missions, and Dr. Daniel M. Schores, assistant professor of church and community and director of field education of the Duke Divinity School.

Leader for the pastoral care clinic will be Dr. Richard A. Goodling, professor of pastoral psychology in the Duke Divinity School.

Dr. Charles L. Rice, visiting assistant professor in preaching at Duke Divinity School, and Rev. Benjamin Ladner, teaching assistant in preaching, will direct the preaching clinic.

Registration is open to ministers of all denominations. Further information may be obtained by writing to: Summer Clinics, The Divinity School, Duke University, Durham 27706.



RECEIVES SCOUTING AWARD

The God and Country Award in Scouting is being pinned on Lamar Queen by his pastor, Rev. Howard R. Wilkinson, as his parents, Mr. and Mrs. Hal Queen, look on. The ceremony took place at Hoyle Memorial United Methodist Church, Shelby, June 1.

PUBLISHING HOUSE TO JOIN PROJECT EQUALITY

HOUSTON, Tex. (UMI)—The executive committee of the Board of Publication, governing body of the Methodist Publishing House in Nashville, voted unanimously here June 17 to join Project Equality.

Bradshaw Mintener of Washington, D.C., chairman of the board, said the decision was based on the report of a special five-member committee of the board appointed to study all the considerations involved in Project Equality participation. At its last meeting March 26 the board gave the executive committee authority to act on the report.

A release issued by Holder, Kennedy and Company, Inc., a Nashville Public Relations firm, said the Publishing House has been authorized to apply immediately for membership as a "supplier" but no financial commitment was announced.

Supplier membership means that a company or agency signs a commitment form declaring it is a fair employer regarding minority personnel. This commitment form is then processed and filed by Project Equality. Purchasers, such as local churches, are then encouraged to favor those organizations which have signed supplier commitments.

Project Equality, initiated in 1965 at St. Louis by the National Catholic Conference for Interracial Justice, is now a nationwide interfaith organization designed to promote fair employment.

The Publishing House has been under fire for several months from groups within the denomination because of its reluctance to join the

program. The major obstacle to Publishing House membership in Project Equality has been the interpretation of a "compliance review". Project Equality officials in Nashville say it is simply a review of employment records showing categories by race and job responsibility. Publishing House management officials say it poses broader implications such as opening confidential personnel files.

The special five-man committee of the larger board which studied the matter will continue to function as a coordinating and liaison group for all matters involving Project Equality and the interests of the Board of Publication.

Chairman of the committee is A. Frank Smith, Jr., Houston. Other members are: John B. Russell, Richmond, Va.; the Rev. Dr. Joseph E. Lowery, Atlanta, Ga.; Charles A. Sayre, Haddonfield, N.J.; and Cawthon A. Bowen, Jr., Nashville. H. Thornton Fowler of Nashville is an alternate member. Lovick Pierce, president and publisher, and Mr. Mintener, board chairman, are ex-officio members.

Allred Named to Student Aid Post at Brevard

William C. Allred, Jr. has joined the administrative staff of Brevard College as student financial aid administrator and assistant professor of sociology.

Mr. Allred was associated with the Pilot Life Insurance Co. of Greensboro from 1961-1966 as an actuarial assistant, and for the past three years has been executive director of the North Carolina Council on Human Relations, with headquarters in Greensboro. In addition, he has lectured in sociology and history at Guilford College.

NEARLY 300 SUPPLY PASTORS EXPECTED FOR DUKE COURSES

DURHAM—Nearly 300 Methodist supply pastors are expected here for the opening on July 7 of the annual in-service training courses at the Duke University Pastors' School.

Attending the 21st session of the school are ministers who do not expect to receive the theological degree, but who do receive training in the United Methodist-approved Course of Study at Duke and other Methodist-affiliated institutions of higher learning.

The 1969 enrollment is running considerably above that of recent years at the same stage of application processing, according to Dean O. Kelly Ingram, director of the school.

Of the 231 registered, 100 are from North Carolina Methodist conferences, and sizeable contingents are from Virginia, West Virginia, Ten-

nessee, Kentucky, and South Carolina conferences.

The Duke course of study, which will run until Aug. 1 provides "Studies for License to Preach," "Introductory Studies," and "Studies for the First, Second, Third, and Fourth Years."

It also offers two advanced courses of study for ministers on trial within their respective annual church conferences.

A student may complete either the studies for license, introductory studies, or a full year of the main course during a summer. Two advanced courses may be completed during the four weeks, Dean Ingram stated.

Studies leading to the license to preach require but two weeks and will be given during the opening weeks, July 7 to 18. Other studies require the full period of the school, he added.



YOUNG PEOPLE HONORED

In a special service Sunday morning, June 1, the Rev. R. A. MacLean presented gifts to several of the young people of Asbury Methodist Church, Washington, as he expressed appreciation for the fine work they had done under his guidance as pastor. Pictured from left to right are: Billy Jay Woolard, A. G. Whitehead, Dale Whitaker, Donna Fulcher, Charles Fulcher, Danny Winstead, Randy Whitaker and Tommy Rutledge. Not shown in the picture are Sue Winstead and Rudy Ballance. Rev. Mr. McLean was appointed to New Hope, Goldsboro, at Annual Conference this month.

METHODIST NEWS ROUND-UP

JONES TO LEAD GA. ASHRAM

Dr. E. Stanley Jones, world famous missionary, evangelist and author, will lead the Georgia Christian Ashram at Emory University's Oxford College, Oxford, Ga. Two ashrams will be held: one July 25-27 and another July 27-30. Information about registration may be obtained by writing Dr. Claude H. Thompson, 1307 Harvard Rd., NE., Atlanta, Ga. 30306.

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UM FILM WINS FESTIVAL PRIZE

"These Four Cozy Walls," a United Methodist-produced motion picture, has won a first-place award in the 1969 American Film Festival.

The documentary film shows what happened when a United Methodist congregation in Dallas, Texas, became involved seriously in Christian mission. It was produced for five general boards of the United Methodist Church by the Program Council's Division of Television, Radio and Film Communication (TRAFECO).

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MALLARD WINS FELLOWSHIP

Dr. William Mallard, associate professor of church history in Emory University's Candler School of Theology, been awarded a Post-Doctoral Fellowship for Cross-Disciplinary Study by the Society for Religion in Higher Education. This is one of 12 such fellowships awarded nationally for study during the coming academic year 1969-70. Dr. Mallard will work as a research fellow at Yale University through its Divinity School. He received his B.D. and Ph. D. degrees from Duke University.

NIGHT CALL RECEIVES GRANT

"Night Call," the award-winning radio program produced by TRAFECO, has received a Ford Foundation grant of \$150,000 which will enable it to stay on the air through the summer.

Without the grant, the late-night telephone program would have been forced to terminate. It is now hoped that the program can be put on a commercial basis to sustain itself when the Ford Foundation grant runs out. The program celebrated its first birthday June 3 with a network of 90 stations.

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OAK RIDGE CONFERENCE DRAWS 36 CLERGYMEN

Thirty-six Protestant, Catholic, and Jewish clergyman have accepted invitations to participate in the Third Oak Ridge Conference on Science for Clergymen to be held July 7 to 18. Participants this year will represent 10 different faiths and denominations. Among those attending will be Bishop William M. Stowe of the Kansas Area, The United Methodist Church, and Rev. Bob W. Parrott, whose Seabrook, Texas, United Methodist congregation includes a number of the nation's astronauts.

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LONG APPOINTED TO PASTORATE

The Rev. Dr. Kermit Long, Nashville, Tenn., associate general secretary of the United Methodist Board of Evangelism, has been appointed to the pastorate of First United Methodist Church, North Hollywood, Calif. He served as general secretary of the Board of Evangelism beginning in 1965 and since 1968 has served as associate general secretary.



The Rev. Dr. Donald S. Stanton, chaplain and lecturer in psychology at Wofford College, Spartanburg, S. C., has been named to a new post with the United Methodist Board of Education as associate director in the Department of Educational Institutions of the Division of Higher Education. Before going to Wofford in 1965 he served two years on the faculty of Greensboro College.



The Rev. Maurice E. Gordon, Wichita, Kan., executive director of the Kansas Methodist Foundation, has been named the first executive director of the National Methodist Foundation for Christian Higher Education. He will have offices in Nashville beginning July 1. The Foundation, chartered in 1965, also elected a board of trustees and launched a drive to raise 100 million dollars.

Statewide Religious News

BAPTIST CONGREGATION ADOPTS "OPEN DOOR"

A third local church has severed its relationship with the Mecklenburg Baptist Association over its practice of receiving members baptized other than by immersion. The Wedgewood Baptist Church voted to adopt an "open door" policy on new members, and asked the association board to "clarify" the congregation's standing with the association. It was informed that the church's action was a "deviation" from association policy and indicated a "willingness" to exclude itself from membership.

The Rev. Ken Small, pastor of Wed-

gewood Church, said that in adopting the new policy "we clearly understood the position of the association and were fully aware that this might happen if we adopted the new policy." He added that the new policy was not a "purposeful" action against membership in the association but was based on "what we came with integrity to believe."

The two Charlotte churches previously excluded are the Myers Park Baptist Church and St. John's Baptist Church.

Faith is more than believing, it is believing that Christ can wash the foulest of us clean and bring victory to our hearts.

—Bishop Noah W. Moore

THE First United Methodist Church in Charlotte takes mission seriously. This historic church has an enviable record for its support of missions at home and abroad through missionary giving and through the services of several of its members who serve as missionaries in other countries. In recent months, however, First United Methodist Church of Charlotte has entered a new form of mission. The congregation is thrilled with these new new ventures of faith and service.

The Contact Counselling Center of Charlotte is a new form of mission for First Church. The Contact Counselling Center is a telephone counselling and referral service developed along the lines of the Lifeline Center established by Dr. Alan Walker in Sidney, Australia. This ministry has been adopted by the General Board of Evangelism as a national project. The program in Charlotte was initially sponsored jointly by the First United

CHARLOTTE CHURCH DEVELOPS NEW PATTERNS OF MINISTRY

Methodist Church and the Charlotte Bi-centennial Committee. One hundred and eighty-five lay volunteers enrolled for training in a three months course that covered theology,



Adult volunteers tutor in Bethune Elementary School.

psychology and practical techniques. A center has been established in the First United Methodist Church and a Director has been employed. The training course was completed recently, and the counselling service began operations in May.

First Church is located in the downtown section of the city and is near a large ghetto and a large public housing development. Under the joint sponsorship of the Commissions on Missions, Education and Social Concerns, with the active participation of the Women's Society of Christian Service, First Church has established a service program with Bethune Elementary School and the Bethlehem Center. A contingent of lay men and women serve in these institutions as tutors and teachers' aides. In addition, they provide social experiences for the school children and conduct them on field trips to various cultural and esthetic centers.

Recognizing the limitations of a local church to meet the great needs of disadvantaged persons with its limited resources, First Church has entered into several cooperative service programs with several public agencies. The largest of these programs is an adult education program operated jointly with Central Piedmont Community College. The church has set aside an entire floor of the education building five days a week from nine a. m. until five p. m. each day for adult education classes. The college furnishes a dean and seven faculty members who instruct approximately one hundred students. The students are supplied through the Concentrated Employment Program with participation from the Youth Training Corps and New Careers. The purpose of this adult education program is to recruit students from the ranks of the unemployed, upgrade their basic edu-



Bethlehem Center youth play basketball in the church gym.

cation, provide them with job training and place them in business and industry.

In addition to these programs, First Church is entering another cooperative program with the local Department of Public Welfare. The church will furnish facilities and playground space along with related services for a Day Care and Child Development Center. The Department of Public Welfare will furnish a Director and staff for the Center and related services. This program, which will begin operations on or about August 1, will have a capacity of sixty-five children from disadvantaged families. Its purpose will be to provide

day care and developmental experiences for the children and training for adult workers. It will also provide counselling services for the children's families.

Also, First Church is presently cooperating with the Bethlehem Center in a recreational program for children from the slums. Two days each week the Bethlehem Center brings children and young people to the church building for recreation and sports in the church's gymnasium. Staff is furnished by Bethlehem Center for this program.

The Council on Ministries to Youth of First Church has organized teenagers from three churches to participate in a program of tutoring and supervised recreation for approximately eighty children from the black ghetto. The ratio of tutors to children is one to two. Half of the group come to the church on Monday afternoon from one until five o'clock and the other half on Wednesday afternoon. Approximately one-half of the afternoon

is used for tutoring in reading, writing and arithmetic and the other half is devoted to supervised recreation in the church gymnasium.

In addition to this new service, First Church has allocated three days each week for Bethlehem Center to use the church's Recreation Grounds for day camping for children from disadvantaged neighborhoods. The church facility located approximately fifteen miles from the city and consisting of approximately one hundred and forty acres of cleared and wooded land is ideally suited for this type of activity for children who have few opportunities to leave the crowded city streets.

First Church views these programs as opportunities to serve the mission of the Church through service to people at the point of their needs. It is, at best, a small contribution to a great need, but it is a challenge that brings great satisfaction to the members of the First United Methodist Church of Charlotte.



Discussion group during an adult education class in First Church Education Building.

Christian Educators Fellowship Organizes

The Christian Educators' Fellowship of the Western North Carolina Conference was organized during annual conference at Lake Junaluska.

This group will be affiliated with the national organization of the United Methodist Church. It has among its purposes interpreting the role of the Christian educator, assisting in professional training, vocational commitment and personal service to members.

Officers of the new organization are: president, Rev. Paul M. Bradley, Greensboro; vice president, Miss Sara Lu Bradley, Winston-Salem; secretary, Miss Marion Craig, Greensboro, and treasurer, Rev. Delbert Byrum, High Point.

Other members of the Board of Directors are: Rev. Don Ashe, Winston-Salem; George Blackburn, Charlotte; Miss Susan Carmichael, Misenheimer; Rev. Bill Cole, Charlotte; Mrs. James Hull, Greensboro, and Miss Metaleen Morgan, Lenoir.

The group commended the Rev. Robert Stamey for his excellent contributions to Christian education during his two year term as executive secretary of the Conference Board of Education and also expressed to Rev. William Brantley their willingness to cooperate with him in future programs.

Plans for the official chartering of the new organization will be announced later.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

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WOMEN'S NEWS

North Carolina Conference

MRS. IVAN E. WELBORN

SCHOOL OF CHRISTIAN MISSION OF THE NORTH CAROLINA CONFERENCE

Theme: Reconciliation . . . One Person Away.

Theme Hymn: God of Love and God of Power.

The 1969 School of Christian Mission, to be held at Methodist College, Fayetteville, will be open to Methodists in all areas of responsibility within the church for the promotion of mission study and cultivation. Every local church and district is urged to send representatives from all related groups with this responsibility to the School of Christian Mission.

In order to make it possible for every church to be represented, two sessions will be held for the convenience of members who want to attend. Both a Weekend of Study (August 9-10) and a Week of Study (August 11-14) are scheduled. It is very important for every local church in the North Carolina Conference to be represented at one of the sessions of the 1969 School of Christian Missions.

The study "Reconciliation in a Broken World" will be taught by Mrs. F. Roderick Dail, Rev. Robert Wingard, Dr. Arthur Kale (week only) and Mrs. Alvin L. Morrison (Week-end only) The text is "Dare To Reconcile" by John O. Nelson. The concern of this study is to help North American Christians recognize the barriers to understanding and acceptance between people and individuals throughout the

world, become more effectual instruments of God's reconciling work among men, and do individually and corporately those things that make for peace.

Our foreign mission study, "Toward Understanding China and The Chinese People," will be taught by Dr. T. Marvin Vick, Mrs. Niles Clark, Miss Hilda Keng (week only) and Dr. Creighton Lacy (week-end only). The text will be "China in Change" by Searle Bates. Some objectives of this study are better understanding of the contemporary history, culture and influence of the Chinese people, interpretation of the political events of the past two decades in China from the perspective of our faith in God, the Lord of history, and better appreciation of the Chinese people.

The third study, "The Inner Life and The Christian in Today's World," will be taught by Mrs. Harold D. Neel, Dr. Ethel Tilley and Rev. Eugene Tisdale. The text will be "The Inner Life" by Harvey H. Pothoff. This course will use the final units of the Foundation Studies in Christian Faith of the adult curriculum of the United Methodist Church. Ways of nurturing the inner life and processes by which one becomes increasingly aware of the world about him and what this means in terms of a being a Christian, these will be basic concerns of this course.

It is expected that every person attending the school will participate in the "Growth and Development" sessions, in addition to taking one of the three courses offered. The purpose of

these will be to provide opportunities for people to work towards reconciliation with God, with themselves, and with their neighbors and the world; to provide opportunities for personal growth and fellowship and to gain an understanding through encounter with people of differing life styles and different opinions; and to develop concepts of working in mission through leadership roles in officer groups.

Additional opportunities for both sessions will be Officer Responsibility Groups, Leadership Training in All Related Areas of Church Responsibility and Coaching for Special District and Conference personnel.

The weekend of study August 9-10 is a miniature School of Christian Mission pared to the very bone for busy people who cannot spend the following week for study. This is the ideal setup for working people, for couples who want to share in the study program but are unable to leave the children for a week, or for anyone who prefers to come for the shortened session. The

registration fee is \$2.00, room, board and insurance, \$7.00. Send your registration in by July 25. Registration will begin at 7:30 a.m. August 9. First session to begin at 10:00 a.m. General sessions will end at noon Sunday to be followed by officer and responsibility groups from 2:00-4:00 p.m.

Registration fee for the Week of Study (August 11-14) is \$5.00, room, board and insurance, \$20.00. Day students full time, \$5.00; part time, \$1.00 per day. Registration begins at 7:30 a.m. August 11. First session 10:00 a.m. General sessions end at 4:00 p. m. Thursday. For those who wish to come on Sunday, registration will begin at 5:00 p.m. An extra charge of \$1.00 will be made for room on Sunday night. Each person is to bring bed linen, blanket, pillow, towel, soap and sweater. All rooms are air-conditioned.

If you do not receive a registration card through the mail, mail your fee with your name, address and course you desire to take to Mrs. Emily Bullock, Registrar, Pinetops, N. C. 27864.

WOMEN'S NEWS

Western North Carolina Conference

MRS. JOHN C. WRIGHT

ANNUAL MEETING CONFERENCE SOCIETY

More than a thousand Methodist women gathered at Lake Junaluska on June 10-12 for the first Annual Meeting of the Women's Society of Christian Service of the Western North Carolina Conference of the United Methodist Church.

As they left the auditorium on Thursday noon singing "O For a Thousand Tongues to sing," each realized

that here at this meeting she had witnessed "a happening" in the truest sense of the word.

The theme, "Confrontation — The World in Crisis: Mandate — Reconciliation", was carried out in a way that the first half of the program featured a confrontation with many crises in the world, such as hunger, apathy, discrimination, extremism, the generation gap and the culture gap, and the latter half of the program pointed out the

mandate for Christian women to become reconciled to the practice of letting the will of God have free reign in their lives.

Dr. Eugene Stockwell, New York, assistant general secretary for Program Administration in the World Division of the Board of Missions, spoke on "The World in Crisis," mentioning four areas of critical concern today, the crisis in international relations, in world development, in race and in the crisis of the will.

In her address on "Telling It Like It Is," Miss Diane Esau, High Point, said that women should learn to "look in their own backyards" to find people in need of help. Miss Mary Floyd, Professor of Religion at Pfeiffer College, directed several short sketches emphasizing the different crises.

Mrs. J. Boyd Tyrrell, New York, responded by saying, "We all exist in the world - hunger is here, so is apathy, and we must bear down hard on apathy. We need to make people feel loved, we need to listen and make somebody feel we care."

Dr. Dorothy McConnell, retired executive of the Board of Missions, told of the transition one New York Church made in accepting the new laity, saying, "We have to come face to face with people who are different, but have to have a keen ear for what they are saying."

Many things created the atmosphere in which it was possible for "a happening" to occur. Mrs. Thomas P. Green, Louisville, Ky., presented a series of short meditations on "The Fruits of the Spirit." The pledge ser-

vice featured "A Joining of the Hands" when a thousand women joined hands to form an unbroken circle of dedication in the huge auditorium. A group of ten women gave a drama, "Construction," centering in the thought that Christians should build bridges in human relations, rather than walls. The communion service of "The Bread and the Wine" was the concluding event of the conference, when the women followed a custom of the Christians of the first century, "after they had eaten, they sang a hymn of praise and went out singing".

In the business session Mrs. Julian Lindsèy, Winston-Salem, was elected Conference Chairman of Christian Social Relations to fill the unexpired term of Miss Mary Floyd, who resigned. Miss Fannie McCallum, Greensboro, was chosen as Chairman of Spiritual Growth, to fill the unexpired term of Mrs. John P. Nesbitt, Clyde. Mrs. Arthur Williams, Greensboro, was named parliamentarian, succeeding Mrs. John Hoyle, Jr., Gastonia.

Mrs. W. Frank Redding, Jr., Asheville, Conference president, paid tribute to the three retiring officers. Mrs. Hoyle was honored last year when a scholarship was established at Pfeiffer College in her honor. Miss Mary Floyd was honored previously with the establishment of the Mary Floyd Chair of Religious Life at Pfeiffer College. Mrs. Nesbitt was presented an honorary membership in the Women's Society.

There was a colorful display of banners at the annual meeting, banners of all sizes, designs and colors, some with emblems similar to those used on banners in the Crusades in the middle ages. More than a hundred banners made by women in every district lined the walls of the huge auditorium.

Each project of the Board of Mis-

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Officers and committee chairmen of the Women's Society of Christian Service of the WNC Conference: (left to right) Mrs. Howard Johnson, Franklinville; Mrs. John P. Nesbitt, Clyde; Miss Mary Floyd, Pfeiffer College; Mrs. Thomas P. Harrell, Jr., Salisbury; Miss Mary Bethea, Greensboro; Mrs. W. Frank Redding, Jr., Asheboro, president; Mrs. Fletcher Nelson, Morganton; Mrs. C. C. Herbert, Jr., Charlotte; Mrs. John Hoyle, Jr., Gastonia; Mrs. Henry B. Smith, Monroe; Miss Marion Wooten, Winston-Salem; Mrs. James E. Smith, Greensboro. Not present for the picture, Mrs. Carl M. Worthy, Charlotte; Mrs. James S. Price, Charlotte; Mrs. Paul Feezor, Denton; Mrs. Robert M. Smith, Sr., Mt. Airy; and Mrs. John C. Wright, Weaverville.

sions located in the W.N.C. Conference had an exhibit at Harrell Center with representatives of each project present to greet the delegates on Wednesday afternoon, the time designated for visitation. The projects included Allen High School and Brooks-Howell Home, Asheville; the Bethlehem Centers in Charlotte and Winston-Salem; the Cherokee Center; Bennett College, Greensboro; Pfeiffer College, Misenheimer, Hinton Rural Life Center, Hayesville; and Church and Community Work in WNC.

A highlight of the meeting came on Wednesday morning when 45 retired missionaries and deaconesses from Brooks-Howell Home visited the as-

sembly. These women had given more than 2,000 years in missionary service in the church. They were entertained at a luncheon at Lambuth Inn.

The two Winston-Salem Districts were hostesses at the meeting. They entertained at an informal tea at Harrell Center on Wednesday as the women visited the displays of the mission projects. Their pages and committees made the entire meeting much nicer for all in attendance. Mrs. Frank Smith, Mt. Airy, and Mrs. James Ringley, Winston-Salem, were in charge of arrangements.

Mrs. Fletcher Nelson, Morganton, Conference vice-president, is chairman of the Committee on Program.

FOR JULY 6

God's Plan and Man's Rebellion

Background Scripture: Genesis 1:1
through 4:16; 6:5-8; 11:1-9

This is the first lesson in a new series entitled "The Story of God and His People." It will run through the rest of this year. This means we are now turning from lessons mainly concerned with the literature of the Bible to others dealing more with the history of the Hebrew people. The lessons for the first three months begin with Genesis and end with Solomon in I Kings.

The lesson for this date highlights the first recorded break in the human-Divine relationship. In other words, it is the explanation of how it is that man, during so much of his sojourn on earth, seems so often to be at odds both with His Creator and with his fellow men. Sometimes this situation is referred to as "the human predicament", or "the human condition." In any case this is the doctrine that man's condition is one of "alienation," "brokenness" in which he is in a state of rebellion against God, whether he realizes it or not. All this is the result of "the fall," which occurred when Adam and Eve ended their idyllic life in the Garden of Eden by their disobedience of the Divine commands.

At this point it may be helpful to some readers to quote from a book the title of which is "The Drama of the Bible" by Philip J. Lamb (Oxford Uni-

versity Press) where the experience of Adam and Eve is interpreted in terms of growing up to adult human responsibility. "At the beginning of the story, Adam and Eve are like children, ignorant of sex and death, with no need to work for their living, their knowledge of right and wrong is confined to the knowledge that they must do as they are told; whereas at its close they know sexual shame, Eve is going to have a baby, Adam must work for a living, they have found out that one day they must die, and, above all, they have eaten of the tree of the knowledge of good and evil; the burden of intelligent moral responsibility is laid upon their shoulders. In the very process of growing up they have suffered disaster. By the time they are aware of themselves as adults they are under the curse and know they have deserved it for they have listened to the voice which says 'ye shall be as God' (Gen. 3:5). They have pridefully used the gift of human freedom to set themselves up against their Maker. They have said of God not His will but mine be done." The author then goes on to relate this to the modern world where men find themselves in possession of powers with which they may destroy themselves and the world in which they live. And, says he, "Adam and Eve begin to inhabit the world we know only as they find themselves in tears outside the gate

that has been shut against them forever."

It will be seen from what has been quoted that freedom is not the happy thing men have sometimes imagined it to be. It involves the terrible responsibility of making moral decisions, not only on which one's own life depends, but the lives of others as well. Thomas Huxley, the eminent British scientist once said that if God would always see that he did right he would gladly surrender his freedom, in the sure belief that he had got the better of the bargain. Perhaps the great scientist was in a mood of depression when he made that remark, but we can all sympathize with it. In any case, that is not the way things are.

Of course we have to take into account the fact that there are millions whose existence can be said to be only slightly above the animals who, as Walt Whitman said, "do not sweat and whine about their condition." These have found some way of

life that is not troubled by dreams of greatness attained through moral struggle. They are like a well-known American scholar who said, regarding physical exercise, "When I get the urge to take exercise I just lie down and wait till it passes off." The life of the soul can be killed by some such moral retreat from involvement, which a Christian conscience clearly lays upon us. But we cannot avoid making decisions. To decide not to decide is, in itself, a sort of decision.

Our Scripture lesson clearly emphasizes obedience, a most unpopular word in our time, if indeed it has not always been unpopular. The word we hear today is "freedom." What many of those who use the word today mean by it is something like the right to do as one pleases. Now there is a condition in which this is possible. A great saint of the church once put it this way: "Love God and do as you please." But, like our first parents in the garden, we probably don't want to play the game of life that way.

FOR JULY 13

God Chooses a People

Background Scripture: Genesis 12:1-9; 17:1-21; 18:13-14; 21:1-5; 22:15-19

The title of our lesson raises a question about God's relationship to the nations and peoples of the world. Does God really have favorites? Do not all people stand in the same relationship to their Creator? This is what many, if not even most, people believe in our time. What, then, do we mean by the assertion that God chose a particular people to be the channel of his revelation and the agents of his will for the world? Can

we get any light on this question from the various Scripture references cited? We can try.

Chapters 12 through 50 of the book of Genesis can be summarized by the phrase "The Story of the Patriarchs." These are people like Abraham, Isaac, Jacob and Joseph. They are heroic figures that emerge as leaders of a particular group of people known as Hebrews, or Israelites. The term "Jew" is not found in these early records because it was not until the tribe of Judah was the sole survivor of the orig-

inal twelve tribes that this term came to be used. The other tribes lost their identity in the wars and general population movements which marked the life of the ancient Near East until the time of the Exile into Babylon about 586 B.C.

In Genesis 12:1-3 there is recorded the call of Abram (later called Abraham) which included the promise that he would receive certain lands, become a "great nation" and, most importantly, be the mediator of blessings to other nations. How this promise was fulfilled can be said to be the theme of the first six books of the Bible. We can read it as a sort of "mystery story" in which time and time again various contrary circumstances make it appear that the promise will not be realized. For example, Sarah, the wife of Abraham is barren, Isaac the child of Sarah's late years is almost killed as a sacrifice, famine overtakes the land and Abraham is forced to leave it. These and other events that could be mentioned seem to constitute road-blocks to the fulfilling of the promise, but through Divine intervention these difficulties are overcome.

Genesis 17:1-8 is a further spelling out of the experience of Abraham, for that was his new name. This change of name is significant throughout the Bible. We discover that even kings, if they were conquered by an enemy, were often given new names. Sometimes the new name was the result of a mystical experience, such as that of Jacob, whose name was changed to Israel (see Genesis 35:10). To know the name of a person (or a god, for that matter) was to increase the chances of having some sort of fruitful relationships with him.

Genesis 21:1-3 shows how the first of the dangers to the promise to Abraham was averted by the birth of Isaac

to Sarah in her old age. Here, again the name is significant, for the word "Isaac" means "the one who laughs" Sarah having laughed when it was suggested that she should bear a son. Often the circumstances prevailing at the time of a child's birth suggested the name of the child. The Hebrews didn't look into a list of names and pick one out that seemed popular, as some people do today.

Our space is running out, but we may close with a consideration of what has always been a mystery, even to the Hebrews themselves; that is, why were they the ones to be chosen as God's special people? The literature of Judaism is filled with reflections of their rabbis and teachers on this theme. As they looked at the mighty nations about them—nations that conquered them from time to time—they were filled with wonderment that their little nation was the one to which the revelation was made. Perhaps one of the best explanations is to be found in Deuteronomy 7:6-8 which we quote:

"For you are a people holy to the Lord your God; the Lord your God has chosen you to be a people for his own possession, out of all the peoples that are on the face of the earth. It was not because you were more in number than any other people that the Lord set his love upon you and chose you, for you were the fewest of all peoples; but it is because the Lord loves you, and is keeping the oath which he swore to your fathers, that the Lord has brought you out with a mighty hand, and redeemed you from the house of bondage, from the hand of Pharaoh king of Egypt." Thus we see that the mystery of divine grace, which plays such an important part in the New Testament, is seen to be foreshadowed in these early records of the Hebrew people.

Voluntary Service Program

Speaker Available

Tom Raper, president of the State Methodist Student Movement and recent graduate of Duke University, is available during the summer to present the Voluntary Service Program of the Western North Carolina Conference to local churches, youth or young adult groups, camps and retreats. His expenses will be paid by the Voluntary Service Program.

He is a member of the General Board of Education of the United Methodist Church, the Executive Committee of the Regional Commission on Christian Higher Education and Campus Ministry, and the Personnel Committee of the National University Christian Movement.

Mr. Raper is a member of Centenary United Methodist Church in Winston-Salem. He may be contacted at telephone number 725-3438 (area code 919) or by mail at 2446 Lyndhurst Avenue, Winston-Salem 27103.

The Rev. Orion N. Hutchinson, Jr., chairman of the Voluntary Service Committee, urges that local churches make use of Mr. Raper's services during the next ten weeks, before he enters the Boston School of Theology for further study.

Summer Preachers Named for Chapel

The Rev. James T. Cleland, Dean of the Chapel at Duke University and J. B. Duke Professor Emeritus of Preaching in the Duke Divinity School, will preach in the chapel twice during the 1969 Summer Session at the university.

Dean Cleland's two pulpit appear-



FATHER AND SON

May 25 was an especially happy day for Dr. Wendell M. Patton Jr., president of High Point College, who presided over commencement exercises when approximately 250 seniors received their degrees. One of the members of the Class of '69 was Wendell M. Patton III who received both his AB and fatherly congratulations from "President Dad."

ances will come June 29 and July 13.

Other speakers during the summer have been announced by the Director of Religious Activities as follows:

—July 6, Rev. Dr. Howard C. Wilkinson, Duke University Chaplain; July 13, Dean Cleland; July 20, Dr. David G. Mobberley, president, Greensboro College; July 27, (Communion) Rev. O. Kelley Ingram, Duke Divinity School;

—Aug. 3, Rev. Robert A. Davis, president, Brevard College; 10, Rev. Dr. Samuel S. Wiley, executive secretary, N. C. Council of Churches; 17, Rev. Dr. W. Arthur Kale, Duke Divinity School.

The public is invited to attend the interdenominational worship services at any time during the year.



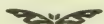
THE CHILDREN'S PAGE

MRS. CATHARINE VICK

Dear Girls and Boys:

Have you ever helped to plant a tree and then watch it grow until it finally bore fruit? If you have, you know how wonderful it was to see the little tree fulfill the purpose for which it was planted. The Bible describes a good man by saying that "He is like a tree. . . that yields its fruit in season . . ." This means that God has a purpose for each of us and our lives are worthwhile if we fulfill that purpose. Draw a tree and write on each branch something that you know God wants you to do.

Aunt Cay



THE BIRTHDAY CAKE

Betty Lou hopped out of bed and into her clothes as fast as she could. This was a special day, a day she had been waiting for all year and at last it was here. She would have to wait another whole year for another one. It was her birthday.

Daddy and mother were waiting to wish her a happy birthday, and to tell her how big she was, and to give her a little birthday spanking for fun-and one to grow on.

At breakfast Mother asked Betty Lou if she would like to help make the birthday cake. Of course she wanted to. That meant she was big enough now to

help mix and stir things in a bowl, instead of just watching.

"First of all," said Mother, "we must get the things to put in our cake. We will need some eggs. Will you run out to the hen house and get them?"

"Oh, yes," said Betty Lou. "I'll be very careful not to break them." Soon she was back with four, big brown eggs that old mother hen had laid.

"We shall need some milk, too," said Mother.

"Oh, I'll get that, too," laughed Betty Lou. She took a little, shiny tin pail and started for the barn where Daddy was milking Old Bess. Soon she was back with a pail full of rich warm milk. "I didn't spill a drop," she said proudly as she set it on the table.

"We shall need some butter, and flour, and sugar," Mother said. "Here is some money, will you go down to the store and get them?"

When Betty Lou had paid the storekeeper, she ran home without dropping any of her packages. "Thank you," said Mother. "Here is an apron for you. You may grease the pans while I mix the butter and sugar."

Betty Lou greased the pans well, and sprinkled flour into them. Then she broke the eggs, and beat them with the beater. Then Mother let her stir them into the butter and sugar.

"It looks yellow as gold," said Betty Lou. "What's next?"

"Now some milk, and now some flour," said Mother. "You must stir and stir and stir."

At last it was ready; all smooth and golden; in the pans and ready for the oven. Betty Lou slid them in carefully and closed the oven door. It wasn't any time at all before the loveliest smell filled the kitchen. It was the birthday cake, baking. Betty Lou could hardly wait.

When it was done, and out of the pans to cool, Mother said it was the nicest birthday cake she had ever seen. They made pink icing. Mother showed Betty Lou how to write her name in the icing, and how to put on the five candles. And then it was done.

"Oh dear," sighed Betty Lou as she stood off to admire it. "It is so nice, it does seem we ought to have someone else here to help eat it." Mother agreed to that, and together they named over Betty Lou's friends.

"But they all have lovely birthday cakes on their birthdays," said Betty Lou. "Let's think of someone who doesn't have birthday cakes any more."

"Old Mrs. Henry," Mother thought of right away.

They decided she couldn't come, but that Betty Lou could take a piece of her birthday cake to her. They then thought of Mr. Feora, who mended Betty Lou's shoes when they were worn at the toes; and Mrs. Brady, who washed their clothes every Monday.

So when the cake was cut, they saved three of the nicest and biggest pieces, which they wrapped in paper. Betty Lou put them in a basket and took them down the shady street of the village.

That night they agreed that it was the best of all Betty Lou's birthdays

and that was because of the cake.

—Adapted from a story by Mary Odell.



FIGURATIVELY SPEAKING

The figure 50 can be divided into four parts so that the first part is half of the second part, a third of the third part, and a fourth of the fourth part. The third part and the second part when added together equal the same amount as the first part and the fourth part when added together. How is 50 divided?



PRAISE

Pansies lift their faces
To the sun above,
It's their way of saying,
"Thank you, God, for love."

Children lift their voices
Every day in prayer,
Thanking God, the Father
For His constant care.

Birds join in the chorus
With their song of glee
"God, our Father, loves us,
Chip, cheree, cheree."

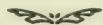
All things God created
Join in praise to him,
For the wondrous blessings
He has given them.



RIDDLES

Where does Friday come before
Thursday?

In the dictionary.
What animals are in banks?
Doe and Bucks



ANSWERS FOR LAST WEEK:

Jairus; Joses; James; Judas; Joseph;
Joanna; John; Jude.

CAROLINA BRIEFS

¶ Rev. Ernest R. Porter attended a Regional School of Christian Mission at Lambuth College, Jackson, Tenn., June 16-20. He will be dean of the School of Mission for the N. C. Conference in August.

¶ Rev. A. C. Waggoner of Asheville and Mrs. Patricia Williams, also of Asheville were united in marriage on Sunday, June 15, at 4:00 p.m. at the altar of St. Andrew's United Methodist Church, Charlotte. Rev. George P. Robinson officiated. Rev. Mr. and Mrs. Waggoner now reside in Harrisburg where he is pastor of the Harrisburg United Methodist Church. The Waggoners left today for the Lions Club International Convention in Tokyo, Japan. After the convention they will visit in Hawaii for a week.



The Rev. Byron Nifong was elected minister emeritus of Midway United Methodist Church, Lexington, at the first meeting of the Administrative Board for the 1969-70 conference year. Mr. Nifong retired at the 1968 session of the Annual Conference and is making his home in the Midway community.

¶ The Rev. R. E. Sides, who had been appointed as the pastor for the Giles-Charlotte-Mount Shepherd Charge in the High Point District, is now appointed the new minister for the Shiloh-Bethany Charge of the Salisbury District. The Giles-Charlotte-Mount Shepherd Charge will be under the supervision of the district superintendent, the Rev. Dr. E. H. Nease, Jr., for the present time.

¶ Dr. William F. Stinespring, professor of Old Testament and Semitics in the Divinity School at Duke University, is president of the Southern Section of the Society of Biblical Literature for the 1969-70 academic year. Elected at the spring meeting of the group, Dr. Stinespring is recognized as a leading Biblical archaeologist.

¶ On Sunday morning, June 29, the newly renovated church school building of the Bethel United Methodist Church, Bethel, will be consecrated. Bishop William R. Cannon of Raleigh and Rev. W. R. Stevens, Greenville District superintendent, will take part in the service. After the morning worship service, dinner will be served in the fellowship hall. All friends, members and former members are cordially invited to attend.

¶ The Rev. Dr. Robert H. Stamey, pastor of Grace United Methodist Church in Greensboro, will be director of a Southeastern Regional conference on "Developing Your Holistic Ministries" at Lake Junaluska Aug. 15-17. José Bové, director of Christian education at Myers Park United Methodist Church, Charlotte, will be one of the workshop leaders.

KILBURN ACCEPTS NCCC POST

The Rev. S. Collins Kilburn, minister of the Community United Church of Christ in Raleigh, has accepted the position of Director of Social Ministries on the staff of the North Carolina Council of Churches and will begin his work the first of September.

The nomination of Mr. Kilburn for this post was made after diligent work by a Personnel Committee headed by the Rev. Dr. Julian A. Lindsey, Greensboro District superintendent. Other committee members were Mrs. Eleanor H. Smith of Kinston, John W. S. Davis of Durham, Otis L. Hairston of Greensboro, and H. Shelton Smith of Durham, with Thomas A. Collins, the Council president, and Executive Director Samuel S. Wiley serving *ex officio*.

Mr. Kilburn came to Raleigh in December 1960 as Minister of the United Church. He is presently Chaplain to the House of Representatives of the North Carolina General Assembly and is a member of the Social Action Committee of the Southern Conference of the United Church of Christ, the Board of Directors of COMPLEX, Inc., and the Board of Homeland Ministries of the United Church of Christ.

Born in Springfield, Missouri in 1934, Mr. Kilburn has the Bachelor of Science degree from Memphis State University where he graduated in 1955 with a major in English and History. He obtained the Bachelor of Divinity degree from Duke Divinity School in 1958, having majored in Social Ethics. From that time until 1960 he was Assistant Minister at Westmoreland Congregational Church in Washington, D. C.

Methodist Educators Hear Wicke

NASHVILLE, Tenn. (UMI)—More than 200 college and university administrators attending the opening session of the 21st Institute of Higher Education here June 16 heard the Rev. Dr. Myron F. Wicke call for radical renewal within the college community. Dr. Wicke is general secretary of the United Methodist Board of Education's Division of Higher Education.

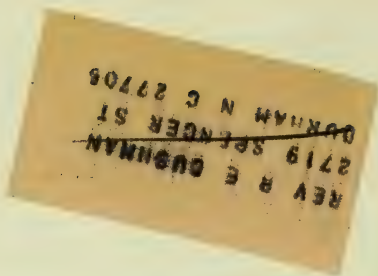
"There are very few saints in this world," he declared. "We are all human, both the young and the old. We are all finite and vulnerable. If anything needs to be taught on the college campus it is that we are all human beings and we all need renewal."

Dr. Wicke said all persons need a new view of their capacity and limitations. He said there is still hope for a better society if there are better campuses. "We need a new community radically conceived. I assume radical to mean to judge the quality of an act by its consequences."

Speaking of student rebellion, Dr. Wicke said that in trying to listen it is difficult to know which group should be heard. "If some college groups could hear what they are saying they wouldn't say it. However, one word — hypocrisy—comes through loud and clear. Our deeds do not square with our words."

The Institute of Higher Education, planned for administrators of United Methodist-related colleges and universities, was sponsored by the Board of Education's Division of Higher Education. Board of Missions' National Division, Scarritt College, Vanderbilt University Divinity School the University Senate, and the Board of Evangelism.

27706
Dennis M. Rudisill



Emerging Values of July 4th

by George W. Rudisill

ONCE there was a little boy who was born on the Fourth of July. Several years later there was a big Independence Day parade in the town where he lived and the little fellow asked his dad what it was all about. His dad, not meaning to be false, said jokingly, "Why son, the parade is to celebrate your birthday." For a number of years, the little boy thought that all the parades, the firecrackers and the picnics on July 4th were in his honor.

His dad has no intention of misguiding his son. Yet, in a real sense he stumbled across a truth because July 4th ought to be the birthday of every citizen of the United States. There are many vital aspects of our daily lives that emerged with the Declaration made July 4th, 1776. We often take these privileges for granted. A glance at past history will often reveal that we are most fortunate even with the troubled days that plague our age.

This July 4th Birthday ought to bring remembrances of the right to sign your own name, to express your views and to speak your convictions. We should also remember that we are privileged to worship God in our own way and to encourage others to follow our way of worship. These daily blessings are often taken for granted. We drive on our new highways seldom realizing how much cooperation is required to construct such convenient facilities. This may be true about hospitals, universities, schools, sanitation facilities, court houses, airports and countless other services to the people. In brief, we ought to remember that most of our blessings today emerged from a shared determination of our forebears to see that a better life be made available to all people. They worked to see that high ideals about man's daily life might become realities. A little reflection will remind us all that the drive for personal integrity, for security, for well being of people and for freedom is not finished.

We might best celebrate July 4th by resolving to utilize our hard-earned advantages and by cooperating with others in our land to carry on the great struggle for a better life throughout the world. The future of our land will depend largely on each citizen's commitment to the values of July 4, 1776.

From "The Church Voice" of the Leaksville United Methodist Church, Eden, where the Rev. Mr. Rudisill is pastor.

NORTH CAROLINA CONFERENCE

Program Supplement

Vol. 1

January 23, 1969

No. 1

This material has been prepared by the boards and agencies of the conference under the supervision of the Director of the Program Council, the Rev. Nicholas W. Grant, who is also superintendent of the Raleigh District. The purpose of this supplement is to bring together in one piece of literature information and guidance relative to all conference-approved projects and programs. It is pre-

pared and will be published monthly as a special aid to pastors, to Administrative Boards of local churches, and for other leaders and members of our churches.

Additional copies of this supplement may be ordered from the *North Carolina Christian Advocate*, Box 508, Greensboro N. C. 27402. Single copies, 12 cents apiece; 10 for \$1.00; 25 for \$1.75; one hundred or more at \$5.00 per hundred.

THE QUADRENNIAL EMPHASIS AND OUR COMMITMENT TO IT

At a called session on Jan. 8 at Goldsboro, our conference voted to support the Quadrennial Emphasis program. It voted to accept a goal of \$400,000 on the Fund for Reconciliation, of which amount one-half would remain in the conference for its own projects.

March 23, 1969 was set as Individual Member Pledge Sunday, and the intervening period is to be used for cultivation and preparation. Every member will be urged to make a pledge. Plans for Bible study in every church are moving ahead.

HELP IS ON THE WAY

The restructuring of the United Methodist Church, especially on the local church level, is a vital factor in the renewal of the church. The Coordinators of Children, Youth, Adult and Family Ministries give new opportunities for imaginative action within congregations.

The Conference Board of Education is planning a series of workshops next fall to assist these Coordinators and perhaps other key leaders in the new structure. A team of six or seven persons from the conference will attend a regional training meeting at Lake Junaluska on February 24-28. This conference team will then train district teams, who will in turn conduct sessions in each district.

Announcements about all of the above will reach you later. In the

meantime, be sure to elect the Coordinators at your Charge Conference this spring. They correspond in general to the division superintendents of the Church School in the old organization. They should be nominated with great care, for they have an even larger task in the new set-up. It is "to study the needs of the age group, to examine the goals of the congregation's ministry, and to coordinate the planning and implementation of a unified and comprehensive ministry with that group."

One piece of literature now available is "Age-Level and Family Ministries in the Local Church." Secure it from Service Department, P. O. Box 871, Nashville, Tenn. 37202. Price 10¢ each; \$1.00 per dozen; \$6.00 per hundred.

LAY RALLIES COMING

METHODISTS of the North Carolina Conference will be focussing attention for the next month on the District Lay Rallies. After 15 consecutive years, every layman probably knows what they are. Almost 7,000 of them attended the rallies last year.

Each year something special has been lifted up for attention. This year the emphasis is to be on "A NEW CHURCH FOR A NEW WORLD," the theme for the present quadrennium in The United Methodist Church.

The featured speakers for all of the rallies are to be one old-timer among us, and one newcomer. Both are much beloved in our midst: Walter F. Anderson and Bishop William R. Cannon.

Walter Anderson is widely known as a dedicated layman, an eloquent speaker. He is to talk about the Fund for Reconciliation. He is a member of the General Committee of 50 which helps direct the Quadrennial Emphasis program for the whole church. Who could be better qualified to speak on this than he? You will want to hear him at your district rally.

Then, Bishop William R. Cannon, our new episcopal leader, is to bring the main address. The former dean of the Candler School of Theology at Emory University, he is a world renowned historical theologian and a highly respected authority in the area of ecumenical affairs. With all of his other gifts, he is a dynamic and inspiring preacher.

Also sharing in the district programs will be the district superintendents and

district lay leaders. The new conference lay leader, James T. Patrick of Durham, is to bring greetings from the Conference Board of the Laity.

These rallies will give Methodist laymen an opportunity to receive rich benefits. It also provides a chance to share in one of the finest things going on in our conference. This is the special offering taken at each rally. The proceeds from this go to Christian Vocational Scholarships. Nearly \$19,000 has been contributed over the last 15 years to help some of our choice young men and women get an education.

Here is the schedule for the 1969 Lay Rallies. Further details will come to you through local church announcements. Why not mark the date for yours *now* in your mind and on your calendar?

DATE	DISTRICT	PLACE
Jan. 23	Fayetteville	Methodist College
Jan. 30	Raleigh	Edenton Street
Feb. 3	Goldsboro	Saint Paul Church
Feb. 6	Wilmington	Sunset Park Church
Feb. 10	Elizabeth City	First Church
Feb. 11	Rocky Mount	First Church
Feb. 12	Durham	Civic Center
Feb. 13	Burlington	Davis Street
Feb. 17	New Bern	Centenary Church
Feb. 18	Greenville	Washington, First
Feb. 19	Sanford	Rockingham, First

EVANGELISM

A HOLY SEASON OF LOVE

The Board of Evangelism, for the fourth consecutive year, is sponsoring a kindness-to-one-another project which has met with wide popular support.

A folder entitled "A Holy Season of Love" describes the plan. It is available at 2¢ per copy, and **ORDERS MUST BE PLACED BY FEBRUARY 1** to guarantee delivery. Order from Board of Evangelism, 1307 Glenwood Avenue, Raleigh, N. C. 27605.

The plan suggests that church members do the following things during the four-week period of Lent:

- First week, write at least one letter of appreciation to a fellow member.
- Second week, make one phone call to say "I appreciate you," "you've meant a lot to me," "I'm sorry," or whatever is appropriate.
- Third week, take or send some token of love—a pie or cake, a flower, a book.
- Fourth week, pick out someone and pray daily for that person.
- Remaining week of Lent, follow up as the way may open.

LENTEN MEMBERSHIP CLASS

These should be conducted in all churches, in preparation for "Membership Day" on Palm Sunday or Easter, April 6. The importance of giving proper instruction for membership to both children and youth-adults can hardly be over-emphasized. Classes should cover a minimum of 10 weeks if at all possible.

Most persons who attend the classes can be won to Christ and the church and will be spiritually prepared for this important step.

The North Carolina Conference had a net increase of 1,560 last year, an increase of .76 per cent. The U. S. population increase last year was about 1 per cent.

CHURCH ATTENDANCE CRUSADES

The eleven district secretaries of Evangelism of the conference are conducting church attendance crusades in their respective churches from January to Easter. These are pilot crusades for a conference-wide crusade next fall from World Communion Sunday, Oct. 5, to Christmas.

YOUTH MINISTRY

DEADLINE FOR UN TOUR NEAR

February 7, 1969 is the deadline for getting applications in for the United Nations-Washington Study Tour. Thirty-three youths from the North Carolina Conference can participate in the tour. The dates: March 15-21, 1969. Brochures are available from Youth Ministry, P. O. Box 10957, Raleigh, North Carolina 27605.

BROCHURES READY IN FEBRUARY

The brochures for spring and summer opportunities in Youth Ministry will be mailed in the middle of February to each local pastor, each UMYF counselor, and each UMYF president. (If you have not been receiving the Youth Ministry mailings, let us have your name and address and soon so you won't miss these brochures! Write P. O. Box 10957, Raleigh, North Carolina 27605).

Spring and summer opportunities will include:

Explore—Youth will spend a Saturday, Sunday, and Monday with a person who is trying to "be the Church" in a vocation that interests the youth. April 12-14, 1969.

Canoe Trip—About twelve Senior High youth and their adult counselors will ply the waters of Kerr Lake, Gaston Lake, and the Roanoke River, June 22-27, 1969.

Senior High Workcamp with Mentally Retarded Youth—Selected and trained Senior High youth will work on a one-to-one basis with mentally retarded youth in the camp setting, July 13-18, 1969. The Senior High youth will be chosen from applicants by a committee representing the Council on Youth Ministry and Murdoch Center.

Subdistrict Workshop—At Methodist College, August 1-2, 1969, this is a week-end training experience for the adult and youth leaders of UMYF subdistricts.

Senior Camp—This camp for Senior High youth will be at Camp Don-Lee, August 3-9, 1969. Camping for Junior Highs will be offered throughout the summer at Don-Lee, Chestnut Ridge, and Rockfish.

Junior High Workshop—Something new, a three-day session for training and inspiration for Junior Highs will be held at North Carolina Wesleyan College, August 5-7, 1969.

Senior High Workshop — Senior High youth will have their Workshop at North Carolina Wesleyan College, August 10-16, 1969. ~~The theme~~ will be "Why Am I . . .?"

NOMINATE YOUR DELEGATE SOON

Local church delegates to the Annual Conference Session of the United Methodist Youth Fellowship are elected by the Charge Conference. (This used to be done at the Quarterly Conference.) Each local church, each subdistrict, and each district is entitled to one delegate and an alternate who attends only if the delegate cannot attend. Delegates and alternates should have completed at least the ninth grade by the end of this school year. The district superintendents have begun the rounds of Charge Conferences, so this will be coming up for you soon, if not already. ACS will be at Methodist College, July 21-25, 1969.

1969 Summer Camp Schedule

ELEMENTARY

(for boys and girls completing Grades 4, 5, 6 in the spring of 1969).

Chestnut Ridge and Don-Lee

June 15-21	June 29-July 5	July 20-26	Aug. 3-9
June 22-28	July 6-12	July 27-Aug. 2	Aug. 10-16

Rockfish

June 22-28	July 6-12	July 27-Aug. 2
June 29-July 5	July 20-26	Aug. 3-9

JUNIOR HIGH

(for boys and girls completing Grades 7, 8, 9 in the spring of 1969).

Chestnut Ridge

June 15-21	June 29-July 5	July 20-26	Aug. 3-9
June 22-28	July 6-12	July 27-Aug. 2	Aug. 10-16

Don-Lee (one-week camps)

June 15-21	June 29-July 5	July 20-26	Aug. 10-16
June 22-28	July 6-12	July 27-Aug. 2	

Don-Lee (two-week camps)

June 15-28	July 20-Aug. 2
June 29-July 12	Aug. 3-16

SENIOR HIGH

(For youth completing Grades 10, 11, 12 in the spring of 1969).

Chestnut Ridge

July 13-19—Senior Workcamp with Mentally Retarded

Don-Lee

August 3-9

FAMILY CAMP

Don-Lee

July 13-19

SUNFISH SAILING CAMP

(For boys and girls completing Grades 7, 8, 9, 10 in the spring of 1969).

Don-Lee

June 15-July 12

A second Sunfish Camp might be scheduled for July 20-Aug. 16 if registrations are sufficient (8-10 persons).

Church Extension Sunday - Feb. 16

TEN DOLLAR CLUB

When any type of club or organization is mentioned, most people ask four questions:

● *What is it?* It's a club designed to offer a first unit for newly-organized congregations. Since 1954 we have started 108 new congregations. Music Ministry

MUSIC MINISTRY

MUSICIANS! Choir Directors! Choir Members! Organists! Pianists! A Conference Church Music Workshop will be held at Methodist College, Fayetteville, 10:30 - 4:30, Saturday, February 22, 1969. Special sessions will be offered for persons related to large choirs (over fifteen persons in choir), to small choirs, and for organists/pianists.

Close attention will be given to worship and the *Hymnal*. There will be an anthem-reading session to help introduce some new anthems and to consider some techniques for choir practice. Cokesbury will offer an extensive display of music and music supplies.

This Workshop is designed as an aid to the local church musician, regardless of his training or experience. Persons from large and small churches will be able to choose something that is significant for them.

For more information write "Church Music Workshop," P. O. Box 10957, Raleigh, North Carolina 27605.

The Schedule:

- 10:30 Worship Service
- 10:45 Worship and the Hymnal
- 12:15 Lunch
- 1:30 Optional Groups on Large Choir, Small Choir, and Organists/Pianists
- 3:00 Anthem Reading Session
- 4:30 Adjournment

● *How much does it cost?* Ten dollars per call, not more than three calls per year (March, July and November). Remember, your membership is not binding; you may cancel any time by simply notifying the Board of Missions to that effect.

● *What has it done?* Since World War II there has been a population explosion in eastern North Carolina. The spiritual needs of these people had to be met and the Ten Dollar Club has helped to build seventy-three first units of churches.

These churches have, since 1954, accomplished the following:

Received on profession of faith	6,218
Received by transfer	14,224

Total 20,442

Given on World Service and Conference Benevolences	\$311,890.00
Given for Advance Specials	39,939.00
Given for College Appeal	93,790.00
Given to Ten Dollar Club	49,621.00
Total	\$495,240.00

Paid on Buildings and Improvements	\$2,275,788.00
Value of buildings and land	5,407,461.00

TOTAL PAID BY TEN DOLLAR CLUB MEMBERS, INCLUDING 1968 CALLS: \$1,045,539.51

● *Why should I be a member?* For only 8¢ per day you can have a part in building three new churches a year in our Conference. Building costs continue to increase, and the needs grow greater. For further information, please write to Reverend LaFon C. Vereen, The Methodist Building, Raleigh, North Carolina.

SUMMER OPPORTUNITIES



In the summertime the church's ministry with persons is increasingly turning to out-of-doors settings.

Nearly 2,000 children, youths and adults will participate in more than 30 weeks of resident camping at Chestnut Ridge, Don-Lee, and Rockfish next summer. Included in the ten-week schedule are opportunities for all ages.

Here are some of the emphases for this year.

The Disadvantaged

Special efforts are being made to enable the socially and economically disadvantaged to have an experience of camping. A Campership Fund has been established. It is hoped that at least 100 needy youngsters can benefit from this. Pastors may submit recommendations.

Family Camping

Two types of camping are offered for family groups: the resident family camp at Don-Lee the week of July 13; and Tent-Trailer camping at Kerr Lake.

Jobs for Students

More than 75 high school and college students will be employed in the summer camp program in various leadership roles, including swimming instruction, supervising sailing and canoeing, teaching crafts, nursing, and counseling.

The Mentally Retarded

The camp for the mentally retarded will be held at Don-Lee for the sixth consecutive year the week of Aug. 17. Campers attend from private homes as well as from several institutions. This year there will also be a week of camping at Chestnut Ridge, July 13-19, for about 12 senior high youths who will attend with an equal number of mentally retarded teen-agers.

Picnics, Day Camps, Retreats

Facilities are available at Kerr Lake, Chestnut Ridge, and Rockfish for one and two-day activities. Applications should be made with the conference Board of Education office in Raleigh. Last year more than 6,000 persons took advantage of this.

Registration Procedure

Brochures and registration blanks for summer resident camps will be mailed to all local churches about Feb. 15. Applications on a first come-first served basis; therefore, early registration is recommended. Indicate first, second and third choices of dates and camps.

Commission on Enlistment for Church Occupations

LAY RALLIES AND SCHOLARSHIPS

"How can I help the Church prepare for the task of ministering in the 'new world?'" One way is this: At each of our District Lay Rallies, an offering will be received for a scholarship for a young person preparing for full-time church-related occupation. Each district can choose the person to receive its total scholarship funds. Currently, several young men and women are being aided in their educational preparations by these funds. At last year's Rallies, \$3,971 was raised, 1/2 by the Fayetteville District with \$511 and the Raleigh District with \$460. We need the best of tools for the "equipping of the saints." These scholarship funds are one way we meet this need.

CAMPUS CONSULTATIONS

During April, there will be "Campus Consultations on Church-related Occupations" on some of our campuses. Do you know a contact we might make? Write the Rev. Jack L. Hunter, Farmville, North Carolina 27828. Workshop for Commission on Enlistment

WORKSHOP FOR COMM. ON ENLISTMENT

A regional training workshop for annual conference commissions on Enlistment for Church Occupations is scheduled for First Church, Charlotte, February 17-19. Representatives of seven annual conferences, including ours, will participate. All of our commission members need to be involved in this.

CONVO '69

Convo '69, to be held in Washington, D. C., March 3-7, will focus on "Human Needs and the Church's Response." This is a "first" for the United Methodist Church, in that it is sponsored by seven program agencies, including: The Board of Evangelism, the Board of Education, the Board of the Laity, the Board of Christian Social Concerns, the Commission on Religion and Race, the Board of Missions and the Board of Health and Welfare Ministries.

This will be a laboratory experience in discovering issues and exploring process models—a training event for leadership.

February Race Relations Sunday

This should be a time for each minister and local commission on Christian Social Concerns to make Race Relations Sunday a more meaningful day in the life of their church; one that will foster better understanding and brotherhood among the races.

The emphasis should be on "relationships." This day should be used for the races to come face to face with each other, to discuss their problems together, to fellowship together, and to worship together. This day in our church calendar offers us a unique opportunity to inaugurate programs of reconciliation. A Special Offering may be taken for Paine College, Augusta, Georgia. (Support for this college is not included in the "single figure" as suggested.)

NORTH CAROLINA CONFERENCE

Program Supplement

Vol. 1

FEBRUARY 20, 1969

No. 2

Start Now to Promote Fund for Reconciliation

by N. W. GRANT

The interval between now and March 23 will be a critical period in the promotion of the Fund for Reconciliation.

The United Methodist Church has set a minimum goal for this fund of \$20 million. Our conference has accepted as its fair share \$400,000. Now we are looking to our local churches to meet the challenge and accept their portion of the conference goal.

We are not handing down a detailed program for promotion of this vitally important project. Instead every pastor and his lay leadership is being given great latitude in the handling of this major emphasis on the local level. We would, however, point out to each that the time for planning, for setting goals, for making pledges is short. March 23 is close upon us! We must move into this emphasis without delay.

Given below are suggestions and information which we hope will be helpful as each plans his program.

SUGGESTIONS FOR YOUR CHURCH:

- *Study II Corinthians 5:17-18*—To learn the true meaning of our responsibility as Christians to be agents of reconciliation in today's world.
- *Place a copy of the Resolution* adopted by the Special Session of the North Carolina Conference in the hand of every family in your church.
- *Short talks presented to the congregation* on subjects such as:
 - "Aid to Vietnam When the War Ceases"
 - "Young People Volunteer to Serve Without Pay"
 - "Halfway Houses to Serve the Outcast"
 - "Beach Ministry Through the Circus Tent"
 - "Community Centers for Various Services"
 - "Day Care Centers"
- *Plan a Pledge Service* which will solicit the support of your people on some day convenient to you (before March 23, 1969).
- *Set a Goal for Your Church* — Let this goal be based on the dedication of our lives to Christ, not on some minimum or some average gift.

WHO MAKES THE DECISION? (concerning the Fund for Reconciliation).

- *In the Annual Conference:* A committee of 50 laymen and ministers appointed by Bishop W. R. Cannon.
- *In Each District:* a committee of ten laymen and ministers appointed by the district superintendent.

- *In Your Church:* You and other professing Christians.

REPORTS OF RESPONSE

Across The United Methodist Church:

- Fourteen Episcopal Areas—Have pledged \$7 million.
- Forty-one other Episcopal Areas—Yet to report.
- Pastors of fourteen Episcopal Areas—Pledged \$150 each.
- Pastors of North Carolina Conference — Pledged \$35,000.
- WHAT WILL YOU PLEDGE?

PREDICTION: When the votes are all cast the people called Methodists will go far beyond the goal of \$20,000,000.

VSC INSTITUTES SCHEDULED

Listed at the top of the next page is the schedule of Vacation Church School Institutes to be held across the Conference this spring. Based on past attendance, these twelve five-hour teacher-training sessions are expected to involve nearly 1,000 church school workers. About 65 experienced children's workers are preparing to lead the Institutes. Altogether this represents an investment of more than 5,000 hours in intensive leadership development.

VCS MATERIALS

Two things local churches can do *now* to get the most out of these training opportunities:

1. *Select VCS leaders now* so they can get the Institute dates on their calendars.
2. *Order VCS materials now* so each teacher can take them to the Institute. No materials will be sold at the Institute.

New this year for VCS are the Nursery I materials. Elementary materials have also been enlarged and made suitable for any kind of grouping. Advance order blanks were included in the March-April-May issue of *Forecast*. The *VCS Kit* may also be ordered on this special order blank. The Kit contains samples of all the VCS materials.

The *VCS Catalogs* will be sent to local churches about March 1. It contains a listing of all the helps available for each unit of study. There will be two series of units recommended: 1) The United Methodist VCS Series, and 2) The Co-operative Series for Denominational or Interdenominational use.

Why is VCS important? The learning opportunities scheduled for Vacation Church School are not duplicated elsewhere. Each course supplements other units of study and builds on previous courses and experiences in the United Methodist Curriculum resources for children.

Therefore, the twelve VCS Institutes scheduled for this spring are designed to help teachers and directors plan a well organized, interesting, and effective

Vacation Church School. More detailed information will be sent to pastors and coordinators of Children's Ministry by each district director.

THE SCHEDULE

(NOTE: The time will be 9:00 a.m.-1:00 p.m. except where otherwise indicated. Classes will be offered for Nursery, Kindergarten, Elementary I-II, III-IV, and V-VI).

<i>District</i>	<i>Date</i>	<i>Place</i>	<i>Director</i>
Burlington	April 8	Davis Street, Burlington	Mrs. R F. Newton
Durham	May 3	Asbury, Durham	Mrs. R. F. Fowlkes
Elizabeth City	April 16	First, Elizabeth City	
Fayetteville	April 21	Haymount, Fayetteville	Rev. E. C. Shoaf
	April 20	First, Pembroke (3:00-8:00 p.m.)	Rev. E. C. Shoaf
Goldsboro	April 11	St. Luke's, Goldsboro	Mrs. C. F. Eakin
Greenville	April 15	St. James, Greenville	Mrs. W. R. Stevens
New Bern	April 19	Centenary, New Bern	Rev. Lewis Dodson
Raleigh	April 10	Hayes Barton, Raleigh	Mrs. Marvin Vick
Rocky Mount	April 22	First, Rocky Mount	Mrs. C. M. Boone
Sanford	April 22	Southern Pines	Mrs. Clyde Boggs
Wilmington	April 18	Grace, Wilmington	Mrs. Seaborn Blair

Bishop's Meeting With Young Methodists

The Bishop's Meeting with Young Methodists in the North Carolina Conference will be held for three designated areas on three consecutive Saturdays this year. Each of these meetings will start at 10:00 a.m.

<i>Date</i>	<i>Place</i>	<i>Districts Involved</i>
*March 15	St. James, Greenville	Greenville, New Bern, Elizabeth City
*March 22	Edenton Street, Raleigh	Burlington, Durham, Raleigh, Rocky Mount
March 29	Haymount, Fayetteville	Fayetteville, Sanford, Goldsboro, Wilmington

The purpose of these gatherings is to give each young person joining the church this year the opportunity to personally meet our new bishop, William R Cannon.

Bishop Cannon will talk to these young churchmen about the many areas of full-time Christian service open to them in The United Methodist Church.

The North Carolina Conference Commission on Worship has pioneered this type of meeting in Methodism. We believe these gatherings contribute greatly to the total understanding of "full and responsible church membership" which should be the goal of every Methodist. We urge each minister to include this service by our bishop as an essential part of his Confirmation class.

RALPH E. FOWLKES, *Conference Chairman*
Worship Commission

*Note change of date from Conference Calendar.

WORK CHART

Committee on Nominations and Personnel

(Due to the fact that the Work Sheet For The Committee on Nominations and Personnel (Cokesbury No. 2101) is not available at this time the following chart has been prepared for use in the nomination of the various officers of the local church.)

Key To Abbreviations

CON&P - - - - Committee on Nominations and Personnel
 CC - - - - Charge Conference
 ADM BD - - - Administrative Board
 COM - - - - Council on Ministries
 PP - - - - Pastor-Parish Relations
 YC - - - - Youth Coordinator
 WSCS - - - - Women's Society of Christian Service
 UMM - - - - United Methodist Men

OFFICERS	Appointed By Bishop	Nominated By	Elected By	Member of CC	Member of ADM BD	Member of COM
Pastor	★			★	★	★
Retired Ministers	★			★		
Deaconess	★			★	★	
Chairman of Administrative Board		CON&P	CC	★	★	★
Vice-Chairman of Administrative Board		CON&P	CC	★	★	
Lay Leader		CON&P	CC	★	★	★
Lay Member To Annual Conference		CON&P	CC	★	★	
Trustees (Classes of 3 yr. terms)		CON&P	CC			
Chairman of Trustees		Trustees	Trustees	★	★	
Committee on Finance		CON&P	CC			
Chairman of Committee on Finance		CON&P	CC	★	★	★
Pastor-Parish Relations Committee		CON&P	CC			
Chairman of Pastor-Parish Com.		CON&P	CC	★	★	
Com, Nominations and Personnel		CON&P	CC			
Sec, Com on Nom. and Personnel			Elects own	★	★	
Church Administrator (Business Mgr.) (If Paid)		PP	ADM BD	★	★	
(If not paid)		CON&P	CC	★	★	
Church Treasurer (If Paid)		PP	ADM BD	★	★	
(If Not Paid)		CON&P	CC	★	★	

OFFICER	Appointed By Bishop	Nominated By	Elected By	Member of CC	Member of ADM BD	MEMBER of COM
Financial Secretary (If Paid) (If Not Paid)		PP CON&P	ADM BD CC	*	*	
Membership Secretary (If Paid) (If Not Paid)		PP CON&P	ADM BD CC	*	*	
Director of Christian Education (If Paid)		PP	ADM BD	*	*	*
Director of Evangelism (If Paid)		PP	ADM BD	*	*	
Director of Music (If Paid)		PP	ADM BD	*	*	
Secretary of Enlistment		CON&P	CC	*	*	
Superintendent of Study Program (Optional)		CON&P	CC	*	*	*
Pres, Women's Society of Christian Service		WSCS	WSCS	*	*	*
President, United Methodist Men		UMM	UMM	*	*	Opt. *
AT LARGE MEMBERS ADMINISTRATIVE BOARD:						
One Youth Member		YC	CC	*	*	*
One Youth Member		YC	CC	*	*	
Two Young Adult Members		YC	CC	*	*	
500 Member Churches (Up to 35 others)		CON&P	CC	*	*	
Over 500 member Churches (One for each 35 members)		CON&P	CC	*	*	
Health and Welfare Representative		CON&P	CC	*	*	
Chairman of Council on Ministries		CON&P	CC	*	*	*
WORK AREA CHAIRMEN:						
Ecumenical Affairs		CON&P	CC	*	*	*
Education		CON&P	CC	*	*	*
Evangelism		CON&P	CC	*	*	*
Missions		CON&P	CC	*	*	*
Social Concerns		CON&P	CC	*	*	*
Stewardship		CON&P	CC	*	*	*
Worship		CON&P	CC	*	*	*
Work Area Commissions (Optional)		COM	COM			
Age Level and Family Coordinators:						
Children		CON&P	CC	*	*	*
Youth		CON&P	CC	*	*	*
Adult		CON&P	CC	*	*	*
Family		CON&P	CC	*	*	*
Age Level Councils (Optional)		COM	COM			

EVANGELISM

No Silent Pulpit

PLANNING FOR 1969-70

Plans are now being formulated for a Conference-wide program of evangelism for the 1969-70 conference year. The Executive Committee of the Conference Board of Evangelism will appreciate ideas and suggestions from any member of the Conference. The Executive Committee will meet February 20 to prepare a proposal for the action of the Board of Evangelism, which meets March 4, and for the Annual Conference in June.

The District Secretaries of Evangelism held two workshops last fall and began the move for some outstanding plans for next conference year. They voted to request a Conference-wide Church Attendance Crusade from World Communion Sunday to Christmas in 1969, and an inspired and vigorous Evangelism Emphasis from January to Easter in 1970.

The District Secretaries voted to conduct Church Attendance Crusades in their own churches January to Easter 1969 as pilot crusades and examples for the churches of the Conference this fall.

LAY WITNESS MISSIONS

The following Lay Witness Missions have been planned for this spring, with the names of the coordinators indicated:

- March 14-16—Murfreesboro, Jim Patrick, Durham
- March 14-16—Youth Mission, Vanceboro, Eddie Rains, Princeton
- March 21-23—Candor, Paul Wakefield, Ringgold, Ga.
- March 28-30—Macedonia, Raleigh, Vernon Perry, Stone Mountain, Ga.
- March 28-30—Phillips Chapel, Graham, Kent Pegram, Kernersville
- April 11-13—Interdenominational Youth Mission, Benson, Bill Colonna, High Point
- May 2-4—First, Graham, Milford Chewing, Fairfax, Ala.

The 1969 No-Silent Pulpit program begins February 23, on the first Sunday in Lent.

Since the beginning of the No-Silent Pulpit program in the spring of 1955, hundreds of laymen in the North Carolina Conference have made it possible for worship services to be held in every local church during the Lenten season. On charges of two or more local churches, when it is not possible for the pastor to be present, certified lay speakers have been called in to fill the gap and enable every church on their charge to have a morning worship service on each of the seven Sundays during Lent, including Easter.

Over the years most of the directors have provided in varying degrees opportunity for training of lay speakers. The Burlington District has done an excellent work in this area of providing in-depth studies for its lay speakers over the past several years.

It is estimated that well over 1,000 lay speakers have been involved in the Lenten No-Silent Pulpit program over the past 14 years. In recent years, due to fewer circuit charges now in the conference, opportunities are not as numerous as they were in earlier years. However, laymen are discovering other ways to *speak* their witness through such newer opportunities as the Lay Witness Missions and other forms of renewal programs coming to life in the church.

In many of the districts there yet remains opportunity for service in the No-Silent Pulpit program. It is estimated that over 250 lay speakers will be involved in the 1969 Lenten program.

YOUTH MINISTRY

WHEN THE SPIRIT SAYS SING



There are not many things you can buy "five for a penny," but that is about the cost of the songs in our Conference Youth Songbook, *When the Spirit Says Sing*

Old favorites, new friends, and a few strangers are among the one hundred thirty-three choices in the book. In quantities of twenty or more, it sells for thirty cents each (otherwise 35¢ each). Order from Youth Ministry, P. O. Box 10957, Raleigh, North Carolina 27605. Then, you'll be ready when next on a retreat, at camp, at an assembly, in your local UMYF, the Spirit says "Sing!"

EXPLORE . . . A WEEKEND PLUS ONE

Senior High youth (eleventh and twelfth-graders) will have a chance April 12-14, 1969, to spend some time in the home of an adult who is employed in an occupation in which the youth has some interest. This includes a Saturday, a Sunday, and a Monday, to give opportunity for the establishment of a meaningful relationship between the adult and the youth so that the youth can ask some of his real questions about such an occupation; there will be a chance to be "on the job" with the adult, to get something of a feel of what goes on. This will be an exploration of how one may express his Christian discipleship in a particular occupation. Application forms for

this experience are separate from the summer opportunities registration forms recently sent to each local church. Explore application forms are available from Youth Ministry, P. O. Box 10957, Raleigh, North Carolina 27605.

SUMMER OPPORTUNITIES BROCHURES

If you need extra copies of the summer opportunities brochures, write Youth Ministry, P. O. Box 10957, Raleigh, North Carolina 27605. The brochures contain information about and registration forms for the Canoe Trip, the Senior High Workcamp with Mentally Retarded Youth, the Subdistrict Workshop, the Senior Camp, the Junior High Workshop, and the Senior High Workshop.

YOUTH SERVICE FUND

From June 9, 1968 until December 31, 1968, only \$2,642.28 was contributed to the Youth Service Fund by the youth of our Conference. There is some confusion because of the change of the name from Methodist Youth Fund (MYFund) to Youth Service Fund. This is a continuation of the work carried on throughout the world in youth-supported projects. Many of these projects are totally dependent upon youth support. To learn more, write for copies of *Share*, Youth Ministry, P. O. Box 10957, Raleigh, North Carolina 27605. Five posters are available at no charge from Youth Service Fund, P. O. Box 871, Nashville, Tennessee 37202. These will keep the Fund "before the eye" of your UMYFers.



MUSIC MINISTRY

A WAY TO SAVE MONEY

How would you like to save fifteen per cent on your church music costs? By registering with the Cokesbury Church Music Library Service, you can receive a discount of fifteen per cent on all music listed in the Cokesbury Music Catalog. Discounts are usually available for titles other than those in the catalog, although all titles would not qualify for the full discount. To qualify for this service, you must first send for a Music Library Service Registration Card. Upon receipt of the card, fill in the requested information and return it with your initial order (which must total more than \$5.00 before discount). Write Cokesbury Regional Service Center, Fifth and Grace Sts., Richmond, Virginia 23216. Hymnbooks are not included in this plan.

BY WHAT THEY SING

One musician has said, "You know a people by what they sing." Some groups may want to become better acquainted with that part of our heritage which comes from the Evangelical United Brethren. This denomination had a strong singing tradition. You can obtain their hymnbook, *The Hymnal*, for \$2.25 from Cokesbury, Fifth and Grace Streets, Richmond, Va. 23216.

MORE RESOURCES

Do you receive *Key Notes*, an occasional publication by Cokesbury, featuring anthems, cantatas, and solos that are available from our Cokesbury Regional Service Center in Richmond? *Key Notes* classifies each piece of music as "Easy," "Moderately Difficult,"

or "Difficult," making your selection easier. The first sheet of much of the music is printed for your examination. Write Cokesbury to be added to the *Key Notes* mailing list.

Adult Ministry

SUPPLEMENTARY RESOURCES

Adult classes using Unit VII of the Foundation Studies in Christian Faith Series, *The Inner Life*, will find the spring 1969 issues of *Christian Action* to be excellent supplementary material. *Christian Action* will carry ten articles about prayer in March, April, and May 1969 issues. Young Adult Groups in particular should consider this combination of resources because prayer is directly related to young adult needs, such as the search for self-identity. If you are not ready to take up Unit VII, *The Inner Life: Being Christian in a New Day*, you may want to order the spring issue of *Christian Action* now so you will have this resource when you enter this unit.

PLANBOOK FOR ADULTS

The Planbook for Adults—September 1969-August 1970 is now available. This is a major aid in choosing resources in adult classes — contains a guide to its use. Free quantities of Planbook can be ordered with your regular curriculum order.

LEISURE AND RECREATION WORKSHOP

A Workshop on the Church's Ministry in Leisure and Recreation is scheduled to be held April 9-15, 1969, at the Florida United Methodist Youth Camp, Leesburg, Fla. Write your Conference Board of Education for additional information.

NORTH CAROLINA CONFERENCE

Program Supplement

Vol 1

MARCH 20, 1969

No. 3

?? Single Figure Asking ??

by CHARLES K. McADAMS

- Is it some magic figure picked out of the air?
- No! It is a figure arrived at by a formula adopted by the 1967 session of the North Carolina Annual Conference and implemented by the Commission on World Service and Finance (see 1967 *Journal*, p. 318).

HOW IT WORKS:

(I) Conference Level

- A. Total Money Raised 1967-68 (1968 *Journal*) \$11,797,958.00
 Less Cols. 51, 52, 86, 91 (amounts paid on principal and interest on old indebtedness, loans, mortgages, etc.; buildings and improvements; capital expenditures; colleges, universities, seminaries, Wesley Foundations, etc.; church extension—\$10 Club) 3,320,775.00
NET TOTAL MONEY RAISED \$ 8,477,183.00
- B. Recommended Budget for Single Figure Asking, 1969-70 ... \$ 2,690,015.00
- C. Recommended Budget (\$2,690,015.00) divided by Net Total Money Raised (\$8,577,183.00) equals 31.5% which means that the recommended budget for Single Figure Asking is 31.5% of the Net Total Money raised. This is the percentage to be used in arriving at base apportionments.

(II) Local Charge. (In this explanation we shall use actual figures from one of the charges in our conference.)

1. Follow, for your charge, the same steps as in Section A to get *net total money raised*—equals \$13,470.00.
2. Multiply amount arrived at in No. 1 (*net total money raised*) by 31.5% to get *Base Apportionment*—equals \$4,243.00.
3. The Base Apportionment arrived at in No. 2 indicates *what your charge* (in relation to the conference totals) is able to do in proportion to the total money raised by your charge for 1967-68. Compare this Base Apportionment with your current Single Figure Acceptance (1968-69). Current Apportionment for this charge is \$3,800. If the Base Apportionment is less than the Current Acceptance, you are doing your fair share. If the Base Apportionment is more than Current Acceptance, this indicates that your charge is not doing as much as it is able on Total Money Raised.

Since the Conference Budget for 1969-70 is increased by approximately 5% (which is really just about equal to the current cost of living increase) each charge is expected to bear a portion of this increase. The basic increase will range from

4% to 9% of your current (1968-69) apportionment. The percentage used is based upon what your charge is currently doing compared with your base apportionment as arrived at in # 2. Base Apportionment (\$4,243) ÷ Current Acceptance (\$3,800) equals 111.7% which is the percentage relationship of current to base apportionment.

Spread used to arrive at percentage increase for charges:

up to 100%	101-102%	103-104%	105-106%	107-108%	109 and up
4%	5%	6%	7%	8%	9%

Since 111.7% falls in the 9% bracket, this is the percentage increase used for this charge: \$3,800 times 9% equals \$342. increase; \$3,800 plus \$342 adjusted to the nearest \$100 equals \$4,100 which represents an actual increase of \$300.

4. An addition of \$100.00 has been made to the apportionment for each charge which has received aid from the Ten Dollar Club. This gives these churches an opportunity for a token expression of appreciation for what the Conference has done for them. For the above charge, we add \$100 to the increase of \$300 making a total of \$400 increase for the charge.

DOES THIS LEAVE YOU COLD? Surely it does!

Unless you transpose the above into spiritual terms, the foregoing is merely a tool and the provision of a channel through which the ministry of Christ and His Church may be performed.

This is one of the important means through which we have of expressing our ministry in evangelism, missions, Christian education, social concerns, stewardship, and it even becomes an expression of our worship of Christ in and through His Church.

VCS Service Project - 1969

CHILDREN'S BUILDING

In 1968 a Nursery Room was added to the Children's Building as a memorial to Dr. C. H. King, who was for thirty-four years executive secretary of the Board of Education of the Western North Carolina Conference (1932-66). Dr. King directed the campaign for funds in the Southeastern Jurisdiction for the construction of the Children's Building.

This new facility will make possible an expanded and a more adequate program of Leadership Development and Christian Education at the "summer capital of Methodism." In addition to housing the Jurisdictional Laboratory School, the children's building and playground also provide for Sunday church school, arts and crafts, nature

studies, girls' clubs, boys' clubs, parents' classes, story hour, fun and frolic time, committee meetings, and supervised playground activities.

VCS OFFERING

The children's building and playground at Lake Junaluska have been made possible largely through special Vacation Church School offerings.

Vacation Church Schools in the North Carolina Conference last year contributed \$700 toward the \$15,000 cost of the new addition.

Offerings for this service project, recommended by the Conference Committee on Children's Ministry, should be sent to Mr. Charles McAdams, P. O. Box 10955, Raleigh, N. C. 27605, and marked "Lake Junaluska Children's Building."

Youth Ministry

SUMMER PLANS?

Summer is often a time of special "youth weeks" and "study seminars." New resources will be available for these experiences and it is not too early to get orders placed and plans begun. These are called School of Religion resources and the following are to be ready April 15:

for early teens:

Hallelujah (on worship)

The Sent People (on the mission of the Church)

for late teens:

Making Decisions Ethically

Arts in the Communication of Faith

For a free copy of *Youth Planbook* containing a description of the School of Religion material, write Youth Ministry, P. O. Box 10957, Raleigh, N. C. 27605.

RESOURCE PERSONS

If your Fellowship group is wrestling with what a Christian's responsibility is in relation to his government or looking at the role of the United Nations in the search for world peace or thinking about some other pressing national issue, why not call on one of the delegates just returned from the United Nations-Washington Study Tour? If you do not know any of the thirty-three youth delegates, write Youth Ministry, P. O. Box 10957, Raleigh, N. C. 27605, and we shall send you the names of some who live near you.

YOUTH SERVICE FUND

Have you wondered where to send the funds your UMYF wants to give to the Youth Service Fund (formerly called MYFund)? Support for the Youth Service Fund is reported on the



standard remittance form to Charles K. McAdams, Treasurer, P. O. Box 10955, Raleigh, N. C. 27605. (Your local church treasurer probably has copies of this form. If not, write either Mr. McAdams at the above address or Youth Ministry, P. O. Box 10957, Raleigh, N. C. 27605).

NO TIME FOR STUDY?

Several persons have reported that they do not have enough time for the serious systematic study that they want since the youth curriculum has come out. Here are some possibilities for finding more time: (a) meet for study on Sunday evening when the schedule is not as crowded as on Sunday morning; (b) let the youth classes begin earlier since many youth are not dependent on family for transportation; (c) make fuller use of the time now available by eliminating all extra factors (business sessions, elaborate general assemblies, etc.); (d) allow for additional study time during the week (maybe an hour on Sunday and another hour on Wednesday afternoon or evening); (e) add an occasional week-end study retreat; (f) propose individual study for those who want to pursue a matter more deeply; (g) include an early morning study group before school begins.

Adult Ministry

Adult Advance Leadership Kits for an early view of the new "Christian Faith in Life" curriculum will be available June 1. This kit will provide opportunities for leadership and training and summer planning. The materials in the kit are actual copies of the first unit of study and therefore can be used whenever the new series of study begins.

Adult studies for March, April, and May provide many opportunities for Christian growth. The Foundation study to begin this quarter is *The Inner Life* (some groups will not be this far in the study). This is a study of the adventure of being and becoming ourselves and of the relationship of the Christian faith to one's inner life.

The International Lesson Series will study "The Gospel of Mark" through Easter and then will look at "What the Bible Is" for five Sundays. This series then launches a study of "How to Study and Understand the Bible."

A rationale for using United Methodist curriculum. In The United Methodist Church, curriculum materials are the result of thinking, planning, and writing by many persons. Laymen, local pastors, Christian education educators, professors of Christian education, Bible scholars, representatives of the general boards—these are a few of the types of people that produce our material. The result is an array of curriculum resources that are thoroughly United Methodist, constantly Biblical, directly related to concerns of persons and immediately practical. Use them.

OPPORTUNITIES FOR ADULTS

Quietly and without fanfare, the resources of the community college have been brought to bear upon the teaching, leading, learning of adults in the Jacksonville area of Onslow County. Twenty-five persons have enrolled in one-night-a-week Leadership Development Training Course.

The Department of Community Colleges of North Carolina welcomes this new source of students and extends to any group an invitation to investigate this opportunity for adult leadership through the community college or technical institute in your area. Classes may be held at the college or at another location central to the persons involved.

Subject matter will vary to suit the needs of each group, but generally will consist of such topics as: Adults Can Learn; Roadblocks to Learning; How Do Adults Learn?; How to Lead Discussion; Preparing to Teach/Lead; Techniques and Methods in Adult Education, etc.

Adult education is one of the most exciting and important movements in education today. If the church is to keep abreast we must avail ourselves of all opportunities to improve the teaching/learning in our church groups. We are happy to announce this "breakthrough" and urge pastors and interested laymen to investigate the possibilities of having a leadership development training course in your area. This may be done through ministerial associations or through local church groups, and must be open to all interested persons in the community. The recommended minimum number for course is 15 persons.

Music Ministry



BUDGET PROBLEM?

Because of limited funds, some choirs feel that they cannot buy any new music. One way to work around music budget problems is to choose anthems from *The Methodist Hymnal*. For a list of hymns suggested for anthems, write Music Ministry, P. O. Box 10957, Raleigh, N. C. 27605.

HYMN OF THE MONTH

Do you know about the United Methodist Hymn of the Month program? One hymn is given emphasis each month, chosen because of its appropriateness for the season of the church year and because of its place in Christian hymnody. One way that the Hymn of the Month can be developed during a month in the local church is (a), on first Sunday, the organist uses the hymn as part of the prelude; (b), on second Sunday, the congregation is invited to read the words as the organist plays; (c), on third Sunday, the choir sings it as an anthem; (d) on fourth Sunday, the congregation joins in singing the hymn. (Don't forget to use it again later to keep it "fresh.") A record of the 1968-69 hymns is avail-

able from Cokesbury, Fifth and Grace Streets, Richmond, Va. 23216. Order "12 Hymns for the Christian Year: Hymn of the Month Album Six." Accompanying the album is a leaflet of notes about each hymn. The suggested hymns of the month for the next few months are:

April: "Good Christian Men, Rejoice and Sing!" (No. 449)

May: "Out of the Depths I Cry to Thee" (No. 526)

June: "Come, Holy Spirit, Heavenly Dove" (No. 134)

July: "Spirit of Faith, Come Down" (No. 137)

Manual Now Available

Education: A Manual For Local Church Ministries, by Dr. Robert R. Powell, Wesley Theological Seminary, Washington, D. C., is now available from Cokesbury, Fifth and Grace Sts., Richmond, Va. 23216, at 75¢ per copy. This manual interprets the functioning of the local church Council on Ministries from an educational perspective. It seeks to set the work of education in an appropriate context of wholeness in the local church's functioning. The description provided in this manual is not only accurate and useful for those with a concern for education but also for other work area chairmen as they recognize similarities in ways in which they too will be relating to the Council on Ministries.

New Films Added to Library

There is a new supplement to the 1967 Audio-Visual Catalog for the N. C. Conference Audio-Visual Library that lists the new additions through February 1969. If you have not already received one in the mail a postcard request will bring one to you. The same is true if you need a catalog.

Four new Easter filmstrips have been added to the twenty-six Easter-theme audio-visuals listed in the catalog. They are:

Easter in the Arts, 35mm color filmstrip with record.

In Joseph's Garden, 35mm color filmstrip with record.

Peter's Failure and Peter's Victory (a two-part series, 35mm color filmstrip with record).

Vacation church school workers will be pleased to know TRAFCO lists the filmstrips suggested in your new literature. If you wish to secure a copy of VCS audio-visuals that has been prepared by age groups, write to the address below.

The following audio-visuals are the new additions since the 1967 catalog:

Sound filmstrips, color, records:

Art and the Growing Child

Abraham

Agenda for a Journey

Art of Giving

Boys and Girls of Burma

The Church in New Testament Times

The Cookies Weren't That Good

A Curious Kind of Silence

Easter In the Arts

Filipino Festival

Four Ways from Bethlehem

Gold D. Lox and the Five Bears

The Group Way of Teacher

In Joseph's Garden

In the Days of the Kings

Mission to Metropolis

The New Pilgrimage

Nomad Life in Old Testament Times

People in Agony

Peter's Resurrection Faith Set:

Part I. Peter's Failure

Part II. Peter's Victory

Principles of Home Visits

Religion in the Black

Six For Three

Filmstrips, script only, no record

They Went Forth Two by Two

What Troubles the Troublemaker

Films, 16mm, sound

Between the Dark and the Daylight

Biafra Tragedy

The EUB Union—Highlights of 1968

General Conference

Faith in Revolution

These Four Cozy Walls

Where the People Are

Kits

Discover and Create

Sermon on the Mount

Records

The Book Crosses the Ocean

Look Back and Dream

Puddin Head and the Apostle Paul

Puddin Head's Discovery

Sounds and Soundings in SE Asia

What the Bible Really Cost

Slides

Highlights of 1968 General Conference

Tape

The Third Devil

Write or telephone to book an item or for further information regarding the service of your Conference Audio-Visual Library.

Phone 834-1465.

Address: Jean Eackles

(Mrs. Virgil Eackles)

TRAFCO Librarian

1307 Glenwood Ave.

Raleigh, N. C. 27605

Children's Ministry

COMMUNICATING THROUGH ART

Art and other visual media are having a profound effect on the growth of children today—perhaps far exceeding the printed page in importance. Parents wonder how to respond to the “art work” youngsters turn out in reams at school. Teachers in the church school are asking increasingly for help in the use of art in working with boys and girls. These non-verbal means of communication are proving to be exciting and effective tools in helping persons grow in the Christian faith.

The following audio-visuals are recommended, not only for portrayal of children and their concepts, but also as an interpretation of children's art:

The Purple Turtle—16mm film, color, 13 minutes. Shows kindergarten children expressing themselves through the art medium. Available from the American Crayon Co., Sandusky, Ohio, on a free loan basis.

Art and the Growing Child — 58 frame filmstrip, color, script for children and script for adults. Traces development of child's artistic ability from preschool to junior high age. Through children's own art, parents and the teachers can see something of the children's own growth, feelings, abilities, and limitations from age to age. (Available from TRAFECO, 215 Methodist Bldg., 1307 Glenwood Ave., Raleigh, N. C. 27605).

Made in God's Image—35mm filmstrip, color, script and guide. Explores children's feelings about what it means to be a child of God. Uses children's art. This is an Elementary III-IV preferred audio-visual. (Available from TRAFECO, 215 Methodist Bldg., 1307 Glenwood Ave., Raleigh, N. C. 27605).



Camp For the Disadvantaged

Requests are now coming into the Conference camp office for help for youngsters who would like to attend summer camp, but who are socially and/or economically disadvantaged and are therefore unable to apply.

A Campership Fund has been established to help more of these needy boys and girls go to camp this summer. The Campership Fund offers real hope for the realization of our goal of “no unoccupied places in camp in 1969.”

Thirty-five dollars will send one boy or girl to camp for a week. Persons or groups wishing to help one or more youngsters in this way should contact Rev. Keith Glover, Director of Camping, P. O. Box 10957, Raleigh, N. C. 27605 (Telephone 828-0568) or send remittances to Mr. Charles McAdams, Treasurer, 1307 Glenwood Ave., Raleigh, N. C. 27605.

(One suggestion: Why not give a camp scholarship to a disadvantaged youngster you know as a birthday gift or for some other special occasion?)

Board of the Laity

IMPORTANT SEMINAR

The North Carolina Lay Life and Work Seminar is scheduled for April 12 and 13 in Greensboro at the Holiday Inn South (intersection of I-85 and U. S. 220).

Sponsored by the General Board of the Laity and the United Methodist Church, the seminar sessions will be led by two staff members of the Board. They are William B. McPherson, assistant general secretary of the Section on Lay Ministries, and Charles P. Kellogg, assistant general secretary of the Section on Men's Work.

The Boards of the Laity in the North Carolina and Western North Carolina Conferences are participating in the seminars. Those invited to attend are conference lay leaders, district and associate district lay leaders, conference and district directors of United Methodist Men, associate conference and associate district lay leaders for Lay Life and Work, conference and district directors of lay leadership training, and conference and district directors of lay speaking.

The seminar scope will cover lay leadership training, lay speaking and United Methodist Men.

If you plan to attend, please send your reservations along with a check for \$6.00 to Roy Turnage by *March 28*. His address is Box 12444, Raleigh 27605. It is imperative that he receive all reservations by that date. Make checks to the General Board of the Laity.

UMM CONFERENCE

The National Conference of United Methodist Men will be held at Purdue University, Lafayette, Ind., July 11-13.

The deadline date for registration is

April 28. Forward your check for \$32.50, made out to the General Board of the Laity, to Roy Turnage at the address given above if you plan to attend the conference.

Also, let Mr. Turnage know immediately if you wish to be included on the plane charter at \$50 for the round trip to Purdue. Send no money for the plane fare now, just your reservation for a seat.

DATE CHANGED

The spring meeting of the Conference Board of the Laity will be April 26 at the Methodist Building in Raleigh, rather than the date listed on the conference calendar.

Ten Dollar Club Call

The March Call, Number 46, is being issued for St. Paul United Methodist Church, Jacksonville, N. C. This church was organized on November 30, 1968 with a charter membership of 32. This congregation has grown and now has a membership of 50, with a church school enrollment of 45. The pastor Rev. James A. Tingle, has secured permission to meet in the Blue Creel School. Plans are now under way to purchase a lot for this congregation and secure the services of an architect in designing its first unit.

St. Paul is well located, and the Conference Board of Missions feels that it will be an up-and-coming new church. The pastors are urged to run this item of news in their local church bulletins.

NORTH CAROLINA CONFERENCE

Vol. 1

April 17, 1969

No. 4

Youth Ministry

SUMMER SERVICE OPPORTUNITIES

About this time of year many youth are wanting to finalize plans for a meaningful summer. Some will want to work in volunteer service projects; others will need to have a position which will offer a small income. There are many such opportunities available and now is the time to get details and make preparations.

Here are some places you can write for more information:

Invest Your Self (a catalog of service opportunities offered by all denominations in the United States for the summer of 1969). Send 50¢ to *Invest Your Self*, Room 832, 475 Riverside Drive, New York, N. Y. 10027.

Church Occupations and Voluntary Service (a United Methodist publication discussing vocational opportunities as well as places where volunteer service is needed). Send 20¢ for booklet 3202-C, to Service Department, P. O. Box 871, Nashville, Tenn 37202.

Workcamp with Mentally Retarded Youth (a project in our own conference, Camp Chestnut Ridge, July 13-

18; open to Senior UMYFers who have completed eleventh or twelfth grade). Write Youth Ministry, P. O. Box 10957, Raleigh, N. C. 27605.

Volunteer Service Quadrennial Emphasis Program (supported by the Fund for Reconciliation for persons age 18-30). Write the Rev. Randle Dew, Room 342, 475 Riverside Drive, New York, N. Y. 10027.

Interboard Committee on Summer Service (an agency of The United Methodist Church, coordinating information from many sources about summer service opportunities). Write Interboard Committee on Summer Service, The United Methodist Church, P. O. Box 871, Nashville, Tenn. 37202.

YOUTH SCHOOLS OF RELIGION

The new School of Religion resources are now available (except for *The Arts in Communication of Faith* which will be available after September 1). The School of Religion is seen as a short-term, concentrated experience. The total time for such a school is thirty hours, with a recommended schedule of two hours or more each

day (or evening) during a period of two or three weeks.

This is the sort of project that would make an excellent cooperative venture with several churches involved. Some persons have seen the School of Religion as the sort of experience that would not appeal for large numbers, but would provide a depth opportunity for those willing to make the commitment. The School of Religion is especially well suited for field trips, visits, and the like.

Dream a little! How might such a resource be adapted for use in your situation? For additional information, write Youth Ministry, P. O. Box 10957, Raleigh, N. C. 72605.

USE OF YOUTH CURRICULUM

An early report indicates that the quantity of youth curriculum ordered is 24 per cent greater than a year ago. It would seem that many United Methodist youth are excited about the new resources!

One of the important factors in the use of the current curriculum is "selection." First, which study periodical, for example, shall our group use? (*Explore*, *New Creation*, and *Real* are not labelled for any particular age level so you can choose among them to find the one that best fits your needs). Second, what shall we study in this material? (This selection has to be made because there is more material in each issue than any one group can use; this way, you can "plug in" at the point of your particular needs and concerns). Third, how are we going to approach this study? (There are so many ways of working with an issue that we must make some choices as to appropriate methods). Perhaps the central element in the "selection" procedure is the careful involvement of the youth themselves in the process.

Music Ministry

MEN IN THE CHOIR?

Some choirs have difficulty recruiting men to sing in the choir. If you need some suggestions on this, write to Mr. Roger Searles, Saint Paul United Methodist Church, Goldsboro. He has been working on this problem in a creative way for a number of years.

TIME TO REGISTER

The Biennial Convocation of the National Fellowship of Methodist Musicians (NaFOMM) will be held August 6-13, 1969, at Morningside College, Sioux City, Iowa. Several persons from our conference will be going and it is not too late for you to get in!

The Convocation is an exciting event with leading church musicians from across the nation gathering to take part in seminars, drama, exhibits, reading sessions, hymn sings, worship, addresses, and choral groups. Why not say "thank you" to a faithful church musician in your congregation by paying his or her expenses for the Convocation?

For more information and registration forms, write Music Ministry, P. O. Box 10957, Raleigh, N. C. 27605.

YOU CAN HELP

As a part of your music ministry, why not check with the persons responsible for the Vacation Church School and see if they need some help with the music? In the VCS curriculum resources there is a lot of opportunity to use music. You may have choir members or accompanists who could render a valuable ministry in this way. This would be a good time to offer this service.

Children's Ministry

VACATION CHURCH SCHOOL

During the month of April VCS Institutes are being held in each district. These four-hour sessions are planned each year to provide resources and training for directors and teachers. Two pieces of material, in addition to VCS curriculum, are especially important to each local church. One is the special VCS *Catalog* which provides a complete listing of resources. The other is the *Worksheet for Planning and Reporting Your Vacation Church School*. For copies of these and other VCS planning aids, contact your District Director of Children's Ministry or the Rev. Keith Glover at the Conference Board of Education office.



DAY CAMP

As summer approaches, many churches are looking for additional activities for the upper elementary age group (grades 4, 5, and 6).

Increasing use is being made of the Informal Sessions and Additional Study Sessions provided for in the regular church school curriculum materials. Also, a limited number of Elementary boys and girls (about 900) will participate in the conference resident camps.

Another experience that provides tremendous opportunity for creative out-of-doors activity is Day Camp. Any church would be within commuting distance of a park, a farm, or a picnic area where several days of day camping could be planned.

A helpful guide for planning a Day Camp is the filmstrip, "Day Camping for Your Church" (available at the Conference TRAFICO office). The leaflet "Outdoor Experiences are not Extras" would also be useful. (This leaflet

and other resources on Day Camp may be secured from the Conference Director of Camping).

DID YOU KNOW

. . . that nursery class teaching packets are undated? All of the other age level teaching packets are dated. This means they should be reordered new each quarter as none of the contents are duplicated in another quarter. The nursery teaching packets, set one and set two, can be reused. Packets should be reordered as items need to be replaced. . . that a marvelous ecumenical undertaking has produced the first in "materials for the trainable mentally retarded" children? Part I in this two-part series will be available this summer. It is planned to help the retarded person know he is a person of worth, begin to see what being a part of the Christian community can mean to him, share the joy of discovering and appreciating the natural world, and catch some glimmer of the love of God expressed in the message of Christmas.

Resources for Council on Ministries and Other Local Church Leaders

"Local Church Council on Ministries," Chart 8½ inches by 11 inches sheet size, or large wall size chart, from Program Council, United Methodist Church, 601 Riverview Ave., Dayton, Ohio 45406.

"The Division of Responsibility in the Council on Ministries," by Dr. Paul Church, Program Council.

"The Planning Process in the Local Church," by Dr. Paul Church, Program Council.

"*Workbook: Developing Your Congregation's Ministries*" (8167-C) Service Department, Box 871, Nashville, Tenn. 37202. Price to be determined.

The Book of Discipline of The United Methodist Church, 1968, available from Cokesbury.

PERIODICALS

Methodist Story-Spotlight, October, 1968, special issue on local church.

The Interpreter, Official Program Journal of The United Methodist Church, 601 W. Riverside Ave., Dayton, Ohio 45406. Free to designated leaders in local church. Additional copies 20¢ each.

January, 1969 issue—Evangelism, Stewardship, Council on Ministries.

February—Christian Social Concerns, Enlistment, Missions, Adult Coordinators.

March—Education, Health and Welfare, Administrative Board, Family Ministries Coordinators.

April—Worship, Audio-Visuals,

Prepared by C. P. Morris, Conference Director of Education.

Good Literature, Children's and Youth Coordinators.

May—Special issue on Program Planning.

North Carolina Christian Advocate—a weekly magazine featuring series of articles on Local Church Structure, Council on Ministries and monthly Program Supplement with information and resources for local church leaders: \$3.48 per year for single subscription, \$2.99 for All-Administrative Board Plan and \$2.69 for Every-Family Plan.

AGE LEVEL AND FAMILY MINISTRIES

"Age Level and Family Ministries in the Local Church" (570-C), 10 cents each, \$1.00 per dozen, from Service Department, Box 871, Nashville, Tenn.

Coordinator of Adult and Family Ministries.

Planbook For Adults—free from Cokesbury.

Foundations of Christian Teaching in Methodist Churches, free from Cokesbury.

Design for Methodist Curriculum, free from Cokesbury.

Family Ministry — Through the Church (3000 BC) \$1.00, from Cokesbury.

Christian Home Magazine, monthly, \$4.75 per year from Cokesbury.

Mature Years, monthly magazine, from Cokesbury.

Coordinator of Youth Ministry

Youth Ministry Workbook (2493-C), price \$1.00 from Service Department, Box 871, Nashville, Tenn. 37202.

Youth Planbook 1969-1970, free from Cokesbury.

The Church's Ministry with Senior Highs, price \$1.50.

Communicating with Junior Highs, price \$1.95 from Cokesbury.

Youth Leader, Spring 1969, "You're Now A Coordinator," from Cokesbury.

Coordinator of Children's Ministry Planbook for Leaders of Children, free from Cokesbury.

"Let's Do More With Children" (198-C) price 75¢, from Cokesbury.

Workers with Younger Children (110-BC) price 35¢, from Cokesbury.

Workers with Elementary Children (130-BC), price 35¢, from Cokesbury.

The Counseling Teacher and Christian Education of Children (152-BC), price 35¢ from Cokesbury.

WORK AREA CHAIRMEN

(Commission) Additional Resources

Ecumenical Affairs—Resources available from Commission on Ecumenical Affairs, 1200 Davis St., Evanston, Ill. 60201.

Education

Education: A Manual for Local Church Ministries (8167-C) Service Department, Box 871, Nashville, Tenn. \$1.00 from Cokesbury, Fifth and Grace Sts., Richmond, Va.

Chairman of Education (8225-C) Service Department, 8¢ each; 12 for 80¢.

Superintendent of The Study Program (8224-C), 5¢ each; 12 for 50¢, Service Department, Box 871, Nashville, Tenn. 37202.

The Church School, a monthly magazine for education leaders in the local church, \$3.75 per year from Cokesbury.

Evangelism

Resources available Board of Evangelism, 1908 Grand Ave., Nashville, Tenn. 37203.

Missions

World Outlook, a monthly magazine and other resource materials may be secured from the Board of Missions, 7820 Reading Road, Cincinnati, Ohio 45237.

Social Concerns

Engage, a monthly magazine, \$5.00 per year, from Board of Christian Social Concerns, 100 Maryland Ave., Washington, D. C. 20002.

Social Principles of The United Methodist Church (G-2), from Board of Christian Social Concerns.

Is Your Church Burning?, sound-color filmstrip. Rental from TRAFECO, \$1.25.

Stewardship

Resources available from Division of Stewardship and Finance, General Board of Laity, 1200 Davis St., Evanston, Ill. 60201.

Worship

Resources available from Commission on Worship, 1001 W 21st St., Erie, Pa. 16502.

AUDIO-VISUAL RESOURCES

Agenda for A Journey, filmstrip on planning and organizing for work in the local church. Rental \$1.25 from TRAFECO, Room 215, The Methodist Building, Raleigh 27605.

Face to Face, sound filmstrip. Portrays complexities of older youth/young adult life in urban culture. Rental \$1.25 from TRAFECO, Room 215, The Methodist Building, 1307 Glenwood, Ave., Raleigh 27605.

In Faith and Love, sound filmstrip. Aids in study of the objective of the Church. Rental \$1.25 from TRAFECO.

Look Back and Dream, a recording of great moments in Mission. Rental \$1.00 from TRAFECO.

These Four Cozy Walls, film. Portrayal of a church struggling to find

meaning and mission in today's changing world. Rental \$4.00 from TRAFECO.

BOARD OF LAITY PUBLICATIONS

The Administrative Board in the United Methodist Church, Board of the Laity, 1200 Davis St., Evanston, Ill. 60201.

Manual for the Committee on Nominations and Personnel, price 35¢ per copy.

Manual for the Pastor-Parish Relations Committee (No. 709), price 35¢ per copy.

Manual for the Church Lay Leader (700), price 35¢ per copy.

May Issue of *The Interpreter*

The May issue of *The Interpreter* is a special local church program-planning issue. Contents of the magazine will include sections on the planning process, including goal-setting, making things happen, and evaluation; examples of what can be done; resources; and calendar of information for two years.

Mr. Darrell R. Shamblin, editor, commenting on this special issue, said, "The 1969 Program Planner represents a new approach in program development. In this it reinforces the new local structure for United Methodist Churches, which provides for one coordinated local church program, developed in the Council on Ministries and implemented through age-level coordinators."

Each local church should secure an adequate number of this Program Planning issue of *The Interpreter* for use by all members of the Council on Ministries and other leaders for use in planning this spring and summer for the year immediately ahead.



Adult Education

The April issue of *The Christian Home* should be read by all church members, whether they are parents or not. It is a challenging issue dealing with "our compulsive busyness."

The Christian Faith in Life Series can be previewed through the Adult Advance Leadership Kit to be mailed in early June. The kit should be ordered on the June-July-August curriculum order blank. One important piece in the Adult Advance Leadership Kit is the wall chart which lists *all* of the curriculum pieces available for adults beginning in September, 1969.

Christian Workers' Schools for the fall of 1969 and spring of 1970 should be planned now. Encourage the inclusion of courses dealing with adult learning.

National Family Week May 4-11. A suggested theme for National Family Week is "To Love Is to Grow." The May issue of *The Christian Home* develops this theme. Each article deals with some aspect of love in relation to personality development within the family and a final article on responsible expression of love beyond the family circle.

Evangelism

NEW PROGRAM FACILITIES AT CAMP

Revivals for Small Churches

The Board of Evangelism is providing a new service to smaller churches of the North Carolina Conference. The Board executive director, Rev. H. M. McLamb, will be available to small churches without any charge at all, provided certain guidelines are followed in advance preparation for the revival.

In addition to advance preparation, there will be witnessing at the various revival services. Men, women and young people will witness to what Christ means in their lives, in addition to the sermons.

The general theme of the sermon series will be "A New Church for a New World," in keeping with the quadrennial theme of The United Methodist Church.

Interested churches should make contact with Rev. H. M. McLamb, 203 Methodist Building, Raleigh, N. C. 27605.

Lay Witness Missions Scheduled

April 25-27—Mount Carmel, Goldsboro
Youth Mission, Robert Thompson

May 2-4—Roseboro, Don Evans

May 2-4—Westover, Raleigh, Stan
Brading

May 2-4—First, Graham, Milford
Chewning

May 9-11—Nashville, Bob Montague

May 16-18—Benson, Christian Growth
Conference, Harold Lumley

The following are some of this year's additions to camp facilities which will provide more variety and flexibility to the summer program.

Chestnut Ridge: The new *staff lodge* will be complete by the middle of May. In the summer it will house the non-counseling staff, including the program director, waterfront staff, and nurse. During the rest of the year it will provide sleeping, meeting and kitchen facilities for up to 24 persons for weekend retreats and other overnight groups.

Don-Lee: Six of the sailing prams are being replaced by *Flippers*, larger sail boats that will accommodate two persons each. These, along with a new chase boat, will provide more campers with more sailing instruction.

Kerr Lake: Plans for the new *Bath House* have been approved. It is expected to be ready by early summer for use by family tent-trailer groups.

Rockfish: A second fleet of canoes will make possible more extensive day and overnight canoeing trips. A new outpost is also being established on the upper end of the camp in the pines for outings and overnight groups.

Social Concerns

The state, national and international problems facing our legislative bodies, also face us. Please write your senators and representatives about your concerns. Of immediate concerns are: State Legislature: capital punishment, consumer protection, interest rates. National Legislation: human needs versus military spending.

A Procedure for Developing and Implementing the Program of a Local United Methodist Church

<u>Structural Unit</u>	<u>Responsibility</u>
Administrative Board	- Established the goals for ministry with the help of the Council on Ministries
Work Area Chairmen	- Develop program proposals for the age level and family ministries in keeping with the goals for mission adopted by the Church.
Council on Ministries	<ul style="list-style-type: none"> - Considers program proposals for the work areas, deciding which to recommend. - Initiates new program proposals if work area proposals seem incomplete. - Develops proposals to the point where the outlines of the proposals are clear. - Refers proposals to the appropriate coordinators.
Coordinators	<ul style="list-style-type: none"> - Study referred age level program proposals and recommend additional proposals if needed. - Recommend a calendar for each proposed program. - Recommend a budget for each proposed program. - Recommend an implementor for each proposed program.
Council on Ministries	<ul style="list-style-type: none"> - Receives recommendations from each of the coordinators, modifies them, if necessary, and coordinates them. - Refers program budget asking to Finance Committee. - Refers recommended programs, calendar and implementors to the Administrative Board.
Administrative Board	- Modifies, if necessary, the program recommendations and the budget askings and adopts the recommendations.
Coordinators	- Coordinate and supervise the implementation of programs for which they are responsible.
Program Implementors (Persons, task forces, or organization)	- Develop the specifics of the program assigned within the outlines provided for the program, the calendar and the budget.
Council on Ministries	- Evaluates the effectiveness of the program.

(Note: Prepared by the Rev. Paul V. Church of the Program Council, will be included in the May INTERPRETER.)

NORTH CAROLINA CONFERENCE

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No. 5

Leadership Training Opportunities for Local Church Leaders

Abundant opportunities are available for church leaders who would like to improve their skills and become more effective workers in their local churches. It is recommended that local United Methodist Churches in the North Carolina Annual Conference send some of their workers to each of these training enterprises. All workers should be informed about these opportunities. They provide the best training available.

Leadership and Laboratory Schools, Lake Junaluska

Laboratory training is available for workers with Nursery, Kindergarten, Elementary I-II, Elementary V-VI, children with special needs, Junior High, Middle High and Senior High during the first week, August 3-8, 1969.

Laboratory training is available for workers with Kindergarten, Elementary III-IV, Junior High, Middle High, Senior High, and Adult during the second week, August 10-15.

A special two-week Weekday Kindergarten Workshop and Laboratory

Class will be offered during the period August 3-15.

Children, youth and adults may also be registered for these Labs, in addition to the "leaders-in-training."

"In a laboratory enterprise 'leaders-in-training,' under the guidance of a laboratory-leader are learning to work with an age group—children, youth or adults — in a controlled situation, conducive to experimentation with ideas. They become involved in planning for, helping with the leadership of the age group, and later in the evaluation of the learning experience with the age group. They share a concern not only for the age group but for each other and what each can contribute to the learning of the group. The laboratory experience creates a teaching-learning situation in which the main focus of the laboratory method is to discover principles upon which to build and test the effectiveness of the teaching ministry."

Seminars for Prospective Laboratory Leaders will also be held in connection with certain of these laboratory courses, open to selected leaders who meet the requirements.

The Leadership School is divided

into two sessions, August 3-8 and August 10-15, and offers a variety of courses taught by outstanding church leaders from across the nation. "These courses are designed to help Conference, district and local church leaders gain a better understanding of their responsibilities and assigned tasks in terms of the total ministry of the church." Courses being offered this year are as follows:

First Week, August 3-8

1. **The Council on Ministries in The Local Church.** Leaders: Dr. Elmer Thompson, Dr. Paul Church, John Winter and Henry C. Clay. Designated for teams of three or more from local churches.
2. **Theological Foundations for Change.** Leaders: Dr. James Logan and Dr. Robert Powell
3. **Using Resources in Adult Ministry,** Dr. Roy Ryan, Instructor.
4. **Working With The Individual Child,** Miss Helen Louise Sleatey, Instructor.

Second Week, August 10-15

5. **Developing A Consultative Ministry,** Dr. Robert Powell, instructor ("To provide selected leaders with knowledge and skills to work with local churches in self-study, including analysis, goal-setting, planning and implementing ministry".)
6. **A Creative Approach To Teaching,** Dr. Eleanor Morrison, Instructor.
7. **Workshop Preparation For Confirmation,** Rev. John W. Gattis, and Miss Marjorie McCarty, leaders. (For pastors and other local church leaders involved in confirmation preparation.)
8. **Coaching Conference: You and Your Life Work,** Dr. Richard Bauer, Instructor.

9. **Workshop for Church Librarians,** Miss Maxine Gilliam, leader.

Brochures and Registration Forms for these enterprises are available from the Conference Board of Education, P. O. Box 10957, Raleigh, N. C. 27605. All registrations should be forwarded to the Conference Director of Education at the above address.

Weekend Conference

For Church School Administrators and Professional Workers in Christian Education in Local Churches, Lake Junaluska, August 15-17.

Theme: Developing Your Holistic Ministries

1. The Changing Role of The Director of Education, Minister of Education, Educational Assistant, etc., Dr. M. Leo Rippy, Jr., leader.
2. The Role of the Superintendent of Study, Dr. J. Irvin McDonough, leader.
3. The Role of the Coordinators of Age Level and Family Ministries, Mr. José Bové, leader.

4. The Role of the Work Area Chairman, Rev. John P. Flynn, leader.
5. Chairman of the Council on Ministries, Dr. Oswald P. Bronson, leader.

Additional Training Opportunities at Lake Junaluska

- July 3-6—Southeastern Choir Festival
- July 4-6—Church Ushers Conference
- July 6-19—Art Workshop
- July 9-12—Conference on Social Concerns
- July 17-20—Conference on Family Life
- July 21-27—Missionary Conference and Youth and Mission Conference

July 25-27—Weekend Conference for
Local Church Commis-
sions on Missions

July 27-31—Ministers Conference

July 31-Aug. 3—Laymen's Conference

August 7-9—Conference on Health and
Welfare Ministries

August 7-10—Lawyers and Doctors
Conference

August 11-15—Town and Country
Conference

August 15-17—Workshop for Local
Church Leaders in
Evangelism


August 17-22—Candler Camp Meeting
and Conference on Evan-
gelism.

August 18-22—Church Business
Managers Conference

Registration Forms for these enter-
prises may be secured from Program
Department, Box 67, Lake Junaluska,
North Carolina 28745.

Music Ministry

PROJECT CMSS RIDES AGAIN



What's your guess on
what "CMSS" stands for?
This is the "code name" for
for two weeks of intensive
study, exploration, and ex-
perience in church music.
Designed primarily to help
prepare United Methodist
musicians for certification
as church music associates,
the study will be offered
June 16-27 at Perkins School
of Theology in Dallas,
Texas, and July 7-18 at
Wesley Theological Semi-

nary, Washington, D. C. For additional
information, write Cecil E. Lapo,
NaFOMM, P. O. Box 871, Nashville,
Tennessee, 37202. (Oh, yes . . . CMSS
stands for Church Musicians Summer
School!)

BUT WHAT ABOUT YOUR NEXT ORGANIST?

Frequently, the small church with
volunteer musical leadership is so glad
to have someone to play the organ that
they miss the possibilities of training

others for this ministry. Several ap-
proaches are possible. The organist
might take several young persons as
students, either as private students or
in a class, and prepare them to help
with playing for the various services.
Funds might be set aside to be avail-
able when a talented person might be
free to take training in organ if schol-
arship help were provided. Local
persons might provide training classes
for "organists-in-training" from sev-
eral denominations. One factor that
must be dealt with is the availability
of an instrument for practice. Church
officials should consider the steward-
ship of refusing to let the church or-
gan be used for practice.

A POSSIBLE RESOURCE FOR MUSIC

Many of the boys and girls who
take part in summer camps, work-
shops, and other such opportunities
will be exposed to new and exciting
music. You might find some enthu-
siasm for singing brought back from
these experiences. Perhaps you will
discover the nucleus of a new chil-
dren's choir or a youth choir.

Youth Ministry

AND DON'T FORGET TO BRING YOUR RADIO

There are more radios in the United States than there are people. Many stations, especially small, "hometown" stations, would welcome programming opportunities with youth. Whether it be a regularly scheduled broadcast, or some special presentation, the radio offers a real possibility in youth ministry. Try these ideas on: (1) Youth interview program, (2) Youth panel on current events, (3) Broadcast of special youth services, (4) Dramatic production prepared by youth, (5) A series on "These Things Concern Youth," (6) A public service "clearinghouse" for youth activities, (7) Sponsorship of broadcast of events important to youth.

AND TUNE IN TO "THE PLACE"

Another approach to radio ministry involving youth is "The Place." This is a thirty-minute, one time a week, program, with local production, local host, by local youth, on a local station. It is supported by the Television, Radio and Film Communication Division of the Program Council of The United Methodist Church. Resources and training are available for those persons who want to produce "The Place." The format is basically "top forty" music followed by brief discussions by youth on the meaning and significance for their lives found in the music. For more information, write "Youth Ministry," P. O. Box 10957, Raleigh, N. C. 27605.



NEW YOUTH PLANBOOK

NOW AVAILABLE . . . LIKE FREE

The 1969-1970 **Youth Planbook** is a primary tool for designing youth ministry and for making specific plans for any part of youth ministry. It describes the resources prepared for a variety of settings: informal groups, fellowship groups, study sessions, week-end retreats, schools of religion, elective studies. There are brief statements on a number of matters of importance in youth ministry: how should young people be grouped? what settings are possible for youth ministry? how is youth ministry to be administered in the local church? what topics will be discussed in the various curriculum materials?

Youth Planbook is booklet no. 2043-BE and is available in reasonable quantities without charge from Cokesbury, Fifth and Grace Streets, Richmond, Virginia 23216. You might ask the person who orders your curriculum materials to include copies of **Youth Planbook** in the next order . . . or you may need copies before the next order has to go out. Write directly to Cokesbury. Sample copies may be obtained from Youth Ministry P. O. Box 10957, Raleigh, N. C. 27605.

SUMMER . . . A TIME FOR TRAINING

Encourage your youth to take advantage of training opportunities this summer. The new Junior High Workshop will provide an opportunity to deal with issues in youth ministry and some practice of the skills that are valuable in such a ministry. The Senior High Workshop will offer a chance for personal growth and increased awareness of the possibilities

in youth ministry. Junior High Workshop is August 5-7 at North Carolina Wesleyan College in Rocky Mount. Senior High Workshop is August 10-16 at Wesleyan.

IS YOUR A.C.S.

DELEGATE REGISTERED?

Check with your pastor to make certain that the application for your delegate to the U.M.Y.F. Annual Conference Session has been turned in. Many pastors did this at the Charge Conference. If you need an application form, write Youth Ministry, P. O. Box 10957, Raleigh, N. C. 27605. Each local church may send one delegate to A. C. S. If the application has not been filed, you may send it to the above address.

DEADLINE EXTENDED FOR NATIONAL LAYMEN'S CONFERENCE

The original deadline of April 30 for the National Conference of United Methodist Men has been extended to May 31.

The quadrennial meeting attracts men from all parts of the world. Representing the world-wide organization of United Methodist Men a capacity attendance of 5200 is expected for the three day meeting to be held on the large campus of Purdue University in Lafayette, Indiana, from July 11 to 13.

Registrations for those attending from the North Carolina Conference should be forwarded immediately to Roy L. Turnage, Box 12444, Raleigh, N. C. 27605. Roy is serving as the registrar for the men attending from the Raleigh Area. A check made out to the General Board of the Laity for \$32.50 covers all fees while at the conference and must accompany the registration.

Children's Ministry

IT'S NEW — AND FREE!

Planbook 1969-70, for leaders of children in the United Methodist Church, is off the press and available from Cokesbury. This is probably the most important resource available for planning for children's ministry in the local church.

Planbook contains resources and helps for all persons involved in any way with the church's ministry with children, including:

Coordinators of Children's Ministry
Teachers
Pastors
Leaders of Special Activities
Directors of Christian Education
Counseling Teachers
Parents

Members of the Council on Ministries

Planbook helps answer three basic questions:

1. What is the Church's ministry with children?
2. What will the content of the curriculum materials be for next year?
3. What additional resources and sources of help are available?

Planbook should be ordered immediately, distributed and interpreted to all persons who will be working in the church's ministry with children next year.

WASHINGTON, D. C.—“About 120 United Methodist, half of them clergy, were picked up by police at the Sheraton-Park Hotel here Tuesday evening. —It looked like ‘the night they raided Minsky’s—and given a close-up tour of police work at the precinct level.’” It was a good experience. Churchmen need to have this kind of first hand information at the local level. You are urged to “have a night” on the town with your local police. Read more about this in the April 15 and May 1, 1969 ENGAGE.

Registrations for the SEJ Conference on Christian Social Concerns, Lake Junaluska, July 9-12, should be made now. The theme for the conference this year is “Commitment of the Church's Response to Human Needs.”

It is not too late to write your Senators and Representatives about actions and proposals before the legislatures of the state and nation.

Plans for Memorial Day (May 30) should be made to offset the saber-rattling by emphasizing the true solemnity of the day. Religious symbols, such as crosses, and torahs, could be used to emphasize the religious tone of the event.

1969-1970 Conference Calendar

The Committee on Interpretation is now assembling information for the 1969-1970 North Carolina Annual Conference Calendar. Information for this Calendar must be in the hands of C. P. Morris, P. O. Box 10957, Raleigh, North Carolina 27605, not later than May 26.



Evangelism

PRESIDENT'S PARAGRAPHS

Pentecost Sunday, May 25, is rapidly approaching. Here is a day that the new symbol of our United Methodist Church, the cross and the flame, can be explained in detail to our congregations. What a marvelous evangelistic symbol our church has chosen!

We feel that the full power of Christ has been moving in our Conference this year and many will be thrilled when they see the additions to the church that will be reported at Annual Conference. We hope that it has been a good year for each of you. It has for us and we look toward a great year to come. Call on your Board of Evangelism staff at any time. We want to serve you!

—Kimsey King

Adult Education

Planbook for Adults (1969-1970) is off the press. Order free from Cokesbury. This is a useful tool in planning the educational ministry with adults. Following the Interpretive lead article, the five main lines (series) of adult curriculum resources are explained.

"Adult Leader" (quarterly, 96 pages) should be used by all teachers and leaders of adults. Each issue carries suggestions for groups using the International Lesson Series, and Advanced Studies. The section on "New Directions in Ministry" describes new forms of ministry created and designed to deal with the challenges and changes in today's world. Several different group procedures are discussed in each issue under "Ways of Teaching/Learning", and enrichment articles are featured.

The March-May 1969 issue of MATURE YEARS has an excellent article on "Solving Funeral Problems Wisely." All heads of households should read this article.

SUMMER PLANS

1. **Lay Conference on Evangelism**, Methodist College, August 16-17. Featured speaker will be Dr. Larry Eisenberg of the General Board of Evangelism. There will be workshops on evangelism in the local church. For members of local church Evangelism Commissions.

2. **Evangelism Workshop**, Lake Junaluska, August 15-17. Cost is \$6 registration, travel and lodging. Write H. M. McLamb for an application.

Attend whichever you prefer, at Methodist College or Junaluska, but attend and carry your Evangelism Commission members.

3. **Pastors' Conference on Evangelism**, Methodist College, August 26-27. Speakers include Bishop Cannon, Dr. George Fallon, and Dr. Lee Moorehead.

Camping Ministry

PROGRAM DIRECTORS NAMED

The program directors at Chestnut Ridge, Don Lee, and Rockfish are responsible for supervising a camp staff involving nearly 100 high school and college students this summer. These carefully screened persons will in turn be working closely with about 1800 campers as leaders in the various facets of the program.

At Rockfish the Program Director will be the Rev. Hubert H. Hodgins. He is pastor of Lyon Memorial United Methodist Church in Fayetteville and has had several years of leadership and training in the conference program.

The Rev. J. Conrad Glass will be Program Director at Camp Don Lee. He is a Ph. D. candidate at N. C. State University and is well-known throughout the North Carolina Conference for his leadership during the past eight years as Conference Director of Youth Work.

At Camp Chestnut Ridge the Program Director will be the Rev. R. Keith Glover, Conference Director of Camping Ministry. Rev. Mr. Glover was introduced to camping in the North Carolina Conference, and during the past ten years has been responsible for staffing and designing camp program in the Rock River and New York Conferences.

CAMPER REGISTRATION REPORT

As of May 8 registrations are still being received for both Elementary IV-VI and Junior High campers at Chestnut Ridge and Rockfish. There is room for a few more Junior High and Senior High Boys at Camp Don Lee. From this point on it is especially important for persons registering to list alternate choices of weeks and camps.

STAFF NEEDS

There are two outstanding staff positions open at the present: Assistant Sailing Master and one male counselor at Don Lee. Persons with one or more years of college who are interested in either of these positions should contact Rev. Keith Glover, Director of Camping.

CAMPING AS A GIFT?

Idea #1: Two boys and a girl will be in camp this summer for the first time through a gift from their doctor and friend.

Idea #2: A local youth group has been working for several weeks on special projects to raise money to send a number of their group to camp.

Idea #3: A contribution of \$200 has been received for the Camper-ship Fund from the Conference Women's Society of Christian Service. This will make possible a partial scholarship for ten or fifteen disadvantaged youngsters. Persons or groups interested in contributing to or requesting help from the Campership Fund may do so through the conference camp office.

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June 19, 1969

No. 6

CHRISTIAN SOCIAL CONCERNS

To express our strong disgust for the "Black Manifesto" which has been presented to our church and to support our General Board of Missions (who are standing firm and have not granted any funds despite news media which have indicated that they have) and for the support of the "Fund for Reconciliation," we presented the following resolution to our Annual Conference, which overwhelmingly adopted it.

Resolution of North Carolina Conference, United Methodist Church, at its Annual Conference, June, 1969.

Whereas, the United Methodist Church and those bodies which merged to form it, have not only recognized their duty and obligation to all citizens of God's Kingdom, but have also taken constructive action toward helping all persons in need; and

Whereas, the United Methodist Church in America has most recently taken constructive action to help persons in need by establishing the "Fund for Reconciliation," a fund to contain

20 million dollars to be administered by the Council of Bishops of the United Methodist Church with advice and recommendations from a separate group of advisors; and

Whereas, there has been presented by a certain group of individuals calling themselves the National Black Economic Development Conference, a "Black Manifesto," demanding "reparations" from the churches of America for alleged injustices to, or exploitation of, black people in America; and

Whereas, that group of individuals has, by its "Black Manifesto," threatened to use force or revolution to gain its announced aims; and

Whereas, the demands and threats contained in the "Black Manifesto" are considered to be contrary to the teachings of Christianity, and they are particularly repugnant to the doctrines and philosophy of the United Methodist Church; and

Whereas, while the United Methodist Church welcomes new ideas, advice, recommendations and cooperation from all citizens of God's King-

dom, it deplores and will resist any attempt to, or suggestion that, it discriminate in its programs of carrying on God's work;

Now, therefore, be it resolved by the North Carolina Conference of The United Methodist Church:

1. That all persons be encouraged to support by their gifts, their prayers, and their services the "Fund for Reconciliation," and other similar programs of the United Methodist Church.
2. That our Bishop is called upon and all duly constituted officials of this Conference are instructed to take such appropriate action as necessary to insure that no money or other assets of the United Methodist Church be given to the National Black Economic Development Conference or any other group making or supporting the "Black Manifesto" or any similar demand for reparation.
3. That the North Carolina Annual Conference of the United Methodist Church commend the Executive Committee of the General Board of Missions for its refusal to appropriate funds to the promulgators of the "Black Manifesto."
4. That a copy of this resolution be sent to the presiding Bishop and Conference Secretaries of all other Annual Conferences of the United Methodist Church in America and to the General Board of Missions, including the National Division, Women's Division and World Division, and to the General Secretary of the National Council of Churches to the end that they may adopt a similar resolution.

Guidelines

Guidelines for the Work Area Chairman of Social Concerns in the local church — a reprint from the February 1969 issue of *The Interpreter* are available. Order from: The Board of Christian Social Concerns, 100 Maryland Avenue, N.E. Washington, D.C. 20002 (cost .25c each, \$2.00 for 10).

RURAL CHURCHES GIVEN AWARDS

Seven churches were presented Rural Church of the Year Awards at the North Carolina Annual Conference June 5. Each church received a check for \$50,000, presented by the Church and Community Committee of the Board of Missions.

Churches and their pastors honored were:

Burlington District, St. Luke's United Methodist Church, Rev. J. K. Young.

Goldsboro District, Princeton United Methodist Church, Rev. R. F. Bundy.

Greenville District, Tabernacle United Methodist Church, Rev. H. H. Cash.

New Bern District, Harlowe United Methodist Church, Rev. E. F. Seymour.

Raleigh District, Holland's United Methodist Church, Rev. W. N. Fulford.

Rocky Mount District, Bethany United Methodist Church, Rev. W. E. Herbert.

Sanford District, Pleasant Hill United Methodist Church, Rev. Lester C. Bissette.

MUSIC MINISTRY

Need Help? It May Be Close By!

There is a resource person in Music Ministry in each district, the District Director of Music Ministry. If you have some problem or concern in music ministry that might be helped by some "up close" attention, contact your District Director. For a list of those near you who might be able to help, write Music Ministry, P. O. Box 10957, Raleigh, N. C. 27605.

A New Approach to Hymns

Does the introduction to a hymn have to amount to no more than "playing through" the hymn? Not according to a new booklet by Anita Greenlee. In **Hymn Introductions for Organ** she offers twenty organ introductions for hymns, suggesting that the variety of approach will invite the congregation to more spiritual singing. The booklet can be ordered from Cokesbury for \$1.00. Indicate that it



is published by Fortress Press, no. 3-60. Who knows — you may get inspired to write some of your own!



Summer Slump?

Music ministry does not have to die out when three-fourths of the choir members are at the beach! Summer offers an opportunity to do some things that may not be as conveniently done at other times: (1) Plan a Sunday for learning new hymns — let choir members who are present (and have practiced the new hymns) sit with the congregation during this session; (2) A small group might be available for special music—such as a youth quartet; (3) This might offer opportunity for an assistant organist or organist-in-training to play for a service; (4) Are there some school children or youth who might want to spend some free summer hours working on some music? (5) Special sections of the choir might plan to do some extra work together; (6) Some persons who do not regularly work with the choir might be available to plan something special (trumpet accompaniment, violin solo, etc.); (7) and be on the listen to other choirs as you visit other churches during the summer . . . it will be good to be "on the other side" for a change!

Youth Ministry

Where Does the Money Go?

What happens to Youth Service Fund contributions? These funds are divided as follows:

45% for missions through the World and National Division of the Board of Missions

25% for Christian education in mission fields

15% returned to the annual conferences for youth work therein

15% for Christian education through the Division of the Local Church.

The **Youth Service Fund Primer** is now available. You can order it (item 2320-B) from Youth Service Fund, Box 871, Nashville, Tennessee 37202. It contains sections on (1) What the Youth Service Fund is, (2) Who gives to the Youth Service Fund, (3) Where the money goes, (4) Youth Service Fund education in the annual conference, (5) Youth Service Fund education in the local church, (6) Resources related to YSF, and (7) Quotations relevant to the five areas of emphasis (with examples of projects in each area): urbanization, reconciliation, poverty, health, and dehumanization.

Something to Check On

Are you sure that your delegate to the Annual Conference Session of the U.M.Y.F. has been properly registered? A.C.S. is at Methodist College, Fayetteville, July 21-25. It is not too late to register your delegate. Each local church, sub-district, and district is entitled to one delegate. Write Youth Ministry, P. O. Box 10957, Raleigh, North Carolina 27605.



Sub-district Rx: SDW MC

Do you have a slight pain in your sub-district. . . or maybe even a severe case of almost-deaditis? The Sub-district Workshop is planned for folks like you. At Methodist College, Fayetteville, August 1-2, this Workshop is designed for adult and youth leaders in U.M.Y.F. sub-districts. Its purposes are (1) to effect definite improvements in the programming for sub-districts, (2) to prepare sub-district Council members to fulfill their responsibilities; (3) to open up the possibilities for new ministries by the sub-district. For application forms, write Youth Ministry, P. O. Box 10957, Raleigh, N. C. 27605.

Free Flicks, Anyone?

There are several sources which make available 16 mm. films at no charge. You might write for information and catalogs and find out if they handle the sort of film that would be helpful for you in your youth ministry. Here are some possibilities:

State Board of Health Film Library,

Raleigh, N. C.

Modern Talking Picture Service,
503 N. College St., Charlotte, N. C.
28202

Association Films, Inc., 323 Dela-
ware Ave., Oakmont, Pa. 15139

Association Instructional Materials,
600 Grand Ave., Ridgefield, N. J.

Educators Progress Service, Ran-
dolph, Wisconsin 53956 (a huge

catalog of free films; the catalog
costs \$10.00)

Canadian Consulate General, Suite
2110, International Trade Mart, 2
Canal Street, New Orleans, La.
70130

Perhaps the best and most convenient
resource is a Free Film Service, avail-
able through your local public li-
brary.

DATES TO REMEMBER

Youth and Missions Conference, Lake Junaluska — July 21-27. The Board of Missions, through the District Missionary Secretaries, has two scholarships of \$30.00 each, for each district. Please contact your District Missionary Secretary for application blanks. This is one of the most enriching experiences for our youth.

The School of Missions, Lake Junaluska — July 21-27. The School of Missions will be held July 21-27 at Lake Junaluska. All District Missionary Secretaries and members of the Executive Board will attend this meeting.

Local Chairmen of Committee on Missions are invited to attend the Weekend School of Missions, July 25-27. This is a worthwhile investment for the local church to send its chairman to this training school.

Orientation Workshop for New Pastors, Methodist Building, Raleigh, June 25-26. New Pastor's Orientation Workshop, sponsored by the Conference agencies, will be held in the Methodist Building, June 25-26. All new pastors are urged to attend this most important meeting.

Seminar on Parish Development, Lake Junaluska — July 21-24 at Lambuth Inn. This Workshop is designed for pastors in new church situations. The District Superintendent has the necessary application blanks for this

Conference. Three ministers will be selected from our Conference to represent us.

Adult Ministry

Family Camp will be held at Camp Don-Lee July 12-18. Mail your registration to the Methodist Board of Education, P. O. Box 10957, Raleigh, North Carolina 27605.

A series of week end training opportunities, Friday evening through Saturday afternoon, for workers with adult groups has been approved. These sessions will be designed to help persons acquire new skills in the teaching /learning process. The dates are:

Camp Chestnut Ridge, Oct. 17-18, 1969

Camp Chestnut Ridge, Nov. 14-15, 1969

Camp Don-Lee, Oct. 24-25, 1969

The new adult Christian Faith in Life series will emphasize the personal dimensions of the crisis experiences of life; those situations in which the person "grows up or folds up," which almost every person can identify in his own life. There are twelve units in the series to be published on a quarterly basis. Preview of the first unit can be had in an Adult Advance Leadership Kit, available June 1, at \$3.50.

REPORT OF THE CONFERENCE STATISTICIAN
1968-1969 Annual Conference
TABLE NO. I

CHURCH MEMBERSHIP: What are the Church Membership statistics?

1. Total members reported at close of last year	208,170
Received from the Eastern District	2,046
2. Received on Confession of Faith or Restored	3,425
3. Received from other United Methodist churches	3,926
4. Received from other denominations	1,381
5. Removed by Charge Conference action or withdrawn	1,687
6. Removed by transfer to other United Methodist Churches	3,330
7. Removed by transfer to other denominations	1,082
8. Removed by death	1,902
9. Total members at close of this year	210,947
10. Average attendance at weekly worship service	72,488
11. Number of persons baptized this year (all ages)	3,683
12. Preparatory members now on roll	16,271

CHURCH SCHOOL: What are the Church School statistics?

13. Number of leaders (teachers, etc.)	12,189
14. Children (birth through sixth grade)	33,623
15. Youth (seventh grade through high school)	23,602
16. Adults (post high school)	54,354
17. Total Church School membership	123,768
18. Average attendance at ongoing classes	68,400
19. Number of ongoing classes and groups	9,422
20. Number of short-term classes and groups	4,249

WOMEN'S SOCIETY OF CHRISTIAN SERVICE: What are the statistics?

21. Membership of societies (including Wesleyan Service Guild) 29,533
22. Amount paid for local church and community work \$261,781.

UNITED METHODIST MEN: What are the statistics?

23. Organized Methodist Men's groups 263

PROPERTY AND OTHER ASSETS: What are the statistics?

24. Value of church, land, buildings and equipment \$73,703,477.
25. Value of church owned parsonages and furniture 10,132,500.
26. Value of other assets (cash, bonds, other property) 3,046,008.
27. Unpaid balance on indebtedness on items 24, 25, 26: 9,277,842.
28. Balance on other indebtedness (Current expenses) 80,001.

REPORT OF THE CONFERENCE STATISTICIAN
1968-1969 Annual Conference
TABLE NO. II

1. What amount has been paid on principal, interest on old indebtedness, buildings and improvements, church school literature, other current expenses?

Amount paid on principal, interest and old indebtedness	\$1,573,272
Buildings and improvements	\$1,375,377
Church School literature	\$ 572,623
Current expenses	\$2,301,417

2. What amount has been raised for pastors' salaries, travel, utilities?

Pastors' salaries	\$2,115,560
Travel	\$ 575,120
Utilities	\$ 96,730

3. What amount has been raised on the "Single Figure Asking?"

The amount raised on the "Single Figure Asking"	\$2,308,792
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4. What is the grand total raised for 1968 - 1969?

The grand total	\$11,816,345
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This Summer Let Go and Let God

Spiritual Growth Opportunities For Laymen

Listed below are important meetings for laymen of the North Carolina Conference during the summer. They offer rich and varied opportunities for church leaders.

Two Lay Renewal Conferences

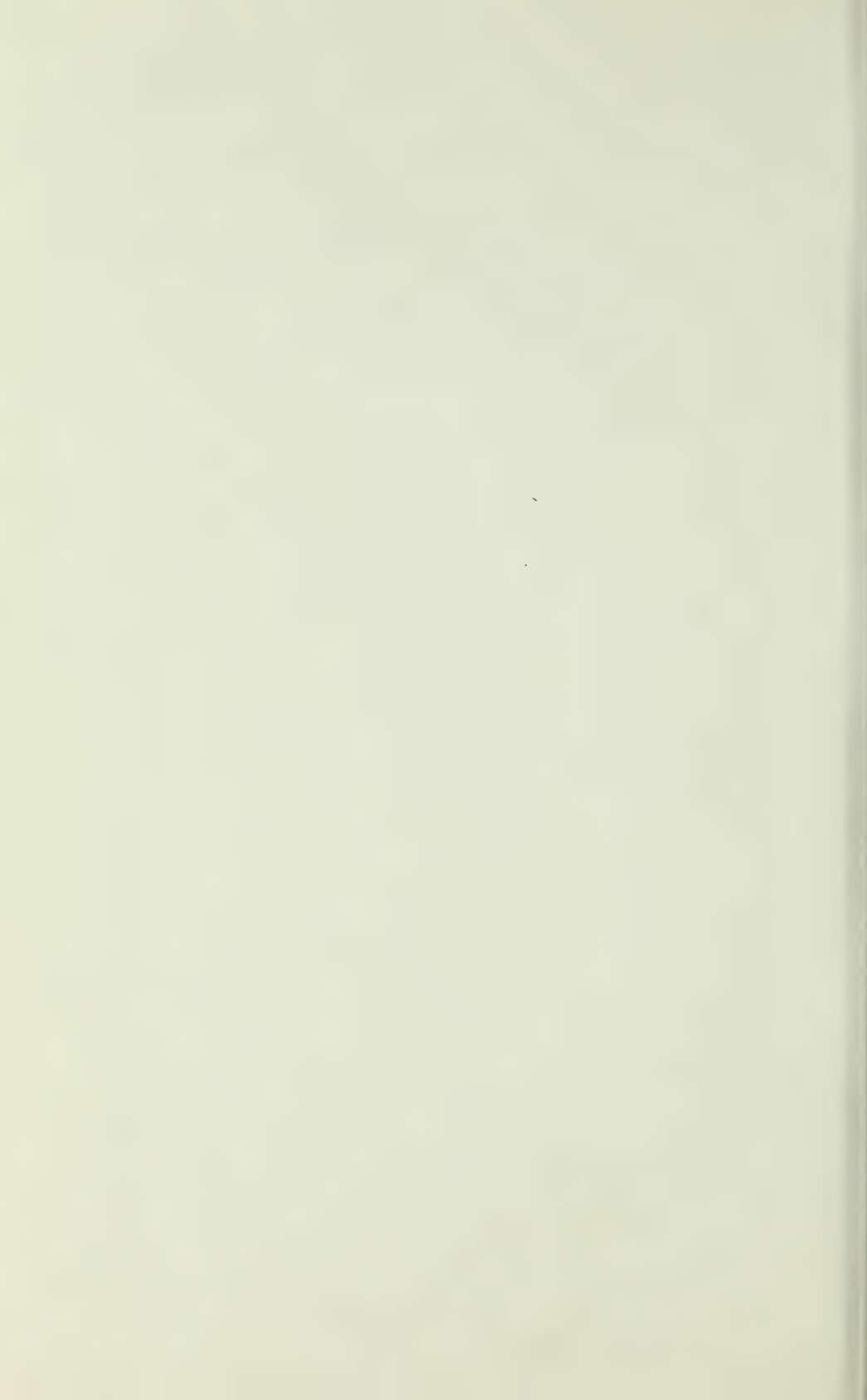
which have not previously received publicity are these:

One at Wesley Memorial Church, High Point, July 11-12 with William R. Henderson as general chairman; and another one scheduled for July 19-20 at N. C. Wesleyan College, Rocky Mount. Roy L. Turnage is to be the general chairman for this one.

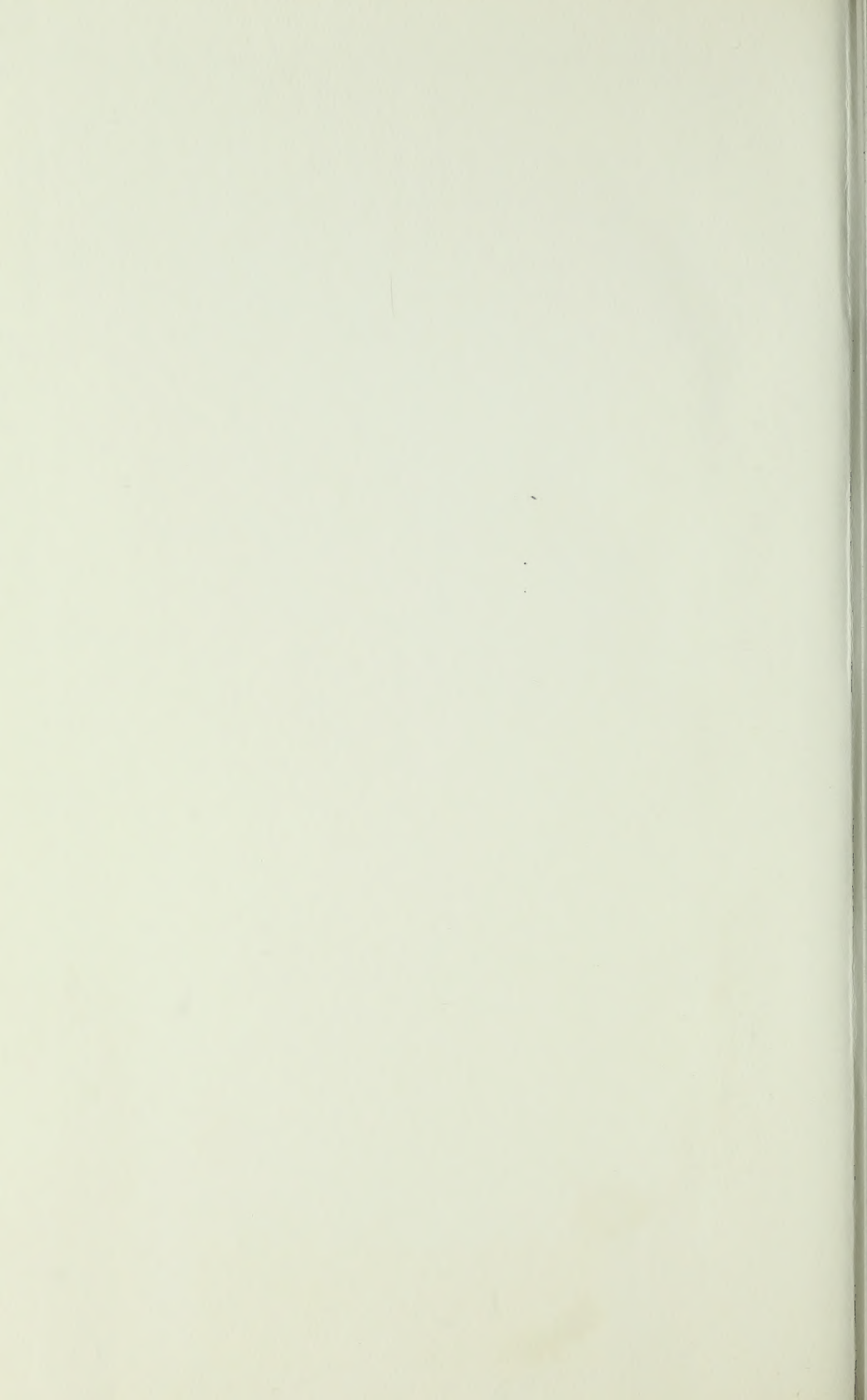
- JULY 3-6 —SUMMER INSTITUTE FOR LAYMEN
Emory University, Atlanta, Georgia
Theme: *"Equipped to Serve"*
- JULY 11-13 —NATIONAL CONFERENCE OF UNITED METHODIST MEN
Purdue University, Lafayette, Indiana
Theme: *"United in Christ — Obedient in Service"*
- JULY 19-20 —REGIONAL LAY RENEWAL CONFERENCE
North Carolina Wesleyan College
Rocky Mount, North Carolina
Lay Witness Mission — Christian Growth Conference
- JULY 31-AUG. 3—SOUTHEASTERN JURISDICTION METHODIST LAYMEN'S CONFERENCE
Lake Junaluska Assembly, Lake Junaluska, North Carolina
Theme: *"Appointment With God — In a Tangled World"*
- AUGUST 9-10—N. C. CONFERENCE SCHOOL OF CHRISTIAN MISSION
Methodist College, Fayetteville, North Carolina
(Weekend of Study)
- AUGUST 11-14—N. C. CONFERENCE SCHOOL OF CHRISTIAN MISSION
Methodist College, Fayetteville, North Carolina
Theme: *"Reconciliation — One Person Away"*
- AUGUST 16-17—LAY CONFERENCE ON EVANGELISM
Methodist College Fayetteville, North Carolina
Local Church Commission on Evangelism and others
- AUGUST 23-24—NORTH CAROLINA CONFERENCE LAYMEN'S RETREAT
Methodist College, Fayetteville, North Carolina
Theme: *"The Laity in Mission"*

For further information, contact:

ROY L. TURNAGE, *Executive Secretary*
N. C. Conference Board of the Laity
1307 Glenwood Avenue, Room 217
Post Office Box 12444
Raleigh, N. C. 27605







For Reference

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